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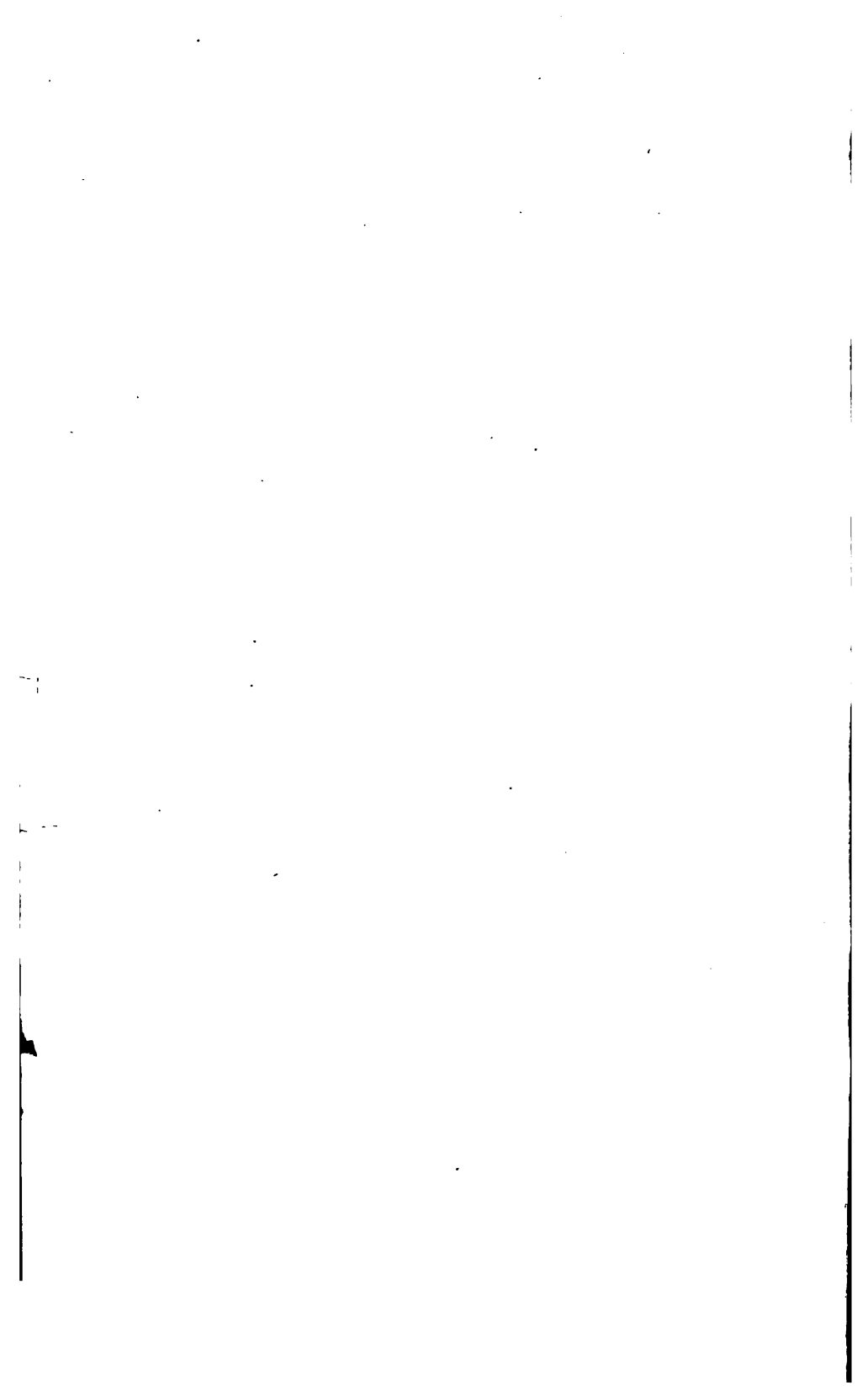
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**EDITED BY**

**C. HORSTMAN**

**VOL. I.**



# YORKSHIRE WRITERS

## RICHARD ROLLE OF HAMPOLE

AN ENGLISH FATHER OF THE CHURCH

AND HIS FOLLOWERS

EDITED BY

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LONDON

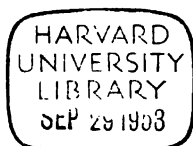
SWAN SONNENSCHN & CO.

NEW YORK: MACMILLAN & CO.

1895.

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In England's fatherland, Germany, two different principles are represented by two different tribes. With the Saxon the male, with the Frank the female predominates. The Frank, after coming to the years of maturity, yields to the "trieb", to "kind", loses his self-assertion and strikes arms before his female "complement", who henceforth takes him in hand, rules him and shapes his destiny after her ideal; so he is stopped in his progress to individuality.

The Saxon yields not; he is naturally chaste, repugnant to the "trieb", as to every power that tends to disturb his equilibrium and to endanger his independence. Independence, is to him existence. Interference, invasion on his status quo, from within or without, calls forth his resistance; and his resisting power is immense. When nature does conquer him, he subdues his womankind, and is the master. He is essentially individual, self, self-asserting, self-relying, self-possessed, cool and collected in the storm of passion as in the brunt of battle.

The Frank, in his contact with kind, is gregarious, social: the Saxon solitary and shy; he segregates from the mass and builds his homestead away from the crowd, and his home is his world. So the Saxon develops a strong individuality, while the Frank disappears in the kind.

But the Frank's kindness to kind, is rewarded by nature's kindness to him, in the "*benigna naturae vena*" of expression. His placid mind, relieved from internal conflicts, becomes expressive, eloquent, easy of word, facile of form, artistic; it can dwell on its conceptions, shape and model them in ease, and stay till the last finish is attained; he possesses eminently the sense of form and beauty. The Saxon, kept from satisfaction, is in perpetual unrest, perpetually consumed by the "trieb" which he resists; a prey to confused feelings and conceits which throng upon him and rapidly succeed each other; of unbound imagination; his mind is too full, too embarrassed to find expression, to sift, arrange and lay clear its conceptions; too restless to follow and develop a particular object till it is properly brought out and perfected. His ideas, born in the immediate truth of his own sensation and experience, are right enough; he is an original thinker and a man of heart, and has plenty of common sense; his difficulty lies in the forming.

It is a pity that one half of mankind cannot realise how the other half feels and thinks.

The Frank has colonized France, the Saxon England, and so the two different principles are repeated in the two nations. It is true that in England the Saxon heaviness has been partly relieved by the immigration of the Normans; but the groundwork of the nation remains Saxon, and its most valuable qualities, individuality, independence, force of will, tenacity of purpose, sense of truth and right, character, are Saxon inheritance. In insular England, the individual principle of the Saxon may even be said to have found its full, its excessive development. It mastered the King, the Church, as all the powers hostile to the free movement of the individual, and English history is the continual realization of this principle.

On the other side, we find the same difficulty of form. The first Anglo-Saxon poet, Caedmon, found expression, as Beda tells us, only by a miracle.<sup>1</sup> Beowulf and indeed the whole Anglo-Saxon poetry, are epics stopped in their very beginning, before being perfected and fully built out. Short picturesque epithets take the place of the Homeric simile; variations, repetitions of synonymic phrases obstruct the progress. These poems breathe deep and passionate feeling and immediate truth, but the formal principle is undeveloped. The Norman Conquest has not materially altered these conditions, though it introduced French forms and patterns. In the main, English literature of medieval, and even of modern times, remains individual, drawing from individual experience, expressing individual feeling and thought, but the formal development is neglected and lags behind; while, on the contrary, French authors cultivate the form for form's sake, from an innate sense of form, and try to reproduce the classic ideal, though often at the expense of individual truth. Scarcely ever, even in its noblest authors, can English literature be said to have attained classic perfection. Saxon individualism and Saxon unrest seem to be incompatible with perfect harmony of form.

It is a remarkable fact that Anglo-Saxon poetry is almost exclusively confined to the North of England, to the ancient Kingdom of Northumbria, which, after its conversion by St. Paulinus, became the centre of learning and literature under the Kings Edwin, Oswin, Oswy. Here, in 674, Benedict Biscop founded the monasteries of Wearmouth and Yarrow, where Beda (d. 735) wrote; in the school of York, founded by Beda's friend Egbert, Alcuin taught; at Whitby, under abbess Hilda, lived Caedmon the poet; and Cynewulf was a Northumbrian. So — although the existing Anglo-Saxon remains are extant only in southern (Wessex) transcriptions — it is more than probable that they originated in the north. These parts had been colonized by the Angles, a tribe akin to the Saxons, but possessed, it seems, of greater repose and greater faculty of expression; perhaps, also, the mountainous character of the country helped to relieve the mind. The South, at that time, had only a short period of literary activity under King Alfred, who translated several Latin works into Anglo-Saxon (Wessex) prose; and it was probably in his reign that Beowulf and the other epics were transcribed into the dialect of Wessex.

And again, when after centuries of darkness, of struggles between conflicting elements, the new state of things after the Norman Conquest had been sufficiently consolidated to make room for a revival of learning and literature, it is the North that leads. The intellectual and spiritual movement of the 14<sup>th</sup> century, which centred at Oxford (Merton College), and may well be called the Merton College movement, is headed by Northerners. This movement started with the new scholastic system of Duns Scotus, then turned to mysticism under Richard Rolle and Walter Hylton, and ended in Wicliffe's religious reform. All these men were Northerners, who studied or taught at Oxford. And the English literature of the first half of the century is almost exclusively confined to the North.

The Oxford movement took up and developed, in the English spirit, the great questions which had hitherto occupied Paris. From the 11<sup>th</sup> century the intellectual and spiritual life of the Continent had been bound up with scholasticism and mysticism, the two spheres in which the medieval head and heart operated separately, not on a common philosophic principle, but on the basis of the Christian dogma.

Scholasticism attempted to apply the precepts of logic and metaphysics, as found in Aristotle, to the explanation of the Christian dogma, to reproduce it, so to say, by reason and philosophy, and to form the whole mass of doctrine into a well connected and harmonious system; its aim was to reconcile faith and reason, theology and philosophy, but it ultimately rested on the dogma and authority of the Church. It sprang up in the schools, where logic had become the dominant discipline from the fact that the only writings of antiquity then

<sup>1</sup> A similar story is related of Duns Scotus; R. Rolle professes to have found the gift of song in the mystic ecstasis.

known were Boetius' translations of some of the logical works of Aristotle (*Categoriae*, and *De Interpretatione*), and Porphyry's *Isagoge* in *Aristotelis categorias*; and its progress was dependent on the matter introduced from Aristotle, whose authority was paramount until the revival of Plato at the Florentine Academy supplied a fresh stream of ideas. The first who set forth clearly the principle of scholasticism — *fides quaerens intellectum* —, and who successfully employed it, was St. Anselm (1033—1109). The first who comprehended the whole Christian dogma in a system on the principles of logic, was Petrus Lombardus (d. 1160), whose "*4 libri sententiarum*" at once became the great text-book at the universities and was expounded in innumerable commentaries by subsequent schoolmen. He, and the "*Sententiarum*", made only a moderate use of dialectics, as a means by which to define more precisely the doctrines of the Church, or to solve such contradictions as might occur in the statements of the authorities; but at the same time a more daring schoolman, Abelard (1079—1142), did not hesitate to investigate the nature of revealed truth by the principles of logic, while, on the other hand, St. Bernard and the "*biblical*" divines refused altogether to admit human reasoning in matters of faith, and contended against the dialecticians. The schoolmen of this time were generally "*realists*" and believed in the real or objective existence of the general ideas or "*universals*", a view which had the approval of the Church and was indeed the only one on which scholasticism could stand; while nominalism — the doctrine that the universals were merely the product of the human reason, nothing but forms of reasoning, voices, nomina — was indeed revived by Roscelin, but had as yet few adepts, though ultimately it led to the dissolution of scholasticism. A new period of scholasticism began when, at the beginning of the 13<sup>th</sup> century, Aristotle's complete *Organon*, and soon afterwards his *Metaphysics*, *Physics* and *Ethics*, became known in Latin translations from the Arabs in Spain, together with his Arabian and Jewish commentators (Avicenna, Averroes, Avicbron, Maimonides). The newly founded mendicant orders, the Dominicans and Franciscans, embraced his philosophy, taught it universally in their schools and expounded it in their writings. The old questions of the relation of reason and faith &c. were now more deeply put, and new questions arose — whether theology was a science or not, whether a theoretical or practical science; of the subject-matter of metaphysics, of the "*principium individuationis*", unity of form or plurality of forms &c. The first who expounded and exploited the complete Aristotle, was Alexander of Hales (d. 1245), an Englishman of Gloucestershire, the first Franciscan who taught at Paris. But the great luminaries of the age were two Dominicans, Albertus Magnus (1193—1280), a man of enormous erudition, and his pupil Thomas Aquinas (1226—74), the most constructive and speculative of the schoolmen, whose "*Summa theologiae*" is the most complete and perfect attempt to harmonize the teaching of Aristotle with the doctrines of the Church, and the culminating point in the history of scholasticism. The final development of scholasticism belongs to England.

Mysticism, on the other hand, embodied a theology of feeling and immediate illumination, which attached very little importance to intellectual effort, and laid much more weight on purification of the heart and ascetic morality. The mystics believed in a direct and immediate communion with God, attainable by "*contemplation*" or "*contemplative life*", which, by way of purification and illumination, by means of prayer and meditation, in the stage of perfection led to the ecstasis (*excessus*) wherein the mind, in the raptures of love, is lifted to the vision of God and to the perception of the heavenly glory — an anticipation of the life to come. Such is mysticism in the Catholic sense<sup>1</sup>, which made the mystic

<sup>1</sup> Cf. Corderius *Isagoge* in Dion. Areop. (Migne Series Graeca 3, col. 97): *Theologia mystica est sapientia experimentalis, Dei affectiva, divinitus infusa, quae mentem ab omni inordinatione puram, per actus supernaturales fidei, spei et caritatis cum Deo intime conjungit. A complete theory of contemplation, in extracts from St. Bernard, R. Rolle, Walter Hilton &c. is contained in Speculum Spiritualium, Paris 1510, the work of an Englishman who refuses to give his name; among the extracts from R. Rolle is one from the Form of living (Some er begylde with ouremikell abticens &c., see p. 6), from a southern Ms., in lib. II cap. 16.*



process wholly dependent on grace, and by carefully guarding the notion of personality excluded the strange pantheistic speculations so characteristic of mysticism. Thus mysticism is mainly the theory of "contemplation" and its stages of purification, illumination, and perfection (contemplation proper). Its hearth was the monasteries and the cells of the hermits. As scholasticism to Aristotle, so mysticism goes back to Plato and Neoplatonism (Plotinus). The great coryphaeus of the mystics was the pseudo-Dionysius the Areopagite, probably an Alexandrian theologian of the 5<sup>th</sup> century, whose writings (*de celesti hierarchia*, *de ecclesiastica hierarchia*, *de divinis nominibus*, *de mystica theologia*) contain a great speculative system which builds the Christian doctrine on a Neoplatonic substructure. God is, to him, the centre towards which all tend, and at the same time the all-embracing circumference within which all are included; from him stream constantly forth, like rays of the visible sun, divine emanations (the "hierarchies"), gradually becoming more symbolic and corporeal as they descend, and the higher orders purifying and illuminating the lower; man is unable to know the real nature of God by reason and affirmation, yet he may be drawn near to Him in the mystic communion of a loving faith, if he abstract his mind from all visible things and proceed by negation<sup>1</sup>. In the Western Church, St. Augustine, less speculative but more practical, and following up the ways and means of individual salvation from a psychological basis, developed the doctrines of sin and grace, of penitence and repentance, of grace and free-will, of the human soul and its three powers (*memoria*, *intellectus*, *voluntas*) as a likeness of the Trinity, of a loving faith by which it is reunited with its archetype — which afterwards formed the favourite topics of the mystics. Dionysius became first known to the West when the Emperor Michael the Stammerer sent a copy of his writings to Lewis the Meek in 824, and was all the more favourably received when Hilduin of St. Denys identified him with the apostle and first bishop of France. The great scholar John Erigena translated his writings into Latin by the command of Charles the Bald (860), and was himself so captivated with this new system that he accommodated his own philosophy to its precepts, or rather explained its principles by the rules of his philosophy. Erigena's speculative system (*De divisione naturae*), though starting from the supposition of the unity of philosophy and theology, ends in pure pantheism, theology becoming quite absorbed by philosophy.

The classic time of orthodox mysticism began with the revival of Church-discipline, piety and learning consequent on the reforms introduced by Gregory VII. The new state-formations of Germanic origin were then in their first bloom. A new religious fervour, a high-strung lyric tone characterized the time. New monastic orders aimed at greater austerity of life. Visions, revelations, prophecies became frequent, and not least among women, as in the case of the German prophetesses Hildegardis of Bingen and Elizabeth of Schoenau. Scholastic and mystic theology sprang up at the same time, and, despite St. Bernard's opposition to the dialecticians, soon went hand in hand on the common ground of Christian faith, aiding one another and profiting by one another. The mystic doctors did not raise new speculative systems; their theory was simply that of contemplation, which they tried to develop on a psychological basis and to substantiate with the help of the scholastic method; their theology was that of St. Augustine. But while scholasticism became more and more involved in intricate, subtle, theoretical questions, mysticism gradually absorbed the whole sphere of practical, moral, and popular theology. As their "contemplation" was practically identical with the course of a pious, devotional and saintly life, most of the mystics were moral writers, inculcating internal holiness and the regulation of life. Many of them were also poets, and effused their religious fervour in hymns and songs. The mystics generally expressed themselves beautifully and in a manner suited to move the soul, though frequently without method or discrimination. They made frequent use of allegory and parable, and of illustrations from nature or life. In the explanation of the Scriptures they employed the allegorical interpretation, which

<sup>1</sup> Cf. Smith & Wace Dictionary of Christian Biography, s. v. Dionysius.

sees behind the obvious, literal sense a hidden or mystic meaning, conveying spiritual lessons<sup>1</sup>. Most of them had a distinctly popular character, and wrote for the edification of the illiterate. Among the mystics of the 12<sup>th</sup> century was St. Bernard (1091—1153), a man remarkably austere in his mode of living and wholly absorbed in practical religion, of bold, thrilling and irresistible eloquence, unbound up in the old traditional ways and strongly opposed to Abelard's novelties; yet he demanded a fuller, deeper grasp of religion, and found it in mystic contemplation. He was one of the greatest of Latin hymn-writers. The two Victorines (so called from the monastery of St. Victor at Paris) Hugo of St. Victor (1097—1141) and Richard of St. Victor (d. 1173), represent the alliance of mysticism and scholasticism. Hugo, probably a Saxon by birth, must be regarded as the real founder of medieval mysticism, St. Bernard being dependent on him for the essential features of his mystic views. His mystical writings (*De Arca mystica*, *De Arca morali*, *de Vanitate mundi*) belong to his earlier life, while his later works give an outline of his general theological views and are only occasionally coloured by mysticism. His pupil, Richard, a Scotchman, is more uniformly a mystic writer. His most famous work is "*Benjamin sive de gratia contemplationis*", in which he gives the psychological theory of "*contemplatio*" as an intuition, an immediate vision of the divine; distinguished from "*cogitatio*", the common reasoning, and "*meditatio*", the pondering on a single subject. The poetical mysticism of the school is represented by Adam of St. Victor (d. 1192). In the 13<sup>th</sup> century the alliance between scholasticism and mysticism continued, and while Albertus Magnus and Aquinas were imbued with mystic elements, Bonaventura (1221—74), a Franciscan, the greatest of the mystics, was also a philosopher and ranks high among the scholastics. He is one of the most prominent writers of the middle ages, on account of the comprehensiveness of his views, the ease and clearness of his reasoning, the warmth of his religious feeling, and the practical tendency of his ethics. The calm repose of his character and the sweet mysticism of his writings have procured for him the title of "*Doctor Seraphicus*". He combined the practical, poetical, and popular elements which had gradually become embodied in mysticism.

At the same time mysticism led to many strange aberrations. In the writings of Joachim of Flora it assumed an apocalyptic character; he taught that the reigns of the Father and the Son would shortly be followed by that of the Holy Spirit. These views were adopted by the "*Spirituals*" (a section of the Franciscans which proclaimed the strict observance of St. Francis' precept of poverty) and gave rise to the idea of an everlasting gospel which should supersede both the Old and the New Testament. Others, by going back to Dionysius and Erigena, were led to pantheistic doctrines and started new and dangerous sects; so David of Dinanto and Amalric of Bena, who are generally considered as the founders of the "*Brethren and Sisters of the Free Spirit*", a sect which taught that the true sons of God were brought into the most perfect freedom from the law. In the 14<sup>th</sup> century, mysticism took a new departure in Germany, in the Rhine regions, not without the influence of the doctrines of the last-named sect: Here "*Meister*" Eckardt (1260—1329), a Provincial of the Dominican order at Strassburg, the profoundest thinker of his time, founded a new speculative system on mystic principles, which closely resembles the systems of Erigena and Dionysius, and is mainly a mystic pantheism. To him, "*God is the being, and outside of him there is nothing but illusion and deception; in its true existence every creature is not only a revelation of God, but a part of him, and the true object of human life must consequently be to strip it of all illusions and deceptions and to return into the one great being, God*"<sup>2</sup>. Among his followers were Tauler (1290—1361),

<sup>1</sup> The allegorical interpretation, first introduced by Philo as a means to reconcile the Mosaic revelation with the Greek philosophy, was adopted by the Alexandrian theologians as the highest principle of biblical exegesis, and through St. Augustine transplanted to the Western Church. In the middle ages four senses were found in Scripture: historical, allegorical, moral, and anagogical; e. g.: Jerusalem is literally the city so named, allegorically the Church, morally the believing soul, anagogically the heavenly Jerusalem; cf. p. 435.

<sup>2</sup> Cf. Religious Encyclopaedia ed. Schaff, New York, s. v. Eckhart.

the great mystical preacher, who was of a practical rather than speculative turn of mind and laboured to benefit the laity; and Henry Suso (1300—1365), who represents the poetical mysticism of the time, in all its loveliness, and whose "Book of the Eternal Wisdom" (1338), in an extract under the title "*Horologium Sapientiae*" (by R. Rolle?), became such a favourite in England. From the Rhine-region the movement spread into the Netherlands, where Gerhard Groot formed the community of the Brethren of Common Life, to which Thomas à Kempis belonged. The German mystics, in regarding inner discipline, the moral perfecting of man's nature, as supreme, above the punctilious observance of churchly ordinances, and in accentuating the self-sufficiency of the individual soul to attain of itself to immediate communion with God, were rather inclined to undervalue the exterior hierarchical order of the Church, and so helped to prepare the way for the German Reformation. The English mystics form the link between the orthodox and the German mystics.

In England, Oxford had, especially after the foundation of Merton College (1274), become the centre of national learning, and the rival of Paris. Scholastic theology had indeed been transplanted to England at an early date, but not without some opposition. John of Salisbury (d. 1180) had raised objection to the dialectic subtleties, which he considered wanting in taste and simplicity and of no practical value; he had accentuated the limits of human knowledge, and pointed to the study of ethics, physics and metaphysics as equally important. The same opinions were expressed by Robert Grosseteste (d. 1253), a man equally well versed in ancient languages, in mathematics and in natural science. Oxford was the only university of the time where mathematics and natural science found equal favour with dialectics. Independent opinion became still more pronounced when the Franciscans began to teach at Oxford (their first teacher was Adam de Morisco). The members of this order, from their greater contact with the people, were naturally more practical and less speculative than the Dominicans, and had on several points (as in the question of matter and form, whose dualism they denied, formed their own theories. A Franciscan was Roger Bacon (1214—94), the "Doctor mirabilis" of the schools, who, disgusted with the meagre and jejune method of philosophizing derived from Aristotle, tried to extend the boundaries of human knowledge, studied perspective, improved the calendar, made burning-glasses, a telescope, and gunpowder. His greatness lies in the marvellous breadth of his learning. In philosophy, he raised the banner of experience, and in the question of the universals he maintained that the only real existence was the individual thing and that the universal was merely a "*convenientia respectu aliterius*". All this helps to explain the peculiar development of scholasticism under Duns Scotus (d. 1308), a Franciscan, the great antagonist of Thomas Aquinas. With him, scholasticism enters its third and last stage. His difference from Aquinas is mainly the result of his Saxon individuality, brought to bear on the scholastic system. Thomas had a natural bent towards generalization, Duns a vivid sense of individuality; Thomas was speculative, constructive, Duns, critical — his strength is the negative destruction of error rather than the positive construction of truth<sup>1</sup>. In their ideas of God, Thomas emphasizes universality, totality, necessity; Duns, singularity, personality, freedom, and he accentuates the distinction between the persons of the Trinity. As a critic, he brings the subtleties of his logic to bear on the apparatus of proofs by which Thomas had built up his system of theology, until no other basis for truth remains than the absolute will of God and the voluntary submission of man; but this basis, the truth of the divine revelation and the authority of the Church, he never doubts. In fact, there is for him no knowledge apart from the Christian teaching. Theology, he holds, rests on faith only, and faith is not speculative but practical — an act of will; will is the moving power of intellect, not intellect of will; and the will of man receives its contents through voluntary submission to the external authority of the Church. So Duns dissolved that unity between faith and science, between theology and

<sup>1</sup> Cf. Religious Encyclopaedia ed. Schaff, s. v. Duns Scotus.

philosophy, which was the pride of scholasticism, and in its stead he places a positivism which rested solely on authority, on commandment. Duns Scotus, with his perverse subtlety, marks the turning point in the history of scholasticism. The next time is filled up with the disputes between the Scotists and Thomists, in which took part Richard Middleton (d. 1300), Walter Burleigh (d. 1337), John Baconthorp (d. 1346) and others. The final dissolution of scholasticism is connected with the adoption of nominalism by William Occam (d. 1349), a pupil of Duns. Realism was the bond between theology and philosophy: as soon as the doctrine that the universal was merely a product of the human reason — "*conceptus mentis significans univoce plura singularia*" — became prevalent and was carried through in the system, scholasticism ceased to have a reason for its existence, and theology and philosophy were sundered. From that time theology reigned alone, but it ceased to be a science, and became a mere commandment; while the doctrine that only the individual thing exists and knowledge is attainable only by intuition and experience, laid the foundation for that method of experiment and induction which gave birth to modern science. So nominalism, naturally, led to the invention of a double truth, to the axiom that something can be true in philosophy though it is false in religion, and vice versa.

The history of mysticism in England is not yet sufficiently known, most of the writers still being in MS. So much, however, is certain that it had many adepts, and that the deep and passionate feeling peculiar to the English mind was favourable to it. Nowhere had Christianity been embraced with greater warmth than in England, and nowhere was there a more fertile soil for mysticism. Indeed, one of the founders of medieval mysticism, Richard of St. Victor, was a Scotchman; and the influence of St. Bernard and the Victorines is perceptible not only in Latin writers like Ailred of Rievaulx (d. 1166), the author of the *Informatio Ailredi ad sororem suam inclusam*, *Speculum caritatis*, *De spirituali amicitia*, but the first growth of English literature, the *Ancren Riwle* and the lyric poetry of the West, is due to that influence. The intensity of religious feeling in England is proved by the rapid increase of monasteries, especially of the new (more ascetic) orders, the Cluniacenses, Cistercians &c; only from William the Conqueror to John Lackland 156 new monasteries arose, and Yorkshire alone, at a later date, had 14 great abbeys, 60 priories, 30 friaries, 13 cells, and 20 collegiate churches; so that the Church was near being absorbed by the monastery, and religion became synonymous with monastic life. And, at the same time, anchoretical life, once the sole form of monasticism in Egypt and Syria, but since replaced by the cenobite life of convents, survived in England and had many followers. These anchorites or hermits retired from the world into solitude, and lived in caves or cells, that they might give themselves up to a life of solitary but holy contemplation<sup>1</sup>; they were generally neither monks nor priests,

<sup>1</sup> Cf. R. Rolle *Incendium Amoris*: Docti sunt quidam divinitus pro Christo solitudinem appetere et singulare propositum tenere: qui statim ut uberius ac devotius deo serviant, relicto habitu communi seculi transitoria quaeque despiciunt et temporalia abiciunt, mentis sublimitate transcendunt, sola aeterna gaudia desiderant, devotioni et contemplationi vacant et ad amandum Christum totum temporis sui studium occupare non cessant. Quorum plerique, etsi inter homines remoti commoreantur, a celestibus tamen desideris non titubant, quia illorum mentes ab ipsorum conversatione longe distant. Recti itaque solitarii singulare propositum habent, in caritate dei et proximi vivunt, laudem temporalem despiciunt, visus hominum pro posse fugiunt, omnes digniores se putant, continue devotioni mentes suas praebent, otium odium, carnalibus voluptatibus viriliter resistunt, celestia sapiunt et ardentius quaerunt, terrena non cupiunt sed relinquunt, suaviitate orationum delectantur. Quidam eorum veram aeternae resurrectionis dulcedinem sentiunt, immo et casti corde et corpore intemerato, mentis oculo celestes cives et deum speculantur. Quia prius per amarum poculum penitentiae magnum laborem amaverunt, iam supernae contemplationis amore succensi soli deo vacare et regnum Christi expectare meruerunt. Magna igitur est vita solitaria, si magnifice agatur. Nam et b. Maglorius qui fuit miraculis plenus et a pueritia visitatione angelica gavisus, cum iuxta prophetiam praedecessoris eius, b. sc. Sampsonis, fuisset factus archiepiscopus et ecclesiam dei laudabiliter rexisset, visitante eum angelo monitus est ut archiepiscopatu dimisso vitam eligeret heremiticam; et in fine vitae significatus est ei transitus eius. Similiter b. Cuthbertus ab episcopatu ad anachoriticam vitam transivit. Si ergo ad maius meritum assequendum tales viri sic fecerunt: quis sanae mentis audebit aliquid statum in ecclesia vitae solitariae praeferre? In hac enim nullis exterioribus rebus se occupant, sed solummodo libere supernae contemplationi, ut et in amore Christi iugiter ferveant

although the Trullan council (692) had ordained that a person wishing to become an anchorite should first go through a kind of novitiate in a monastery, and Charlemagne wished to have all hermits sent to the monasteries. Of a similar kind were the recluses or incluses of the monasteries, monks or nuns who were, at their own request, solemnly sealed up in their cells, there to die — a privilege only accorded to those of tried and extraordinary virtue, and by express permission of the abbot. The hermits were nowhere more frequent than in the North. Here St. Cuthbert (d. 687), having been bishop of Lindisfarne for 12 years, had resigned his office and settled as an hermit in one of the small islands of Farne, and St. Guthlac (d. 714), in his 24<sup>th</sup> year suddenly experiencing a change of heart, had given up his wild life of a warrior and adopted that of an hermit, at Crowland; and here, at a later date, we find St. Henry (d. 1127) the hermit of the isle of Cocket which is said to have then been full of hermits, St. Godrick of Finchal (d. 1159), St. Bartholomew of the isle of Farne (d. c. 1180), and, in the 13<sup>th</sup> century, St. Robert of Knaresborough. The authors of that time frequently recommend heremitical life as more meritorious than monastic life<sup>1</sup>. The cells of the hermits, and the monasteries, were the seat of holy contemplation, of a life which, by way of purification through ascetic exercises, compunction and humiliation, aspired to the ecstatic union with God, to a love of God so intimate that the soul, losing itself altogether, was transformed into him. But mysticism in England was merely experimental, practical, not speculative; it has not produced any speculative system in the manner of Dionysius, Erigena, Eckardt. Indeed English individualism with its anti-speculative tendencies, which was responsible for the peculiar development of scholasticism, was hostile to any such system. Philosophy, in the German or Greek sense, has never existed in England; the English mind is naturally disposed to reduce the claims of philosophy, and in the same measure to enlarge the scope of theology; it wants a revealed truth, a given authority, a personal God, a commandment, to be religiously at rest, and all theories that tend to mix up things human and divine, and to bridge over the gulf between the two, have been unpopular. The English mystics carefully kept within the pale of the Christian faith, and their theory is simply that of contemplation within the lines marked out by the Victorines; the only gain they brought lies in a more minute examination of the phases and sensations in the mystic process; so R. Rolle describes the successive stages of "calor", "canor", "dulcor", felt after the doors of heaven were first opened to him in the ecstasis. But the chief conquests of the English mystics lay on the side of practical, moral, and popular theology, and gradually they — even more than Bonaventura — absorbed the whole sphere of religion. They taught the way Godward, the way of perfection, the ruling of life; and at the same time they undertook the edification

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et mundi solitudines perfecte postponent; unde et intra se sonus celicus resonat, melosque dulcissimum solitarium iocundat a quo inter multos tumultus positum distrahit, et non pure cogitare vel orare sinit. . . Perfectus enim solitarius in divino amore vehementer ardet, et dum supra se in excessum mentis per contemplationem rapitur, usque ad canorum iubilum et sonum celicum gaudens sublevarur.

<sup>1</sup> Cf. Petrus Blesensis Vita S. Guthlaci: Sane inter eos qui convertuntur ad cor, cenobitarum vita multo est securior, status vero anachoritarum longe perfectior. In cenobio, quia ibi vita communis est et conversatio socialis, maximum invenitur contra omnia nequitiae temptamenta solatium. Habet cenobita bonum obedientiae, censuram silentii, pacem animae, contemplationis arcanum, consilium in haesitatione, in temptatione remedium, et efficax in omnibus beneficium medicinae. Ibi virtutum scola est, modestiae usus, morum regularitas, fraternitatis affectio, omnium communicatio, disciplinae vigor, vinculum caritatis, et mutua obsequela. Porro in solitudine, licet sit temptationum pugna suspectior, corona tamen est gloriosior, et fructus vitae suavior; dum se ipsum perdit ut Christum lucrifaciat, se odit ut Christum diligit, mortuus a corde suo, factusque sibi tamquam vas perditum; deficiens a seipso ut crescat in Christum, ut ei adhaerens, unus sit spiritus cum eo; ut in desideriis animae suae liquescentis affectione dilecti psallat et dicat: Quid michi est in celo, et a te quid volui super terram? defect carnis mea et cor meum, deus cordis mei et pars mea, deus in aeternum. Ab illa igitur vita tamquam ab inferiore fit ascensus ad istam. Ideo propheta, qui prius domino profitebatur in consilio iustorum et congregatione, post ea similis factus pellicano solitudinis, Elongavi, inquit, fugiens et mansi in solitudine. De talibus b. Iob dicit: Hii sunt qui edificant sibi solitudines ut non audiant vocem exactoris — i. e. strepitum militiae secularis. Propterea clamat Ieremias: Surgite surgite, salvate animas vestras, et eritis in deserto sicut humiles miricae. Idem etiam de se ipso: Sedebam solitarius quia amaritudine repleti me. (Ms. Trin. Coll. Dublin B 2. 7).

and instruction of the people, of the poor and illiterate, taught them the elements of the faith, the commandments, the sacraments &c., and took hold of the pulpit; or they instructed the parish-priests how and in what to teach the people, how to use the sacraments &c., and made model-sermons, festivals, legends, for their use. The sermon, the homily, the epistle, the religious tract became the mouth-piece of the mystics. This development of mysticism was due chiefly to the influence of Bonaventura. He was a great favourite in England, and the very fact that he had been nominated to (but declined) the archbishopric of York by Clement IV. in 1265, seems to have contributed to his popularity in that diocese. A follower of him, forming the link between him and R. Rolle, was John Hoveden, chaplain to Queen Eleanor, and one of the first prebendaries of the collegiate church of Howden or Hoveden in Yorkshire (founded in 1266), where he died — about 1275 — and was honoured as a saint. He was known as an astrologer and poet. His poems, which are all contained in MS. Nero CIX (other MSS. are Harl. 985, Laud 368, Lamb. 410) are wonderfully pathetic, and quite in the style of Bonaventura; the chief is "*Philomela sive meditatio de nativitate, passione et resurrectione Jesu Christi*", nearly 4000 vv., in rhyming couplets (ed. by Peter Caesar, Ghent 1516, by Bosquier, Luxemb. 1603, under the title "*Joannis Houdemii Angli... Christiados libri sex*"), an imitation of a poem of the same title commonly ascribed to Bonaventura (beg. *Philomela praevia temporis amoeni*); his other poems are *Meditatio de nativitate et passione Christi vocata Canticum divini amoris*, *Quindecim gaudia virginis*, *Meditatio vocata cantica quinquaginta*, *Laus de Domino Salvatore vel meditatio que Cythara vocatur*, *Quinquaginta salutationes virginis*, *Laus de b. virgine que Viola vocatur*, *Lira extollens virginem gloriosam*; in prose he wrote *Practica Chilindri* (ed. Chancer Soc.), and *Speculum Laicorum*. But what brought mysticism to the front and made it gradually the sole exponent of the religious tendencies of the day, was the excessive development of scholasticism in the hands of Duns Scotus. The very excess of ingenuity, subtlety, and definition, which distinguished the English schoolman, could not but call forth the re-action of the heart, which usually appears whenever the formula, the definition, stifles the free flow of spiritual life. The more simple and pious minds, disgusted with the dry formalism and the sterility of the schools, went over to mysticism, which gained ground in the same measure as scholasticism lost it. From that time scholasticism and mysticism, which had hitherto been united, appear antagonistic. The final dissolution of the former, which followed soon after Scotus, left mysticism the sole occupant of the field of religion. This new departure of mysticism is embodied in Richard Rolle, who represents the protest of the heart against the subtleties of Duns Scotus<sup>1</sup>. He in his 19<sup>th</sup> year, finding it impossible to realize his religious ideal in the ways then taught at Oxford, left the university to embrace anchoretical life and give himself entirely up to holy contemplation. Contemplative life is to him the highest state of existence, and while St. Bernhard ranks it between the lower and higher stages of active life, it transcends, to him, all active life; the contemplative cannot sin, not even err, because God would not allow it. He is quite as excessive on the side of feeling as Duns Scotus on that of intellect; indeed he is all feeling, enthusiasm, inspiration, unrestrained by reasoning or any exterior rule; without method or discrimi-

<sup>1</sup> R. Rolle's antagonism against the philosophers appears in many passages of his writings; e. g. in his *Incidium Amoris*, Prologus: *Istum ergo librum offero intendendum non philosophia, non mundi sapientibus, non magnis theologis, infinitis quaestionibus implicatis: sed rudibus et indoctis, magis deum diligere quam multa scire conantibus. Non enim disputando, sed agendo sciatur ars amandi. Arbitror autem ea quae hic continentur, ab istis quaestionariis et in omni scientia summis sed in amore Christi inferioribus, non posse intelligi, unde nec eis scribere deceat, nisi postpositis et oblitis cunctis quae ad mundum pertinent, solis conditoris desideris inardescant mancipari. Primo quidem ut omnem terrenam dignitatem fugiant, omnem ostentationem scientiae et vanam gloriam odiant, ac deinde altissimae paupertati se conformantes orando et meditando divinae dilectioni iugiter assistant. Sic nimirum apparebit eis interior igniculus quidam caritatis increatae et componens cor eorum ad capiendum calorem quo cuncta caligo consummatur, elevabitque eos in ardorem amabilem et amenissimum ut temporalia transcendant et thronum teneant internae tranquillitatis. Quo enim sapientiores sunt, eo de iure aptiores eascent ad amandum si se vere spernerent et ab aliis sperni gauderent.*

nation. He is the English Bonaventura, and his writings cover nearly the same ground of mystic, moral and popular theology as those of that great writer but he lacks the moderation and classic repose of his model. He is one of the most prolific and influential authors of the time, and all the theological writers of the century, Walter Hilton, John Mirkus, even Wicliffe, have passed through his school. But his chief claim to be remembered in the history of English literature rests on the fact that, though still partially writing in Latin, he was the first writer to any great extent employed his mother-tongue. The same fact is connected with the German mystics, of whom David of Augsburg (d. 1272) first used the German vernacular. Whether the Germans followed the English example or vice versa, or whether both came independently to the same result, it is impossible to decide; but in both cases it was the mystics who set the example.

(To be continued).

RICHARD ROLLE DE HAMPOLE.

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## Epistels &c. in Ms. Cambr. Dd V. 64.<sup>1</sup>

### 1. Þe forme of liuyng.

The following tract, »Forma viuendi« in Ms. Dd. V. 64, »Þe fourme of þarfit liuyng« in Ms. Vernon, is preserved in 3 northern Mss.: Cambr. Dd V. 64 (14<sup>th</sup> cent.), Rawlinson C 285 fol. 40, Harl. 1022, fol. 49, and, divided into separate parts, in Arund. 507 (by a Durham scribe); besides in a great many southern transcriptions of the 14<sup>th</sup> and 15<sup>th</sup> cent.: Mss. Laud 210, Univers. Coll. Oxf. 97 fol. 266 (Suffolk Dialect), Bodl. 938 fol. 209 (under the title »Þe pricke of loue«), Ashmol. 152. 4, Rawl. A 389, Vernon, and Simeon (Addit. 22, 223), Lansdowne 455, Cambr. Ff V. 40 fol. 97, Ff V. 45 (breaks off with the 2<sup>nd</sup> fol.), E VI. 55 (imperfect at the beginning, it begins in Cap. X: lastis coroun of ouercomers), Li IV, 9 (»translate oute of Northern tunge into Suthern, that it schulde þe bettir be vnderstondyn of men of þe selve countreie«). Parts are found separate in various Mss. Some passages were used in Þe pore Caytif in Ms. Bodl. 938. The tract appears to have spread all over England. The best Ms., and, in dialect, nearest to the original, is Ms. Dd V. 64, whose language nearly resembles that of Ms. Thornton. Ms. Vernon (c. 1380), which in so many of its pieces offers a very good text, in this tract stands nearly lowest in the list. A fragment, in one leaf, of a similar Latin text, is preserved in Ms. Harl. 106, fol. 1; cf. p. 5. — In Ms. Dd V. 64, Vernon and others the tract is dedicated to Margaret, an anchoress, Richard Rolle's beloved disciple, in Ms. Rawl. C 285, however, to one Cecil (see the end); in some Mss. the name is omitted. In Ms. Dd V. 64 the text is divided into 12 Chapters, while most of the Mss. have no such division. The tract is written in a sort of rythmical, cadenced prose, so that frequent alliterative verses can easily be made out; it would, however, be fruitless to attempt transcribing it into verse. The same kind of style is found in most other tracts of Richard Rolle, and in Dan John Gaytryge's Sermon in Ms. Thornton (ed. Perry Relig. pieces in Prose and Verse), which in Ms. Harl. 1022 and Cambr. Trin. Coll. B 10. 12 is written in verse.

Ms. Cambr. Dd V. 64 f. 101.<sup>2</sup>

Ms. Rawl. C 285 f. 40.

Incipit forma viuendi scripta a beato  
Ricardo heremita ad Margaretam ana-  
choritam, suam dilectam discipulam.  
Cap. 1<sup>m</sup>.

**U**N ilk a synful man or woman,  
þat es bunden in dedly syn, er thre  
wretchednes: þe wyk brynges þam to  
þe dede of hell. // *Þe first es: defaute  
of gastly strenght<sup>1</sup>: Þat þai er sa wayke*

<sup>1</sup> Words underlined in the Ms.

**I**N Ilke a synful man or woman  
þat es bunden in deedly synne, er thre  
wrytchednes, þe whylk brynges þaim<sup>1</sup> to  
þe deed of helle. ¶ *Þe first es, defaut of  
gaastly strengthe: Þat þai er so wayke*

<sup>1</sup> Ms. þam.

For comparison's sake, I also give the first part of

Ms. Harl. 1022, fol. 47.

**U**N ilk a synful man or woman þat es bondone in dedly synne es thre  
wretchednes, þe qwik brynges þam to þo dede of helle. Þo fyrst es, defaut  
of gastly strenghe: Þat þei are swa wayke with-innen in þeir hert þat þei may

<sup>1</sup> In the same Ms. precede 3 Latin tracts by R. Rolle: De Emendatione vite fol. 1-16, Expositio crationis dominice, Liber de Incendio Amoris, fol. 17-100. The Ms. contains only works of R. Rolle.

<sup>2</sup> The dashes on g, t, ll in Ms. Dd, on ll, d, t in Rawl., and on ll, g, h, ht in Harl., have not been reproduced. Ms. Dd. follows a comprehensive system of punctuation.

Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

with-in þair hert, þat þai may nouther stand·agaynes þe fandnynges of þe fende, ne þai may lyft þair will·to zerne þe lofe of god, and folow þar-till. // *Pe secund es: use of fleschly desyres*:—for þai haue na will ne myght to stand, þai fall in lustes·& likynges of þis worlde; and for þai thynk þam swete, þai dwell in þam still, many tyll þaire lyues ende: & sa þai com to þe thrid wretchednes. // *Pe thred wretchednes es: chaungyng of lastand gode·for a passande delite*. Als swa<sup>1</sup> say, þai gif ioy endles·for a litell ioy of þis lyfe. If þai will torn þam, & ryse till penance, god will ordeyne þair wonyng· with awngels·& with haly men. Bot for þai chese þe vile syn of þis world, & hase mare delite·in þe fylth of þaire flesch, þan in þe fairhede of heuen, þai lose bath þe worlde & heuen. For he þat hase noght Ihesu Criste, he tynes all þat he has, & all þat he es, & all þat he myght gete. He ne es worthy þe lyfe, ne to be fedde·with swynes mete. All creaturs sal be styrd in his vengauce·at þe day of dome. // *Piere wretchednes* þat I haue of talde, er noght anely in worldy men or women, þat vses gluttry or litchery, & oþer apert synnes: bot þai er als wa·in other þat semes in penance·& in gode lyfe. For þe deuyll,

<sup>1</sup> r. wha.

nauther stande agayn fandnynges of þe fende, ne þei may lyft þeir wille to zern þo luf of god & folow þer-till. ¶ *Pe toþer is, vse of fleschly desyres*: for þei haue na wil ne myght to stande, þei falle in lykynges & lustes of þis worlde; ¶ And for þei thynk þam swete, þei dwell in þam still, many til þer lyues ende: & so þei come to þo thrid wretchednes. ¶ *Pe thrid wretchednes es chaungyng of lastand gode for a passand delit*: als qwa say þei gyf endles ioy for a litel ioy here. ¶ If þei wil turne þam & ryse to penance, god wil orden þer wonyng· with angels & haly men: Bot for þei chese þo vyle syn of þis worlde & has mare delit in þo fylth of þo flesch þen in þo fayrhede of heuen, þei lose bath þo worlde & heuen; For he þat has noght Ihesu Crist, he loses al þat he has, & alle þat he es, & alle þat he may gete; For he is not worthe lyf, ne to be fed with swynes mete. ¶ Alle creatur sal be styrd in hys vengance in þo day of dome. *Pair (!) wretchednes* þat I haue of tolde, er noght anely in worldys men & wymmen þat vses glotory & litchory & oþer apert synnes, bot þei are als·sa in summe þat seme in penance & in gode lyf: for þo deuel, enemy to al

wyth-In in þair hert, þat þai may nouther stand agayn fandnynges of þe synd, ne þay may lyft þair wille to yherne þe lufe of gode and folwe þare-tille. ¶ *Pe tothir es, vs of flesschely desyres*:—for þay hafe na wille ne myght to stand, þay fall in lustes and lykyngs of þis werld; and for þaim thynke þaim swete, þay dwelle in þaim stille, many til þair lifs end: ande swa þai com to þe thrid wrytchednes. ¶ *Pe thirde wrytchednes es schangeyng of lastand gode for a passand delyte*; als wha say þai gif ioy endles for a litil ioy of þis life. ¶ If þai will turne þaim and ryse til penaunce, god wil ordayne þaim wonyng with angels and haly men. Bot for þai chese þe wyle synne of þis werld, and has mare delyte in þe filth of þaire flesshe þan in þe fayrhede of heuen, þai loose bath þe werld and heuen: for he þat has noght Ihesu Cryst, he tynes al þat he has, and al þat he es, and al þat he myght gete; he ne es noght worthi þe life, ne to be fede wyth swynes meet. Alle creatures sal be sterde in his wengeauce in þe day of dome. ¶ *Þir wrytchednes* þat I hafe of tald, er noght anely in werldishe men and womene þat vses glotory or lychery and other apert synnes, bot þai er als wa in soþn þat semes in penaunce and in gud life. For þe

Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

þat es enmy till all man kynde, when he sees a man or a woman, ymang a thousand, turne haly to god, and forsake all þe vanytees & ryches þat men þat lufes þis worlde<sup>1</sup> conaytise, & sekes þe Ioy lastand: <sup>2</sup>a thousand wiles he has on what maner he may desayue þam. And when he may noght bryng þam in till swylyk synnes þe whylyk myght gar all men wonder on þam þat knew þam, he begyles many swa priuely, þat þai kan noght oft-syth fele þe trap þat has taken þaime.

Somme he takes with *error*, þat he puttes þam yn. // Som wyth *singulere witt*: when he gars þaime wene þat þe thyng þat þai sai<sup>3</sup> or do es best; and for-þi þai wyll na counsell haue of oþer þat es better & conander þen þai: & þis es a foule stynkand pryde, for he wolde sett his witt before all oþer. // Some þe deuell deceyues thurgh *synne glory*, þat es ydil ioy: When any has pryde & delyte in þam-self, of þe penance þat þai suffer, of gode dedes þat þai do, of any vertu þat þai haue; es glad when men loues<sup>4</sup> þam, sari when men lackes þam; haues envy to þam þat es spokyn mare gode of þan of þam. Þai halde þair self so gloriouse, & swa fer passand þe lyf þat oþer men ledes, þat þai thynk þat nane suld reprehend þam, in any

deuel þat es enemy to al man kynd, whene he sese a man or a woman amange a thousand turne þaim haaly vnto god and forsake all vanytese and rytchesce þat men þat lufs þis world conaytes, and seke þe Ioi lastand, a thousand wyles he has on what maner he may deceyf þaim. And when he may noght bryng þaim in til swylyk synnes þe whylyk myght ger all men wonder on þaim, he bygiles many so pryuely, þat þai can noght oft-sythes fele þe trap þat has taken þaim. Soñ he takes wyth *error* þat he puttes þaim in. Som wyth *synguler witte*, when he gers þaim wen þat þe thyng þat þai thynk or do es best; and for-þi þai wyl na counsayl haue of oþer þat er better and conander þan þai—and þis es a foul stynkand pryde: for he wald noght ells sette his witte bifore all other. Soñ þe deuel deceyfs thurgh *vayne glory*, þat es Idel Ioy; when any has pryd and delite in þam-self of þe penance þat þai suffre, of gud dedis þat þai do, of any vertu þat þai haue; er glad when men loues þaim, sary when men lakkes þaim, has envye to þaim þat er spoken mare gud of þan of þaim; þai hald þaim-self so glorious and so fer passand þe lif þat other men ledis, þat þaim thynk þat na man suld reprehend þaim in na thyng þat

<sup>1</sup> Ms. worldes. <sup>2</sup> Here begins the Latin text in Harl. 106 fol. 1. <sup>3</sup> *al.* think.

<sup>4</sup> = praises.

man-kynde qwen he seese a man or woman I-mange a thousande turne þam halle to god & forsake alle þo vanites & þo ryches þat men þat lufs þis worlde coneytes, & sekes þo Ioy lastande, a thousande wiles he has on qwat maner he may desayne þam. Ande qwen he may not bryng þam in swilk synnes þe quilk he<sup>(1)</sup> myght gare all men wondur on þam þat knew þam, he bygiles many swa priuely þat þei can not oft-syth fele þe trayne þat he has taken þam with. ¶ Sum he takes with *error* þat he puttys þam in. Sum with *singulere wit*, qwen he gers þam wene þat þo thyng þat þei say or do es best; And for-þi þei wil no counseyl hafe of oþer þat es better & conandur þan þei—and þis es a foule stynkand pride, for he wil set hys witte be-fore alle oþer. Summe þo deuell desayues thurgh *vayn glory*, þat es ydel Ioy; qwen any has pride & delit in þam-selfe, of þo penance þat þei suffre, of gode dedes þat þei do, of any vertu þat þei hafe; Es glad qwen men loues þam, sary qwen men lakkes þam, has enay to þam þat es spoken mare gode of þan of þam; þei hald þer self swa glorius & swa far passande þe lyff þat oþer men ledes, þat þam thynke þat na

Ms. Cambr. Dd V. 64.

thyng þat þai do or say; an dispises synfull men & oþer þe whilk will not do als þai byd þam. How may þow fynd a synfuller wretche þan swilk ane? And sa mykell es he þe wer, þat he wate noght þat he es yll, & es halden & honord of men als wyse & hali. // Some er deceyued *with ouer-mykell lust & lykyng in mete & drynk*: When þai passe mesure & com in till outrage, & has delyte þarein; and wenes þat þai syñ noght, and forþi þai amend þam noght; and swa þai destruye vertues of saule. // Some er begylde *with ouer-mikell abstynens* of mete & drynk & slepe. Þat es of þe temptacion of þe deuell, for to gar þam fall in myddes þair werk, swa þat þai bryng it till nane endyng, als þai suld haue done if þai had knawne skylle & halden discrecion: & swa þai tyne þaire merit for þaire frawerdnes. // Þis gylde layes oure enmy to take vs with, when we begyn to hate wyckednes, & turne vs till god. Þen many begynnes þe thyng þat þai may neuer-mare bryng till ende; þen þai wene þat þai may do what so þair hert es sett on. Bot oft þai fall or þai come ymyd gate; and þat thyng þat þai wend war for þam, es lettynge till þam. For we haue a lange way till heuen, and als many

Ms. Rawl. C 285.

þay do or say, and dyspyses synfull men & othir þe whilk wil noght do als þai bid þaim. How may þou fynd a synfuller wreche þan swylke ane? and so mekell es he þe wers þat he wat noght þat he es ille, and es halden and honourd of men als wys and haly. Som er deceyfd with ouer-mykell lust and lykyng in meet and drynke, when þai passe mesur and com in til outrage, and has delyte þar-inne, and wenes þat þai synne noght ... and so þai distroy vertus of sawle. Som er bigylled with ouermykel abstynence of meet and drynk and slep. Þat es of temptacyon of þe deuel, for to ger þaim fall in myddes þair werk, swa þat þai bryng it til nane enddyng, als þai suld haue don If þai had knawen skyl and halden discrecyoun, and swa þai tyne þaire meryte for þaire frawardenes. Þis gilder lays oure enemy to tak vs with whene we bygynne to hat wyckednes and turne vs til god. Þan many bygynnys þe thyng þat þay may neuer-mare bryng til end; þan þai wen þat þai may do what so þaire hert es set opon. Bot oft þai fall ar þai com In-myddys þe gate, and þat thyng þat þai wene es for þaim, es lettynge til þaim. For we haue a lange way til heeue, and als many gud dedis als we do, als many

man suld reprehende þam in any thyng þat þei do or say, & dyspyses synful men & oþer þo quilk wil not do als þei byd þam. How may þou fynde a fouler wretche þan swylke ane? & so mykel es he þo werre þat he wote noght þat he es ille, and es halden & honourde of men als wyse & haly. / Summe ere deceyued *with ouer-mykel lust & lykyng in mete & in drinke, qwen þei passe mesour & comen in to vtrage & has delite þarin & wenes þat þay synne noght & for-þi amende þei þam noght, & so þei destroy vertuous of saule.* ¶ Summe are begyled *with ouer-mykel abstynence of mete & of drynke & slepe*: Þat es a temptacion of þo deuel for to gare þam fayle ymidde þer warke, so þat þei brynge it til no endyng als þei sulde haue done if þei had knowen skylle & halden dyscrecion, & so þei tyne þer meryt for þer frawardenes. Þis snare lays our enemy to take vs wit, qwen we begynne to hate wikkednes & turnes vs to god. Þen many begynnes þo thyng þat þei may neuer-mare ende: Þen þei wene þat þei may do qwat so þer herte es set on: Bot oft-syth þei falle or þei come ymyd þo gate, and þat thyng þat þei wende ware for þam, es lettynge to þam. For we haue a lange way tyl heuen, and als many gode dedes os we do,

Ms. Cambr. Dd V. 64.

gode dedys [als] we do, als many prayers als we make, & als many gode thoghtes als we thynk, is trouth & hope & charite: als many paces ga we till heuen-ward. Pan if we make vs sa wayke & so febyll, þat we may noutheryk ne pray als we suld do, ne thynk: Er we noght gretly at blame, þat fayles when we had maste nede to be stalworth? And wele I wate, it es noght goddys will þat we sa do. For þe prophete says: »Lorde, I sall kepe my strength to þe«: so þat he myght susten goddys seruys till his dede-day, and noght in a litill & in a schort tyme waste it & þan lygge wanand & granand be þe wall. And it es mykel mare pryll þan men wenes. For saynt Ierome says, þat he makys of rauny offerand þat outragely tourmentis his body in oure-lytel mete or slepe. And saynt Bernarde sais: »Fastyng & wakyng lettes noght gastly godes, bot helpes, if þai be done with discretion; with-uten þat, þai er vices«. For-þi, it es noght gode to pyne vs so mykell, & sithen haue vnthank for oure dede. // Pare has bene many, & er, þat wenes þat it es noght all þat þai do, bot if þai be in sa mikell abstinence & fastyng þat all men speke of þam þat knawes þam. Bot oft-sythes it befallas þat ay

Ms. Rawl. C. 285.

prayers als we make, and als many gud thoghtes als we thynk in trouth and hoop and<sup>1</sup> charyte, als many pases ga we til heuen-ward. Pan If we make vs so wayke & so feble þat we may nothirwyrk ne pray als we suld do, ne thynk, er we noght gretely at blame, þat fayles when we had mast nede to be stalward? And wele I wat þat it es noght goddis wille þat we so do: For þe prophete says: »Lord, I sal kype my strength til þe«: swa þat he mygth sustayne goddis seruys til his deed-day; Noght in a litel and in a schort tyme waast it and sithene ligge wanand and granand by þe wagthe. And it es mykell mare peril þan men wenes: For saynt Ierome says þat he makes of Raunyne offerand þat outrageously tourmentis his body in ouerlitel meet or slep. And saynt Bernard says: »Fastyng ne wakyng lettis noght gaastly guddes, bot helpis, if þai be don with discrecyoun; wyth-owten þat, er þai vices.« For-þi it es noght gud to pyne vs so mykele and sithen haue vnthanke for oure dede. Pare has ben many, and er, þat wenes þat it es noght all þat [þai]<sup>2</sup> do bot if þai be in so mykell abstynence and fastyng þat þay make all men at spek of þam þat knawes þaim. Bot oft-sithes it byfallas þat ay

<sup>1</sup> Ms. ad<sup>1</sup> = and (so frequently). <sup>2</sup> om.

als many prayers als we make, als many gode thoghtes als we thynke in trouth & in hope & in charite, als many pases go we to heuen-ward: Pan if we make vs so wayke & so feble þat we may nouth wirke ne pray als we suld do, ne ȝit thynke, er we not gretly to blame, þat fayles qwen we had mast nede to be stalworth? And wele wote I þat it is not goddys wille þat we so do: for þo profet says: »Lord, I sal kepe my strength to þe«, so þat he myght sustane goddes seruys tyl his dede-day, Noght in a lytel & in a schort tyme wast it, & sythen lyg wainande & gronande be þo wagh. And it is mykel mare perell for soth þan men wenes: For sent Ierome says þat he makes of rauens hys offrande þat outragesly tormentes hys body, in ouer-lytel mete or slepe. And sent Barnarde says: »Fastyng, wakyng lettis not gastly godes, bot helpes, if þei be done with discrecion; with-uten þat þei are vices.« For-þi it es not gode to pyne vs swa mekel & sythen have vnthank for our dede. Par has ben & are þat wenes þat it es noght all þat þei do bot if þei be in so mykel abstinence & fastyng þat þei make al men to wonder on þam þat knawes þam: Bot oft-sythe it be-falles

Ms. Cambr. Dd V. 64.

þe mare ioy & wonderung þai haue  
with-uten of þe louyng<sup>1</sup> of men, ay  
þe les ioy þai haue with-in, of þe luf  
of god. At my dome, þai sulde pay  
Ihesu Criste mikell mare<sup>1</sup> if þai toke for  
his loue, in thankyng & louyng of  
hym, forto sustan þar body in his ser-  
uyse, and to halde þam fra mikell speche  
of men, what so god send for þe tyme  
and þe stede, & gaf þam sithen enterly  
& perfytely to þe luf & þe louyng of  
þat lorde Ihesu Criste, þat will stal-  
worthly be lufed, & lastandly be serued;  
so þat þaire halynes war mare sene in  
goddess egh, þen in mans. For ay þe  
better þou ert & þe les speche þou has  
of men, þe mare es þi ioy before  
god. // Ha, what it es mykell, to be  
worthi louyng, and be noght loued!  
And what wrechednes it es, to haue  
þe name & þe habet of halynes, & be  
noght so, bot couer pride, Ire, or enuy,  
vnder þe clathes of Criste barnhede!  
A foule thyng it es to hafe lykyng &  
delite in mens wordes, þat can na  
mare deme what we er in oure saule,  
þen þai wate what we thynk. For  
oft-sithe þai say þat he or scho es in þe  
hegher degre, þat es in þe lawer; and  
þat þai say es in þe lawer, es in þe  
hegher. For-þi, I halde it bot wodnes  
to be gladder or sariar, wheþir þai say  
gude or ill. If we be aboutewarde to

<sup>1</sup> = praising.

Ms. Rawl. C 285.

þe mare Ioy and wonderung þat þai  
haue with-owtene of þe loouynge of  
men, ay þe lesse Ioy þai haue with-  
Inne of þe luf of gode. At my doin,  
þay suld pay Ihesu Crist mykel mare  
if þai tok for his luf and in thankyng  
and loouynge of hym, for to sustayne  
þaire bodys in his seruyse and to hald  
þaim fra mykele speche of men, what  
so god sent þaim for þe tyme and þe  
steed, and gayfe þaim sithen enterly  
and perfytely til þe luf & þe loouynge  
of our lourd Ihesu Cryst, þat wile  
stalwardly be lufd, and lastandly be  
serued; swa þat þaire halynes war marr  
sene in goddis eghe þan in mannes  
eghe. For ay þe better þat þou ert  
and þe lesse speche þou has of men,  
þe mare es þi Ioy bifor god. Ha, wha  
it es mykell to be worthy loouynge and  
be noght loued! And what wrytchednes  
it es to haf þe nāme<sup>1</sup> & þe habyte of  
halynes, & be noght swa, bot turne to<sup>2</sup>  
pryd, Ire and enuye vnder þe clathes  
of Crystes barnhed! A foul lychery it  
es to haue likyng and delite in mens  
wordes, þat can no mare deme whate  
we er in our saul þan þai wate what  
we thynke. For oft-sithes þai say þat  
he or scho es in heghere degre, þat es  
in þe lagher; and þat þay say es in  
þe laghere, es in þe heghere. For-þi  
I hald it bot wodnes to be gladder or

<sup>1</sup> = name? <sup>2</sup> r. couer.

þat ay þo mare wonderung þei haue withoute of louyng of men, þo lesse ioy  
þei hafe with-in of þo luf of god. At my dome þei suld pay Ihesu Crist more  
if þei toke for is luf & in thankynge & louyng of hym, for to susten þer body  
in hys seruice & to halde þam fro mykel spech of men, qwat sa god sendes [-es added]  
þam for þo tyme & þo stede, & gaf þam sythen enterly & perfytely to þo  
seruyse & þo loouyng of Ihesu Crist, þat wil be stalworthly lufed & lastandly  
serued; so þat þer halynes war mare sene in goddes eghe þan in mannes egh.  
For ay þo better þat þou ert & þo lesse speche þou has of men, þo more es þi  
Ioy before god. Za, qwat it es to haue þo name & a-byte of halynes & be  
noght swa, bot couerd(!) pride, Ire or enuy vnder þo clapes of Cristes barnhede!  
A foule lychory it is to hafe lykyng & delit in mannes wordes þat can no mare  
deme qwat [we] are in oure saule þan þei wate qwat we thynke: For oft-syth þei  
say þat he or sche es in þo lagher degre þat es in þo heyer degre, & þam þat  
þay say are in þo heyer, þei are in þo lagher. For-þi I hald it bot wodenes to  
be gladder or sarear qwether þei say gode or ille. If we be aboutward to hyde

Ms. Cambr. Dd V. 64.

hyde vs fra speche and louyng of þis worlde, god wyll schew vs till hys louyng, & oure Ioy. For þat es his Ioy when we er strengthfull to stande agaynes þe pryue & þe aperte fandying of þe deuell, & sekis na thyng bot þe honoure & þe louyng of hym, and þat we myght enterely loue hym. And þat aght to be oure desyre, oure prayer & oure entent, nyght & day, þat þe fyre of hys lufe kyndell oure hert, & þe swetnes of hys grace be oure comforth & oure solace, in wele and wo. // Þow base now herd a party, how þe fende deceyues, wyth hys sotell craftes & whynt, men & women. And if þou wil do be gode counsel, & folow haly lare, als I hope þat þou wil: þou sall destroy his trappes, & bryn in þe fyre of luf all þe bandes þat he walde bynd þe with, & all his malys sall turne þe til Ioy, & hym till mare sorow. / God suffers hym to tempe gode men for þaire profete, þat þai may be þe hegher crownde, when þai thurgh his helpe hase ouercomne sa cruell an enemy, þat oft-sythes both in body & in saule confowndes many men. // In thre maners þe deuell has power to be  
 1 in a man. On a maner: hurtande þe godes þat þai haue of kynde, als in dom men, & in other, blemysand þair  
 2 thocht. On a nother maner: revande

Ms. Rawl. C. 285.

saryer, whether þai say gud or ille. If we be aboutward to hid vs fra speche and loonyng of þe werld, god wil schewe vs til his loouyng, and our Ioy. For þat es his Ioy when we ar strenthfull for to stand agayne þe pryue and þe appert fandynge of þe deucele, and sekis na thyng bot þe loouyng and þe honoure of hym, and þat [we] mogth enterly lufe hym. And þat agth to be our desire, our prayer and our entent, nyght and day, þat þe fyre of luf kyndell in our hert, and þe swetenes of his grace be our comfort and our solace, in wele and in wa. ¶ Þou has herd now a party how þe fend deceyfs with his sutell castes vn-quaynt men and women: and if þou wil do gud counsaile and folow haly lare, als I hop þat þou wil, þou sal distroy his trappis, and brynn in þe fyre of lufe. Alle þe bandes þat he wil bynd þe with, and alle his malice sal turne þe til Ioy, and hym to mare sorow. God suffirs hym for to tempe gud men for þaire profyte, þat þai may be þe hegher coround when þai haf thurgh his helpe ouer-comen so cruel ane enemy, þat oft-sithes bath in body and in saul confoundes many a man. ¶ In thre maners þe deuel has power to be in a man: ¶ On a maner, hortand þe gudes þat þai haue of kynd, als in dom

vs fro langelynge & louyng of þo worlde, god wil schew vs til hys loueyng & our Ioy: for þat es hys Ioy qwen we are stalworth to stande agayn þo pryuey & þo apert fandynge of þo deuel & sekis na thyng bot þo louyng & þo honour of hym, & þat we myght enterly luf hym. & þat aghe to be our desyre, our praer & our entent nyght & day, þat þo fyre of luf kendell our herte, & þo swetnes of hys grace be our comforth & our solace in wele & in wa. ¶ Þou has now hard a party how þo fende deceyues with hys sutel craftes vnquaynt men & wymmen. And þou wil do gode conseyle & folow haly lare als I hope þat þou wil, þou sal distroy hys trappes & brynn yn þo fyre of luf alle þo bandes þat he wil bynde þe with, & alle hys malice sal turne þe til Ioy & hym [til] mare sorow. God suffres hym for to tempe gode men for þer profete, þat þei may be heyer crowned qwen þei haue thurgh hys helpe ouercommen so cruele an enemy, þat oft-syth both in body & in saule confundes many men. ¶ In thre maneres þe deuel has power to be in a man: On o maner, hurtande þo godes þat he has of kynde, als in domb men, & oþer blemysshande þair thocht. On a



Ms. Cambr. Dd V. 64.

þe *godes* whilk þai haue of *grace*; and so he es in synfull men þe whilk he hase deceyued thurgh delyte of þe worlde & of þair flesche, and ledes  
 3 þam with hym till hell. On þe third maner, he tourmentes a mans body, als we rede þat he has done *Iob*. Bot wytt þou wele: if he begyle þe noght with-in, þe thar noght drede what he may do þe with-uten; for he may do na mare, þan god gyfs hym leue for to do.

Capm. 2m.

(F)Or þat þou has forsakyn þe solace & þe ioy of þis world, & taken þe to solitary lyf, for gods luf to suffer tribulacion & anguys here, & sithen com to þat blys þat neuer-mare blynnes: I trowe treuly þat þe comforth of Ihesu Criste, & þe swetnes of his loue, with þe fire of þe haly gast, þat purges all syn, sall be in þe, & with þe, ledand þe, & lerand þe / how þou sall thyнк, how þou sall pray, what þou sall wyт; so þat in a few zers þou sall haue mare delyte, to be by þi nane, & speke till þi luf & to þi spows Ihesu Crist, þat hegh es in heuen, þan if þou war lady here of a thowsand worldes. Men wenes þat we er in pyne, & in penance grete<sup>1</sup>: bot we haue mare ioy & mare

<sup>1</sup> al. om.

Ms. Rawl. C 285.

men, and in other, blemys sand þair thogth. ¶ On a nother maner, reeffand þe gudys þe whilk þai haue of grace: and swa es sene in synfull men whaim he has deceyfd thurgh delyte of þe werld and of þair flesshe, and led with hym til helle. ¶ On þe thred maner, tourmentand a mans body, als we red þat he was in *Iob*. Bot wyte þou wele: If he bygile þe nogth with-Inne, þe thar nogth dred what he may do þe with-owtene. For he may do no mare þan god gifs hym leue to do. ¶ Bot for þou has forsakene þe solace and þe Ioy of þis werld and taan þe vnto solitary life, for goddis lufe to suffire tribulacioun & anguys here and sithen to com to þe rest and endlesse Ioy in heeuene, I trowe stedfastly þat þe comforth of Ihesu Cryst and swetenes of his luf, with þe fyre of þe haly gast þat purges all synne, sal be in<sup>1</sup> þe and with<sup>1</sup> þe, ledand þe and lerand þe how þou sal thyнк, how þou sal pray, what þou sal wyrke; swa þat in faa yheris þou sal haue mare delyte to be by þine ane and spek til þi luf and þi spouse Ihesu Cryst, þan If þou war leenedy of a thousant werldis. ¶ Men wenes þat we er in pyne and in penance: bot we haue mare Ioy and

<sup>1</sup> in and with are marked to be transp.

noþer maner, reueande þo godes þo quwilk þei haue of grace: & so he es in synful men qwam he has desceyued thurgh delit of þo worlde & of þer flesh & so ledes þam forth with hym to helle. On þo thrid maner, tourmentande a mans body, als we rede þat he was in *Iobe*. Bot wit þou wele, if he begile þe noght with-in, the thar noght drede qwat he may do with-uten. For he may do no mare þen god gyfs hym leue for to do.

FOr þat þou has forsaken þo Ioy & solace of þis worlde & taken þe to solitare lyffe, for goddis luf to suffire tribulacion & anguis here & sythen come to þo rest & Ioy in heuen, I trow stedfastly þat þo comforth of Ihesu Crist & þo swetnes of hys luf with þo fyre of þo haly gast þat purges alle synne sal be in þe & with þe, ledand & lereande þe how þou sal thyнке, how þou sal pray, qwat þou sal wirk; swa þat in a faa zeres þou sal haue mare delite to be by þin ane & speke til þi luf & þi spouse Ihesu Criste, þenne if þou wore lady of a thousand worldes. ¶ Men wenes þat we are in pyne & in penance: bot we haue mare Ioy & mare varray delite in a day þan þei in þo worlde has in alle

Ms. Cambr. Dd V. 64.

verray delyte is a day, þan þai haue in þe worlde all þar lyue. / Þai se oure body, bot þai se noght oure hert, whare oure solace es. If þai saw þat, many of þam wold forsake all þat þai haue, forto folow vs. For-þi be comforted, & stalworth, and drede na noye ne angwysch: bot fest all thyne entent in Ihesu, þat þi lyf be gode &<sup>1</sup> wheme; and loke þat þere be na thyng in þe þat suld be mys-payand till hym, þat þou ne sone amend itt. / Þe state þat þou ert in, þat es solitude, es maste abyll of all othyr til reuelacion of þe haly gaste. For when saynt Ione was in þe yle of *Pathmos*, þan god schewed hym his pryuytees. / Þe godenes of god it es, þat he comfortes þam wondyrfully þat has na comforth of þe worlde, if þai gyf þair hert enterly till hym, and couaytes noght ne sekis bot hym: þen he gynes hym-self till þaime, in swetnes & delyte, in byrnyng of luf, & in ioy & melody, & dwelles ay with þam, in thaire saule, sa þat þe comforth of hym departes neuer fra þam. / And if þai any tym begyn till erre, thurgh ignorance or frelte: sone he wysses þam þe right way; & all þat þai haue nede of, he leres þam. // Naman till swylk reuelacion & grace on þe first day may kom: bot thurgh lang trauell & bysines to loue Ihesu Criste, als þou

Ms. Rawl. C 285.

mare verray delyte in a day þan þay haf in þe werld all þaire life. Þai se our body, bot þai se noght our hert whare oure solace es. If þai sagth þat, many of þaim wald forsake all þat þai haf, forto folwe vs. For-þi be comforted and stalward, and drede na noy ne anguis, bot fest all þine entent in Ihesu, þat þi lif be gode to queme; and at þare be na thyng in þe þat suld be mys-payand til hym þat ne þou son amend it. Þe stat þat þou ert in, þat es solitude, es mast able of all other til reuelacyoun of þe haly gast. For when saynt Iohn was in þe Ile of *Pathmos*, þan god schewed hym his preuete. Þe gudnes of god it es þat he comfortes þaim wondirfully þat has na comfort of þe werld, If þai gif þair hertis entierly til hym and couaytes and noght sekis bot hym: þan he gifs hym-self to þaim in swetnes and delite, in brynnyn of luf, and in ioy and melody, and dwellis ay with þaim in þaire saule, swa þat þe comfort of hym departis neuer fra þaim. If þai bygyne ogth to here<sup>1</sup> thurgh ignoraunce or freyllyte, son he schewes þaim þe rygth way; and all þat þai haue ned of, he liris þaim. Na man comes til swylke reuelacion and grace on þe first day, bot thurgh lang trauaylle & besynes to lufe Ihesu Crist,

<sup>1</sup> al. to.<sup>1</sup> r. erre.

þer lyfe; þei se our body bot þei se not our hart, qware alle our delite es. If þei saw þat, many of þam walde forsake alle þat þai haue, for to folow vs. For-þi be comforted & stalworth, & drede na noye ne anguis, bot fest alle þin entent in Ihesu þat þi lyfe be gode to queme, & þat þer be na thyng in þe þat sulde be mys-payande til hym þat [ne] þou sone amend it. Þou þat art in þat degre þat es solitude, is mast abel of alle oþer to reuelacion of þo haly gast. ¶ For qwen sent Ion was in þo yle of *Pathmos*, þen god schewed hym his priuetes. Þe godenes of god is so mykel þat he comforts þam wonderfully þas þat has na comforth of þo worlde, if þei gyffe þer herte enterly til hym & couaytes noght ne sekis bot hym. Pan he gyfs hym selfe to þam in swetnes & delit, in brennyng of luf & in ioy, & dwelles ay with þam in þer saule, so þat þat comforth of hym partes neuer fra þam. And if þei oght begynne to erre thurgh ignorance of frelte, sone he schewes þam þo rygth way; & alle þat þei haue nede of he leres þam, & ledes þam in luf. Ne man commes to swilk reuelacion & grace On þe fyrst day, bot thurgh lange bysynes & (!) to luf Ihesu Crist, als þou sal here afterwarde. Noght for-þi þam he

Ms. Cambr. Dd V. 64.

sall here afterward. / Noght-for-þi, þan he suffers þam to be temped on sere maners, both wakand & slepand. For ay þe ma temptacions, & þe greuoser, þai stande agayne, & ouer-comes: þe mare sall þai ioy in his luf, when þai<sup>1</sup> er passed. // Wakand þai er vmwhile tempyd wyth foule thoughtys, vile lustes, wicked delites; *with* pryde, Ire, enuy, despayre, *presumpcion*, & oþer many. Bot þaire remedy sall be: Prayer, Greeting, Fastyng, Wakyng. // Þire thynges, if þai be done with discrecion, þai put a-way syn & filth fra þe saule, & makes it clene, to receyue þe luf of Ihesu Criste, þat may noght be loued,<sup>2</sup> bot in clennes. // Also, vmwhile þe fende tempes men & women, þat er solitary by þam ane, on a qwaynt maner & a sotell: He transfigurs hym in þe lyknes of an awngel of lyght, & apers till þam, and sayes þat he es<sup>2</sup> ane of goddes awngels, comen to comforth þam; & swa he deceyues foles. Bot þai þat er wys, & wil not tyte trow till all spirites, bot askes counsel of conand men: he may not begyle þam. Als I fynd writen of a reclues, þat was a gude woman; til þe whilk þe ill awngell oft-sythes aperde in þe forme of a gode awngel, and sayd þat he was comen to bryng hir

<sup>1</sup> The numbers are on margin of the Ms.<sup>2</sup> Þat he es on erasure.

Ms. Rowl. C 285.

als þou sal here afterward. Noght-for-þi þan he suffirs þaim to be temped on sere maners, bath slepand and wakand. For ay þe ma temptacions and þe greuouser at þay stand agayne and ouer-comes, þe mare sal þaire Ioy be in his luf when þai er passed. ¶ Wakand þai er vmwhil temped with foul thoughtis, vile lustes, wikked delites; with pryde, Ire, Envy, Despayre, *Presumpcyon*, and other many. Bot þaire remedy sal be prayer, greeting, fastyng, wakyng. Þir thynges, if þai may<sup>1</sup> be don with discrecioun, þai putte away synne & filthe fra þe saul, and makis it clene for to resayfe þe luf of Ihesu Cryst, þat may noght be lufd bot in clennes. ¶ Alswa vmwhil þe fend tempis men and wommen þat er solitary by þaim ane, on a quaynt maner and a sutelle: he transfigures hym in lickenes of ane aungell of lighth, and apperis til þaim and says þat he es ane of god aungells comen to comfort þaim; and swa he deceyfs foles. Bot þaim þat er wis and wil noght tyde trowe til all spirytes, bot askes counsayl of conand men, he may noght bygile þaim. Als I fynd wrytene of a recluse, þat was a gud woman; til whaim þe ille aungelle oft-sithes appered in þe fourme of a gud aungell, and sayd þat he was co-

<sup>1</sup> overlined, *al. om.*

suffres to be tempte on sere maneres, bath wakande & slepande. ¶ For ay þo ma temptacions & greuusser þat þei stande agayn & ouercomes þam, þo mare sal þer ioy be qwen þei are passud. Wakande þei are vmqwhile temped wyth foule thoughtes, vyle lustes, wykkud delites, *with* pride, Ire, enuy, dyspare, *presumpcion* & oþer many. Bot þer remedy sal be Prayer, Greeting, Fastyng, Wakyng: thir thynges if þei be done with discrecion, may put away synne fra þo saule & mak it clene to resceyue þo luf of Ihesu Crist, þat may not be lufd bot in clennes. ¶ Also þo fende tempes men & wommen in a qwaynte maner & a sutel: he transfigures hym in a angel of lyght & apperes to þam & says þat he es ane of goddys angels comen to comforth þam: & so he deceyues foles; bot þei þat are wyse & wil not tyte trow til alle spirites, bot askes counseyl of kunnande men, he may noght begyle þam. Als I fynde of a recluse þat was a gode woman: to þo quilk þo yuel angell oft-syth apperede in þo forme of a gode angel & sayde þat he was comen to bryng hir to heuen. Qwarfor scho was ryght

Ms. Cambr. Dd V. 64.

to heuen. Wharfore scho was right glad & ioyful. Bot neuer-*pe*-latter, scho talde it til hir schryft-fader; and he, als wyse man and war, gaf hir þis counsell: / »When he comes, he sayde, byd hym þat he schew þe oure lady saynt Mary. When he has<sup>1</sup> done swa: say *Aue maria*«. Scho dyd sa. Þe fende sayde: / »Þou has na nede to se hyr; my presence suffyse to þe«. And scho sayde, on all *maner* scho suld se hyr. He saw þat hym behoued outhir do hir wyll, or scho walde despyse hym: Als tyte he broght forth þe fayrest<sup>2</sup> woman þat myght be, als to hyr syght, & schewed til hyr. And scho sett hir on hir knees & sayde: *Aue maria*. And als tyte all vanyst away; & for scham neuer sithen come he at hir. / Þis I say not, for I hope þat he sal haue leue to tempe þe on þis maner; bot for I will þat þou be war, if any wyk<sup>3</sup> temptacions befall þe, slepand or wakand, þat þou trow not oure-tyte, 3 til þou know þe soth. // Mare priuilyer he transfigurs hym in þe forme of an awngel of lyght—þat comonli al men ar temped with: when he hydes ill vnder þe liknes of gode. And þat es in twa maneres: / Ane es, when he egges vs til oure-mykel ees & rest of body, and softnes til oure flesche, vndir

<sup>1</sup> he has on erasure. <sup>2</sup> *al. f.* body of.<sup>3</sup> *r.* swylyk.

Ms. Rawl. C 285.

men to bryng hir til heeuen. Wharfor scho was rygth glade and ioyfull. Bote neeu~~er~~-*pe*-latter scho taald it til hir schrythfader: and he, als wys man and quaynt, gayf hir þis counsayl: »When he comes«, he sayd, »bid hym þat he schew þe our lauedy saynt Mary. When he has don swa, say *Aue maria*«. Scho did swa. Þe feend sayd: »Þou has na ned to se hir: Mi *presence* suffice vnto þe«. And [scho] sayd, on all maner scho suld se hir. He sagth þat hym behoued outhir do hir wil or scho wald dispyse hym: als tite he brogth forth þe fayrest body of woman þat mygth be als to hir sygth, and schewed it til hir. And scho sete hir on hir knese and sayd *Aue maria*: And als tite al waynysht away, and for schame neeu~~er~~ sithen com he at hir. Þis I say nogth for I hoppe þat he sal haue leue to tempe þe on þis maner; bot for I wil þat þou be war, if any swylyk temptaciouns bifalle þe slepand or wakand, þat þou trow nogth ouer-tite til þou know þe sogth. ¶ Mare pryuelye he transfigures hym in þe fourme of aun-gell of lighth—þat commonly all men er tempid with: when he hidis ille vndir þe lickenes of gud; and þat es in twa maners. ¶ Ane es when he egges vs til ouer-mykel eese and rest of body,

glad & ioyful, bot neuer-*po*-latter scho talde it til hir schryft-fader, & he als wyse man & gode gaf hir þis counsell: »Qwen he comes«, he sayde, »byd hym þat he schew þe our lady. Qwen he has done so, say *Aue maria*«. Als he had, so scho did. Þe fende sayd: »Þou has no nede to se hir: My *presence* suffice to þe. And scho sayde, on alle *maner* scho sulde se hir. He sagth þat oþer hym behoued do hir wille, or scho wald dispice hym: als tite he broght forth þe fayrest body of woman þat myght be als to hir syght, & schewde it to hir. & scho set hir on knese & sayde *Aue maria*: & als-tit al vanyst away, and for schame neuer sythen come he at hir more so. Þis I say noght [for] I hope þat he sal haue leue to tempe þe on þis maner, bot I wil þat þou be ay war if any swylyk temptacions befall þe slepand or wakand, þat þou trow not ouer-sone to þam, to þou know a soth. Mare priueler he transfigures hym in an angel of lyght—þat commu[n]le all men ar temped with: qwen he hydes hylle vnder þe lyknes of gode. And þat es in to maneres: one es *qwen* he egges vs to ouer-mykel eese & rest of body & sofhede to *our* flesch, vnder nede to susten *our*

Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

ne[d]e<sup>1</sup> to susteyne oure kynde. For swilk thoghtes he puttes in vs: bot if we ete wele, & drynk wele, & slepe wele, & lygge soft & sytt warme: we may not serue god, ne last in þe trauell þat we haue begonn. Bot he thynkes to bryng vs till ouer-mykel lust. // Another es, when vnder þe lyknes of gastly gode he entices vs til scharp<sup>2</sup> & oure-mikel penance, forto destroye oure self; and says þus: »Pou wate wele þat he þat suffers mast penance for goddes lufe, he sall haue maste mede. Forþi ete litell, and febyl mete, & drynk lesse, þe thynnest drynk es gode ynogh till þe. Recke noght of slepe; were þe hayre, & þe habirion. All thyng þat es affliction for þi flesche, do it: so þat þare be nane, þat may passe þe in penance«. / He þat says þe þus, es aboute to sla þe with oure-mykel abstinence, als he þat sayde þe toþer, to sla þe with oure-lytell. Forþi, if we will be right disposed, vs behoues sett vs in a gude mene, & þat we may destroy oure vices, & halde oure flesche vnder, / and neuer-þe-latter þat it be stalworth in þe seruyse of Ihesu Criste. //

4 Als-swa, oure enmy will noght suffer vs to be in rest when we slepe: bot þan he es aboute to begyle vs in many

<sup>1</sup> Ms. nethe. <sup>2</sup> *al.* asper.

and softnes til our flesche vndirneethen, to sustayne our kynd. For swylke thoghtes he puttis in vs: bot if we eet wele and drynk wele and slepe wele and ligge soft and site warme, we may noght serue god ne last in þe trauaylle þat we haf bygone. Bot he thynkis to bryng vs til ouer-mykel lust. ¶ A nother es when he hidis ille vndir likenes of gastely gud: he entyces vs til asper and ouer-mykel penaunce, forto distroy our self, and says þus: »Pou wat wele þat he þat suffirs maast penaunce for goddis luf, he sal haue maast mede. For-þi eet litell and feble meet, and drynk lesse, þe thynnest drynke es gud Inogthe til þe. Recke noght of slep. Weer þe hayer, þe haubergeous. All thyng þat es affliction til þi flesche, do it; swa þat þare be nane þat may passe þe in penaunce«. He þat says þe þus, he es aboute to sla þe with ouer-mykele penaunce & abstynence, als he þat sayd þe tother, to sla þe with ouer-lytele. For-þi, if we wil be rygth dispoosed, vs bihoues to sete vs in a gud meyne, and þat we may distroy our vyces and hald our flesche vndir, and neuer-þe-latter þat it be stalward in þe seruyse of Ihesu Cryst. ¶ Als wa our enemy wil noght suffir vs to be in rest when we slep: bot þan he [es] aboute to bygyle vs in

<sup>1</sup> Ms. asperand.

kynde; For swilk thoghtes he puttes: bot we ete wele & drink wele & slepe wele & lyg soft & sit warme, we may not serue god ne last in þo trauel þat we haue bygunnen—bot he thynkes to brynge vs to ouer-mykel lust, and so vse vs in vyces. Another es þat vnder þo lyknes of gastly gode he entices vs to asper & ouer-mykel penance for to dystroy our-selue, & says þus: »Pou wate wele þat he or scho þat suffers mast penance for goddes luf, he sal haue mast mede. For-thy ete litel, of þo feblest mete, & drinke lesse, þo thynnest drinke es gode y-nogh for þe. Rek þou noght of slepe; were þo hayre, þo hawberione; alle thyng þat es affliction for þi flesche, do it, swa þat þer be nane þat may passe þe in penance«. He þat says þe þus, he es aboutwarde to be-gyle þe & slo þe with ouer-mykel penance & abstynence, als he þat sayde þo toþer to slo þe with ouer-litel. For-þi if we be ryght dysposed, vs behoues set vs in a gode mene, & þat we dystroy our vices & halde our flesch vnder, & neuer-þo-latter þat it be stalworth in seruys of Ihesu Cryst. Also our enmy wil noght lat vs be in rest: qwen we be in slepe, bot þanne he es about to begyle vs on many maners:

Ms. Cambr. Dd V. 64.

maners. // Vmwhile, with vggly ymages: forto make vs radde<sup>1</sup>, & make vs lathe with oure state; Vmwhile, with faire ymages, fayre syghtes & þat semes confortabell: forto make vs glad in wayne, and gar vs wene þat we er better þan we er. Vmwhile, tels vs þat we er haly & gode: forto bryng vs in till pryde; [Vmwhile, sais þat we er wicked & synful: for to ger vs falle in to dyspayre].<sup>1</sup> Bot he þat es ordiner of all thyng, suffers noght þat oure slepe be with-owten mede til vs, if we dresse oure lyfe till his will. And wyt þow wele, þou syns noght slepand: if þou be euermare wakande with-ouen outrage of mete & drynk, & with-ouen ill thoghtes. // Bot many ane þe deuel hase deceyued thurgh dremes, when he haues gart þam sett þair hert on þam. / For he hase schewed þam soȝn sothe, & sethyn begylt þam with ane þat was fals. For-þi says þe wyse man þat many besynes folowes dremes; an þai fell þat hoped in þam. // Wharfore, þat þou be not begylde with þam, I wil þat þou witt þat þer er sex maners of dremes. Twa er þat na man, haly ne oper, may eschape; þai er: // If þair wambe be oure-tome, or oure-full;

<sup>1</sup> om. in Dd.

Ms. Rawl. C 85.

many maners: vmwhyle with vgly Images, forto make vs rad and ger vs lath with our state; vmwhile with fayre Images, fayre syghtes, and þat at semes comfortable, forto make vs glad in wayne, and ger vs wene þat we er better þan we ere; vmwhile telle vs þat we er haly and gud, for to bryng vs in to pryde; vmwhyle say þat we er wycked and synfull, for to ger vs falle in to despayre. Bot he þat es ordayner of all thyng, suffirs noght þat oure slepe be with-owtene mede til vs, if we adresce our life til his wille. ¶<sup>1</sup> And wite þou wele, þou synnes noght sleppand, if þou be euer-mare wakand with-owtene outrage of mete and drynke, and with-ouene ille thoghtes. Bot many has þe deeuelle deceyfd thurgh dreemes, when he has gert paym sette þair hert on þaim: For he has schewed þaim soȝn sogth and sithen bigilled þaim with ane þat was fals. For-þi says þe wys man þat many bysenes folowes dreemes, and þai fel þat hoped in þaim. Whare-foor, þat þou be noth bigyled with þaim, I wile þat [þou] witte þat it er sex maners of dremes. Twa er þat na man haly ne other may etchape, þat es: if þair wambes be ouer-tom or ouer-full, þan

<sup>1</sup> on margin: De sompnais.

vmqwhile with vggly ymages, to ger vs lath with our state, vmqwhile with fayre ymages, to ger vs wene þat we are bettur þan we are, & thurgh þo fayre syghtes gare vs loy en vayn & wene þat we are qware we are noght; ¶ vmqwhile telle vs þat we are hale & gode, for to bryng vs in to pride; vmqwhile say þat we are wykkud & synful, for to gar vs falle in dyspayre. Bot he þat es ordenour of alle thyng, suffres vs noght to be temped hardur þan we myght agayn stande, Ne ȝit þat our slepe be noght til vs with-ouen mede, If we adresse our lyff to hys wille. And wit thou wele, þou synnes noght slepande, yf þou be euer-mare wakande with-ouen outrage of mete & drynke & with-ouen yuel thoghtes; bot many has þo deuel deceyued thurgh dremes qwen he has gart þam set þer hertes apon þam. For he has schewed þam summe soth, & sithen begyled þam with ane þat was fals; for-thy says þo wyseman þat many bysynes folowes dremes, & þei fell þat hoped in þam. Qwarfor, þat þou be noght begyled with þam, I wil þat þou wit þat þer are sex maneres of dremes: two are þat no man haly ne oper may eschape; þay are if þar wombe be ouer-tome or ouer-full, þanne many vanites in sere maners befallas þam slepande. ¶ Pe thryd es of

Ms. Cambr. Dd V. 64.

þan many vanitees in seer maners be-  
 3 falles þam slepande. // Þe thryd es, of  
 4 illusyons of oure enmy. // Þe ferth es,  
 of thought before, and illusion folouand. /  
 5 And þe fyft, thorow þe reuelacion of  
 þe hali gast, þat es done on many a  
 6 maner. / Þe sext es, of thoughtes be-  
 fore þat falles to Criste or hali kyrk,  
 reuelacion comand after. / In þus many  
 maners touches þe ymage of dreemes men  
 when þai slepe. Bot sa mykell we sall  
 latlyer gyf fayth till any dreame, þat we  
 may not sone wyt whilk es soth, whilk  
 es fals; whilk es of oure enmy, whilk  
 es of þe hali gaste. / For whare many  
 dreemes er, þar er many vanitees. And  
 many þai may make to erre: for þai hegh  
 vnwhaynt men, & swa deceyues þam.

Cap<sup>m</sup>. 3<sup>m</sup>.

(I) Knaue þat þi lyfe es gyuen to  
 þe seruyce of god. Pan es it schame  
 til þe, bot if þou be als gode, or better,  
*with-in* in þi sawle, als þou ert semand  
 at þe syght of men. Turne for-þi þi  
 thoughtes *perfytely* till god, als it semes  
 þat þou hase done þi body. For I  
 will not þat þou wene þat all er hali  
 þat hase þe abet of halynges, & er noght  
 occupied *with* þe worlde; / Ne þat all  
 er ill þat melles þam *with* erthly by-  
 sines. // Bot þai er anly hali, what  
 state or degre þai be in, þe whilk  
 despises all erthly thyng, þat es at say,  
 lufs it noght, & byrnes *in* þe luf of

Ms. Rawl. C 285.

many vanytese in sere maners byfalles  
 þaim slepand. Þe thryd es of illu-  
 syons of our enemy. Þe fiert h es of  
 thoght byfoor and illusyon folwand. Þe  
 fyft thurgh reuelacyone of þe haly gast,  
 þat es don on many maners. Þe sext  
 es of thoughtes byfoor þat falles to Cryst  
 or haly kyrke, reuelacion *command*  
*after*. In þus many maners touches þe  
 Images of dreemes men when þai slep.  
 Bot swa mekyle we sal þe latlyer gyf  
 fayth til any dreame þat we may noght  
 sone wit whylke es soth, whylke es  
 fals; whilke es of our enemy, whylke  
 es of þe haly gast. For whar so many  
 dreemes er, þar er many vanytese, and  
 many þai may make to erre: For þai  
 hegh vnquaynt men and swa deceyfs  
 þaim. ¶ [I] Knaue þat þi lif semes gyfuen  
 til þe seruyce of god: þan es it schame  
 til þe bot if þou be als gud or better  
*with-in* Ine þi saule als þou ert semand  
 at þe sigh of men. ¶ Turne for-þi þi  
 thoughtes *parfytely* til god, als it semes  
 als þou has don þi body. For I wil  
 noght þat þou wene þat all er haly  
 þat has þe habyte of halynges and er  
 noght occupied *with* þe worlde, ne þat  
 all er ille þat melles þaim *with* erthly  
 bisenes; bot þay er anly haly, what  
 staate or degre so þai be Inne, þe  
 whilke despises all erthly thyng, þat  
 es at say, lufs it noght, and brynnes in

illusions of our enemy. Þe ferth es of thought before & illusions folouande. & þo  
 fyft es thurgh reuelacion of þo haly gast, þat es done on many maneres. Þo sext  
 es of thoughtes before þat falles til haly kyrke or [Crist], reuelacion comande *after*.  
 In þus many maneres touches þo ymages dreemes of men qwen þei slepe. Bot  
 so mykel we sal gyf fayth til þam þo latlyer þat we may not sone wit qwilc es  
 soth, qwilc es fals; qwilc es of *our* enemy, qwilc es of þo halygast; for qwere  
 so many dreemes are, þar are many vanites, & many þai may make to erre, for  
 þei hege vnwhayne men & so deceyues þam.

I know þat þi lyff semes gyffen to god & til þo seruycs of hym. Pan es it  
 schame to þe bot if þou be als gode or better *with-in in* þi saule als þou art  
 semande at þo syght of men. Turne forth þi thoughtes *perfytely* to god als it  
 semes þat þou has done þi body: fore I wil not þat þou wene þat al are haly  
 þat has þo habit of halynges & are not occupied *with* þo worlde, Ne þat alle are  
 ille þat melles þam *with* erthly bysines. Bot þei are anely haly, qwat state or  
 degre þei be in, þo qwilc dyspises alle erthly thyng, þat es at say lufs it noght,

Ms. Cambr. Dd V. 64.

Ihesu Criste, & al þai desires er sett til þe ioy of heuen, & hates al synne, & ceses noght of gode werkys, and feles a swetnes in þaire hert of þe lufe with-outen ende: / and neuer-þe-latter þai thynk þam-self vylest of all, & haldes þam wretchedest, leste, & lawest. / Þis es hali mens lyf: folow it, & be haly. / And if þou will be in mede with apostels, thynk noght what þou for-soke, bot what þou despyces. / For als mykell þai forsake þat folowes Ihesu Criste, in wilfull pouert, & in mekenes, & in charite, & in paciens, als þai may couayte þat folows hym noght. And thynk with how mykel, & how gude will þou presentes þi vowes be-fore hym: for till þat he hase hys egh; / and if þou with gret desyre offer þi praiers, with grete feruoure couayte to se hym, and seke na erthly comforth, bot þe sauoure of heuen, & in contemplacion þerof haue þi delyte. // Wondrousfulli Ihesu werkis in hys louers: þe whilk he reues fra þe lust of flesh & of blode, thorow tender lufe. He makes þam to will na erthly thyng, & dose þam ryse in to þe solace of hym, & to forgete vanytees & fleshchely lufe of þe worlde, & to drede na sorow þat may fall; / To lathe with ouer-

Ms. Rawl. C 285.

þe luf of Ihesu Cryst, and all þaire desyres er sette til þe Ioyes of heeue, and haates all synne, and ceases noght of gud werkes, and feles a swetenes in þaire hert of life with-outene end; and neuere-þe-latter þai thynke þaim-self vylest of all, and haldes þaim-self wrytchedest, last and laghest. Þis es halynese of lyfe. Folow it and be haly! and if þou will be in mede with appostells, thynke noght what þou forsakes bot what þou despises. For als mykell þai forsake þat folowes Ihesu Cryst in wilfull poucert, and in mekenes, and in charyte, and in pacyence<sup>2</sup>, als þay may couayte þat folwes hym noght. And thynke with how mekyle and how gud wile þou presentes þi woves byfor hym —for til þat he has his egthe. And if þou with grete desyre offre þi prayers and with grete feruoure couayte to se hym, and sekas na erthly comfort bot þe saueour of heeue, and in contemplacyon þaire-of haue þi delyte. Wondirfully Ihesu werkis in his lufers, þe whilke he reeues fra þe lust of flesshe and blod thurgth tendir lufe; he makis þaim to haf wil to na erthly thyng, and dose þaim ryse in to<sup>3</sup> solace of hym, and to for-gete vanytese and fleshchely luf of þe world, and to dreede na sorow þat may

<sup>1</sup> orig. of þe; þe is erased.    <sup>2</sup> Ms. pacyente.  
<sup>3</sup> overl.

& brynnes in luf of Ihesu Crist, & alle þer desyres are set to þo Ioyes of heuen, & hates all synne, & seses noght of gode werkis, & feles a swetnes in þer herte of þo lyfe with-oute ende; and neuer-þo-latter þam thynke þam-selfe þo vylest of alle & haldes þam þo mast wretches & lawest of alle oþer. Þis is haly mens lyf. Folow it & be haly: & if þou will be in mede with apostels, Thynk noght qwat þou forsakes bot qwat þou despyces—For als mykel þei forsake þat folows Ihesu Crist in wilful pouerte & in mekenes & in charite & paciens als þei may couet þat folowes hym noght. And thynk with how gode wille þou presentes þi body(!) to hym—ffor to þat he has hys egh; and if þou with grete desyre offer vpe þi prayers, with grete feruour of luf coneyt to se hym, & seke na erthly comforth bot þo sauour of heuen, and in contemplacion þerof haue þi delite. Wondrousfully Ihesu werkis in hys lufers, þo qwilke he reues thurgth tendur luf fra þo lust of flesh & blode & makes þam to wil na erthly thyng, & dose þam to ryse to solace of hym, and to fforgete vanite & fleshly luf of þo worlde, & to grutche with na sorow þat may falle, to lath with ouer-mykel bodyle eese; to suffur for



Ms. Cambr. Dd V. 64.

mykel bodili ees. To suffer for his luf, þam thynk it ioy; and to be solitary þai haue grete comforth: þat þai be noght lettud of þat deuocyoun. // Now may þou se þat many er war þan þai seme, & many er better þan þai seme, & namely amang þase þat hase þe habett of halynes. / For-þi afforce þe, in all þat þow may, þat þou be noght wer þan þou semes. / And if þow will do als I lere þe in þis schort forme of lyuyng, I hope, thorou þe grace of god, þat if men halde þe gude, þou sall be wele better.

Capm. IIIII.

(A)T þe begynnyng, turne þe enterly to þi lorde Ihesu Criste. / Þat turnyng till Ihesu es noght els, bot turnyng fra all þe couaytise & þe likyng & þe occupacions & bisynes of worldly thynges & of fleschly lust and vayne luf: swa þat þi thought, þat was ay donward, modeland in þe erth, whils þou was in þe worlde, now be ay vpwarde als fire, sekand þe heghest place in heuen, right til þi spows, þare he syttes in hys blis. Til hym þou ert turned, when his grace illumyns þi hert; & forsakes all vices, & conformes it til vertues & gude thewes, & til all maner of debonerte & mekenes. / And þat þou may last & wax in gudeness þat þou hase begon, with-owten slawnes

Ms. Rawl. C 285.

fall, to laghte with ouere-mykele bodily eese. To suffre for his luf, þaim thynke it ioy; and to be solutary þay haue grete comfort, þat þai be noght lettud in þaire deuocyoun. ¶ Now may þou se þat many er werre þan þay seme, and many er better þan þai seme; and naamly amang þaa þat has þe habyte of halynes. For-þi afforce þe in all þat þou may þat þou be noght were þan þou semes: and if þou wil do als I lere þe in þis schort fourme of lyfing. I hop thurgh þe grace of god þat if men hald þe gude, þou sale be wele better.

AT þe bigynnyng turn þe enterly to þi louerd Ihesu Crist. Þat turnyng til Ihesu es noght ells bot turnyng fra all þe couaytese and þe lykyng<sup>1</sup> and occupacyons and þe bysenesse of þe werld and of flesschly lust and vayne luf; swa þat þi thought þat was ay donward moldand in þe erth whiles þou was in þe werld, now be ay vpward als fyre, sekand þe heghest place in heeue, rygth til þi spouse þare he sittes in his blisse. Til hym þou ert turned when his grace illumyns þi hert. so þat it forsakes al vices and confourmes it til vertus and gud thewys and til all maner of debonerte and mekenes. And þat þou may last and wax in gudnesse þat þou has bygune, with-outene slaw-

<sup>1</sup> Orig. lykynga, s. erased.

hys luf þam thynk swete, and to be solitare þei haue grete delittite(1) & Ioy with grete comfort, þat þei be not lettud in þer deuocion. Now may þou se þat many are warre þan þei seme, & many are better þan þei seme, & namely ymong þam þat has habite of halynes. For-þi aforce þe in alle þat þou may þat þou be noght warre þan þou semes. And if þou wil do als I sal lere þe In þis schort forme of lyfing, I hope thurgh þo grace of god þat if any hald þe gode, þou sal be wele better.

From here I only give the various readings of Ms. Harl.:

þo. enterly. lord. till Ihesu om. n. elles to say. fro. þe om. couetyse. þe om. þe om. bysynes of þo worldes thyng. fl. luffe & v. spech. so. ay om. donwarde modeland. vppewarde. to. þou turne þe. enlumynes þi hart & forsakes. to vertuse & gode thewes. & to. at inst. of þat. last & om. begunnone.

Ms. Cambr. Dd V. 64.

& sarynes & irkyng of þi lyf: /<sup>1</sup> Fowre thyngs sall þou haue in þi thought, til þou be in perfyte lufe—For when þou er: comen þar-till, þi ioy & desyre  
 1 will ay be byrmand in Criste. *Ane es: þe mesur of þi lyf here, þat sa schort is þat vnneethis es it oght.* / For we lyue bot in a poynt—þat es þe leste thyng þat may be. / And, sothely, oure lyfe es les þan a poynt, if we liken it to þe lyfe þat lastes ay. //  
 2 *Another es: vncerteinte of oure endyng.* For we wate neuer when we sal dye, ne whare we sal dye, ne how we sal dye, ne whider we sal ga when we er dede. & þat god wil þat þis be vncertain til vs: for he wil þat we be  
 3 ay redy to dye. // *Pe thyrð es: þat we sall answer before þe ryghtwys Iuge* of all þe tyme þat we haue bene here, how we haue lyued, what oure occupacions haue bene and why, & what gude we myght haue done when we haue bene ydel. For-þi sayde *þe prophete*: »He hase calde þe tyme agayn me«, þat ilk day he hase lent vs here forto despende in gude vse, and in penance, & in gods seruys. / If we waste it in erthly lufe & in vanitees, ful grenously mon we be demed & punyst—ffor þat es ane of þe maste sorow þat may be: bot we afforce vs manly in þe lufe of god, & do gude til all þat we may, whil oure schort tyme lastes. And ilk tyme þat we thynk not on god, we may cownt it als þe  
 4 thyng þat we haue tynt. *The ferth es:*

<sup>1</sup> The rest of this Chapter is found separate in Ms. Harl. 1706 f. 114. (»Four profitable thinges«), and was ed. by Wynkyn de Worde 1509 (in *The remedy ayenst the troubles of temptacyons*).

Ms. Rawl. C 285.

nes and sarynes, and irkyng<sup>1</sup> of þi lif:<sup>2</sup>  
 ¶ Four thyngs sal þou haue in þi thoght til þou be in perfyte luf—For when þou ert comen þar-til, þi Ioy and þi desyre wil ay be brynnand in Cryst. ¶ Ane es: mesure of þi life here, þat so schort es þat vnneethes es it oght. For we life bot in a poynt, þat es þe lest thyng þat may be, and sothely, our life es lese þan a poynt if we lickyn it to þe lif þat lastes ay. ¶ Another es: Vncertaynte of our endyng. For we whate neuere when we sal dye ne how we sal dye, ne whare, ne whidir we sall ga when we er deed; and þat god wil þat þis be [vn]certayne til vs, for he wil þat we be ay redy to dye. ¶ Pe thrid es: þat we sal answer by-for þe rygthwys Iuge of all þe tyme þat we haue here, how we haf lifde, what our occupacyons haf bene and why, and what gud we mygth haf done when we haf ben Idele. For-þi sayd *þe prophete*: »He has called þe tyme agayne me«—þat es ylke day þat he has lent vs here for to dispend in gud vse and in penance and in goddis serunyce. If we waast it in erthly luf and vanytese, ful grievously mon we be demed and punyst. For-þi þat es ane of þe maast sorowe þat may be, Bot if we afforce vs manly in þe luf of god and do gud til al þat we may to-whyles our schort tyme lastes. And ylk a tyme þat we thynke nogth on god we may account it als þe thyng þat we haue tynt. ¶ Pe

<sup>1</sup> orig. irkyngge.

<sup>2</sup> on the margin: 4 haueuda in memoria.

sarynes. thynges. hafe. to þou. art. & þi. brennande. þo mesur. so. vnethes is. Forsothe þis lyfe is bot a poynt. þat es—poynt om. lykkes. vncerteinte. no qware we sal dye ne how we sal dye. go. are. g. wil þat dede be certeyn & oure tyme vncerteyn to vs. thrid. es om. Iugge. bene om. lyfed. occupacion has ben & qwy it has ben. þo profet. es om. þat om. for om., to spende. wast. erthle. & in vanites. Fulgreuousle. punysched. For-þi. if om. namely inst. of manly. to om., qwiles. ilk, a om. not. account. als tyme þat. þe ferth thyng es.

Ms. Cambr. Dd V. 64.

*þat we thynk how mykell þe ioy es þat þai haue þe whilk lastes in goddes lufe til þair endyng.* For þai sal be brether & felaws with awngels & haly men, lufand & thankand,<sup>1</sup> louand & seand, þe kyng of ioy, in þe fayrheðe & in þe schynnyng of his maieste. Þe whilk syght sall be mede & mete, & al delytes þat any creature may thynk, & mare þan any may tell, till all hys louers, with-outen ende. / It es mikel lightar to com to þat blys, þan for to tell it. / *Als-swa thynk<sup>2</sup> what pyne & what sorow and tormentyng þai sall haue þe whilk lufs noght god ouer all other thynges þat man sees in þis world, bot files þare bodi & þair sawle in lust & lechery of þis lyfe, In pryde & couayties, & oþer synnes: þai sall byrne in þe fyre of hell, with þe deuell wham þai serued, als lang as god es in heuen with his seruandes: þat es euer-mare.*

Capm. Vm.

(I.) Wyll þat þou be ay clymbande till Ihesu-warde, & ekand þi luf & þi seruys in hym: noght als foles doos: þai begyn in þe heyst degre, & coms downe till þe lawest. I say noght, for I will þat if þou haue begune vnskyllfull abstinence, þat þou halde it: bot for many þat was byrnanð at þe begynnyng & abyll til þe luf of Ihesu Criste, for owre-mykel penans þai haue lettyd þam-self, & made þam sa febel þat þai may noght lufe god as þai sulde. In þe whilk luf þat þow wax ay mare & mare, es my couatyng &

<sup>1</sup> al. hafand. <sup>2</sup> Mr. thynk on.

Ms. Rawl. C 285.

fierth es þat we thynke how mykel þe Ioy es þat þai haue þe whilk lastis in goddis luf til þair endyng: for þai sal be brethire and felaghs with awngels and haly men, lufand and hafand, loouand and seand þe kyng of Ioy in þe fayrheð and schynnyng of his maieste; þe whilke sygh sal be mast mede and delyte þat any creatur may thynke, and mare þan any man may telle, til al his lufers withouten end. It es mykell lyghter to com to þat blysse þan to telle it. Als-wa thynke what sorow and what payne and tourment þay sal haue þe whilk lufs nogth god ouer all other thynges þat man sees in þis world, bot files þair saules in lust and lycchery of þis lif, In pryd and couaytes and other synnes: þai salle brynne in þe fyre of helle with þe deuele wham þai haue serued, als lang als god es in heeuen with his *sergeantis*, þat es eeuer-mare. ¶ I wil þou be ay clymband til Ihesuward and ekand þi luf and þi seruys in hym: Nogth als foles dose þat bygynnes at þe heghest degre and comes doun til þe lagthest. I say nogth for I wil if þat þou haue by-gune vnskyllwys abstynence, þat þou hald it, bot for many þat war byrnanðe at þe bygynnyng and able to þe luf of Ihesu Cryst, ffor ouer-mykele penance þai haue alledgede<sup>1</sup> þaim-self, and made þaim so feble þat þai mygh nogth luf god als þai suld. In whilk luf þat þow wax ay mare and mare es my couatyng and myne amonestyng.

<sup>1</sup> al. lettyd.

lastis. to þar. felaws. hafand om. lowande. & in þo sch. mast om. mede & mete & alle delites. man om. luffars. lyghter. þan it es to telle. ¶ Als-so thynk qwhat payne & sorow with diuerse tourmentes. þo qwhilke loued. men seese. worlde. þair body & þeir saule in lustes of lechory. coueityse. brynne. haue om. als lange os. seriaundes. þat þou. to. þei begynne in þo heyst d. to þo lawest. not. þat if þou. begunnone vnskyllwyse. þat om. are brennanðe. abul to. lettyd. so febul. may. als. þe om. be inst. of wax. þat es. couetyng. & myn.

Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

amonestyng. I halde þe neuer of þe lesse meryt yf þou be noght in swa mykel abstinence; bot if þou sett al þi thought how þou may luf þi spouse Ihesu Criste, marz þan þou has done, þan dar I say þat þi mede es waxand, & noght wanande.

Capitulum sextum.<sup>1</sup>

(W)Harfore, þat þou be ryght disposed, bath for þi saule & þi body, þou sall vnderstande fowre thynges: /  
 1 Pe fyrst thyng es: *what thyng fyles a*  
 2 *man.* / Pe toþer thyng: *what makys*  
 3 *hym clene.* / Pe thyrd: *what haldes hym*  
 4 *in clenness.* / Pe ferth: *what thyng*  
*drawes hym for to ordayne his will all*  
 1 *at goddes will.* // For þe fyrst: wyt þou  
 þat we synne in thre thynges, þat  
 makes vs folowe<sup>2</sup>: þat es wyth *hert*, and  
*mouth*, & *dede*. // *Pe synnes of þe hert*,  
 er þir: Ill thought. ill delyte. assent  
 till synne. desyre of ill. wikked will.  
 Ill suspencion. vndeucion. If þou lat  
 þi hert any tyme be ydell, with-outen  
 occupation of þe lufe, of þe louyng  
 of god. Ill drede. ill lufe. errour.  
 fleschely affeccious till þi frendes or  
 till other þat þou lufes. Ioy in any  
 mens ill-fare, whethir þai be enmy or  
 nane. despyte of pure / or of synfull  
 men. to honor ryche men for þaire  
 rytches. / vnconabyll ioy of any worldes  
 vanite. / sorow of þe worlde. / vnthol-  
 modnes. perplexite, / þat es dowt what  
 es to do / & what noght— / for ilk a  
 man aght for to be syker what he sall  
 do & what he sall leue. / obstinacion is

<sup>1</sup> Separately in Ms. Arund. 507, f. 36.  
<sup>2</sup> r. fowle.

¶ I hald þe neuer of þe lesse meryte if  
 þou be noght in so mykele abstinence;  
 Bot if þou sette al þi thoght how þou  
 may luf þi spouse Ihesu Cryst marz  
 þan þou has donne, þan dar I say þat  
 þi mede es waxand and noght wanande.

Wharefor, þat þou be ryght despoosed  
 bath for þi saul and þi body, þou sal  
 vnderstand four thyngs.<sup>1</sup> ¶ Pe first es,  
 what thyng files a man. ¶ Pe tother,  
 what thyng makis hym clene. ¶ Pe  
 third, what haldis hym in clenness. ¶ Pe  
 fierth, what thyng drawes [him] for to  
 ordayne his wile al at goddis wile.  
 ¶ For þe first, wite þou þat we synne  
 in [thre] thynges þat makis vs foul, þat es  
 with hert, with mouth, and dede. ¶<sup>2</sup> Pe  
 synnes of þe hert er þir: Ille thoght.  
 Ille delyte. Assent til synne. Desire  
 of ille. Wikked wile. Ille suspecyoun.  
 Vndeucyoun. If þou lat þi hert any  
 tyme be idell, with-outen occupacioun  
 of þe luf and þe loouyng of god. Ille  
 drede, Ille luf. Errour. Fleschly affec-  
 cioun til frendis or til other þat þou  
 lufs. Ioy of any mans Ille-fare, whethir  
 þai be enemyse or nane. Despite of  
 poure or of synfull men. To honour  
 Ryche men for þair rychesse. Vnconable  
 Ioy of any wordis<sup>3</sup> of vanyte. Sorow  
 of other mens wele-fare. Vnthool-  
 modenenes. Perplexite, þat es doute  
 whate es at do, what noght—For ilke  
 a man aght for [to] be sekir what he  
 sal do and what he sal leue. Obsty-

<sup>1</sup> On the margin: 4 bene disponust hominem.  
<sup>2</sup> o. m. peccata cordis. <sup>3</sup> r. worldis, om. of.

of lesse. of so. most luf. waneande. dysposed bath in saule & body.  
 thyng om. þo toþer, qwat thyng. makes. þe thyrd qwat thyng haldes. drawes  
 hym. orden. goddes. ¶ And I answer to þo fyrst & say þat synne fyles a man  
 and wittout at we syn in thre thynges þat m. v. f. before god. & mouth & dede.  
 þo. are þise. Ille thoughtes. Ill delites, Assentys to s. þi thought of þi herte.  
 of þo luf of god & loouyng of hym. Ill luf om. to þi frendes. to. lofes.  
 in any mens. enemy or none. pore. þer ryches. Vnconabul. any worldes v.  
 Sorow (corr.: seorne) of þo worlde. at do. & om. a man om. aw to be syker.

Ms. Cambr. Dd V. 64.

ill. / noy to do gude. / anger to serue  
god. / sorow þat he dyd na mare ill, /  
or þat he dyd noght þat luste / or þat  
will of his flesche / þe whilk he myght  
haue done. / vnstabylnes of thoght. /  
pyne of penance. / ypocrisy. / lufe to  
plees to<sup>1</sup> men, / drede to dysplees þam. /  
schame of gude dede, / ioy of ill dede. /  
Synguler witt. couaytise of honoure,  
or of dignite, or to be halden better  
þan other, or rycher, or fayrer, or to  
be mare dred. vayne glory of any godes  
of kynde, or of hadde, or of grace.  
Schame with pore frendes, pryde of þi<sup>1</sup>  
riche kynne, or of gentyl—for all we  
er ilike fre be-for gods face, bot if  
owre dedes make any better or wers  
þan other. despyte of gude counsell,  
& of gude techyng. // *Pe synnes of þe  
mouthe*, er thir: To swere oft-syth. /  
forsweryng. sclauder of Criste / or  
of any of his halows. / To neven his  
name with-outen reuerence. <sup>a</sup>gayn-sai-  
yng<sup>2</sup>, and strife, agayne sothfastnes. /  
grotchyng agayns god, / for any angwys,  
or noy, or tribulacioun / þat may be-  
fall in erth. / to say goddes seruys  
vndenowtly / & with-outen reuerence. /  
Bakbityng. / flatteryng. / lesyng. / mis-  
saiyng. / wariyng. / defamyng. / flyt-  
yng. / manasyng. / sawyng of discorde. /  
treson. / fals wytnes. / ill counsell. /  
hethyng. / vnboxumnes with worde. /  
to turne gude dedes to ill, / for to gar  
þam be halden ill þat dose þam— /  
We aght to lappe oure neghbour dedes  
in þe beste, noght in þe warst. / ex-  
citing of any man till ire. / to repr̄hēde  
in a nother / þat he dose hym-self. /

<sup>1</sup> aL. om. <sup>2</sup> a overlined.

Ms. Harl. C 285.

nacyon in ille. Noy to do gud. Angre  
to serue god. Sorow þat he did na  
mare ille, or þat he did noght þat lust  
or þat wile of his flesche þe whilke he  
myght haue don. Vnstableness of  
thoght. Pyne of penance. Ipocrisy.  
Luf to please men, Drede to desplease  
þaim. Schame of gud dede, Ioy of ille  
dede. Synguler wite. Couaytice of  
honoure or of dignyte, or to be hal-  
dene better þan other, or rycher or  
fayrer, or to be mare drede. Vayne  
glorye of any guddis of kynde, or  
of happ, or grace. Schame of pouer  
freyndis, Pryde of ryche kyne or of  
gentil—for all we er ilyke fre byfor  
goddis face, bot if our dedis make any  
better or wers þan other. Dispite of  
gude counsayll and of gude teechnyng.  
<sup>1</sup>¶ *Pe synnes of þe mouthe* er þir: To  
swee oft-sythes. Forsweeryng. Sklaun-  
deryng of Cryst or of any of his halwes.  
To neeuē his name with-outene re-  
uerence. Gaynesayng and Stryf agayne  
Suthfastnes. Grucchyng agaynes god  
for any angwys or noy or trybulacioun  
þat may bifale in erth. To say goddis  
seruise vndenoutely and with-outene  
reuerence. Backbityng. Flatteryng.  
Leghyng. Myssayng. Weryng. De-  
flamyng. Flytyng. Manasyng. Sawyng  
of Discorde. Treson. Fals wittenese.  
Ille Counsayll. Hethyng. Vnboux-  
somnes. With word to turne gud dede  
to ille, for to ger þaim be haldene ille  
þat duse þaim—Vs aght to lapp our  
negthbur dedis in þe best, noght in þe  
warst. Excytyng of any man til ire.  
To reprehend in a nother þat he dose

<sup>1</sup> on margin: peccata oris.

s. þat he nad mare ille. vnstabulnes. dysplese. honowr or of ryches or of  
dygnite. to om. or rycher om. to om. godes. or of grace. with pore frendes. þi om.  
gentel. are ilyke. goddes. dedes. one þam. er thir om. oft-syth. For sw.  
is slawnder of Crist, þat es to neuē h. n.; or-halows om. reuerans. Gay[n]sayng.  
Grotchyng. anguis. þat befallēs. vndeoutly. Lesyng. Wareyng. Dyfflāmyng.  
Saghyng. with innoyes. gode dede. gere. dose. we aghe to lape. to ire. in om.

Ms. Cambr. Dd V. 64.

vayne speche. / mykel speche. / fowle  
speche. / to speke ydell wordes / or  
wordes þat er na nede. / rusyng. /  
polysyng of wordes. / defendyng of  
synne. / cryyng of<sup>1</sup> laghter. / mowe mak-  
yng on any man. / to syng seculere  
sanges & lufe þam. / to prayse ill dedes. /  
to syng mare for louyng of men þan of  
god. ¶ *Pe synnes of dede*, er þir: Glo-  
tony. / letchery. / drunkynhede. / symony. /  
wythecraft. / brekyng[ing] of þe haly dayes. /  
sacrilighe. / to receyue goddes body in  
dedely syns. / brekyng of vowes. /  
apostasy. / dissolucious in goddes ser-  
uys. / to gyf ensawmpyl of il dede. to  
hurt any man in his body / or in his  
godes / or in his fame. / theft. / rauyn. /  
vsur. / desayte. / sellyng of ryghtwysnes. /  
to herken ill. / to gyf to herlotes. / to  
withhalde necessaries fra þi body, / or  
to gyf it to outrage. / to begyn a thyng  
þat es abowen oure myght. / custom to  
syn. / fallyng oft to<sup>1</sup> syn. / fenyng of  
mare gude þan we haue, / for to seme  
halier / or conander / or wiser / þan  
we er. / to halde þe office þat we suffice  
nought till, or þat þat may nought be  
halden with-outen syn. / to lede karols. /  
to bryng vp new gyse. / to be rebell  
agayne his souerayns. / to defoule þam  
þat er lesse. / To syn in syght, / in  
heryng, / in smellyng, / in towchyng, /  
in handelyng, / in swellyng; / in gyftes, /  
in wayes, / synges, / bydynges, writ-  
ynges. / To receyue þe circumstance,  
þat er: Tyme, / stede, / maner, / nowm-  
ber, / person, / dwellyng, / conyng, /

<sup>1</sup> *et. in.*

Ms. Rawl. C 285.

hym-self. Vayne speche, Mikel speche,  
fole spe[ch]e<sup>1</sup>. To spe[k]e<sup>2</sup> Idele wordis  
or wordes þat er na nede. Rosyng.  
Polysyng of worddes. Defendyng of  
synne. Crying in Laghter. Mow mak-  
yng on any mane. To syng seculer  
sanges and luf þaim. To prayse ille  
dedis. To syng mare to loouyng of  
men þan of god. ¶ *Pe synnes of dede*  
er þir: Glotony. Litchery. Drunken-  
hed. Symony. Wythecraft. Brekyng  
of þe haly days. Sacrilige. To receyfe  
goddis body in dedly synne. Brekyng  
of vowes. Apostasy. Dissolucyon in  
goddis seruise. To gif ensample of  
ille dedes. To hurt any man in his body,  
or in his guddis, or in his fame. Theft.  
Rauyne. Vsur. Deceyte. Sellyng of  
rygthwysenes. To herken ille. To gif  
to herlotis. To withhald necessarye  
fra þi body, or to gif it outrage. To  
bygyne a thyng þat es abouene our  
mygth. Custome to syn. Fallyng oft  
in synne. Fenyng of mare gud þane we  
haue, for to seme halier, or conander,  
or wyser þan we er. To hald þe office  
þat we suffice nought tille, or þat may<sup>4</sup>  
nought be haldene with-outene synne.  
To lede Carols. To bryng vp new gyses.  
To be Rebelle to his soueraynes. To  
defoule þaim þat er lesse. To synne  
in sygh, In heryng, In smellyng, In  
touchyng, In handdelyng, In schewyng;  
In giftis, in ways, signes, bydynges,  
wrytynges. To Receyf þe Circumstance,  
þat er Tyme, Stede, Maner, Nombre,  
Persone, Dwellyng, Conyng,<sup>5</sup> Eld: þir

<sup>1</sup> Ms. speke. <sup>2</sup> Ms. speche. <sup>3</sup> on margin:  
peccata operis. <sup>4</sup> Ms. we may. <sup>5</sup> Ms. Comyng.

foule sp. Rosyng. Polyshyng. of synne om. in l. for louyng. of þo dede  
are thyse. Letchery. Dronkenhede. voues. ensawmpel. dedes. gode. Ryght-  
wysenesse. necessaries fro þo b. to om. is ouer myght. Custome. eft in. Feynyng.  
holier. conander þan we are or wyser. þe om. not suffice to. or—karols om.  
gyse. to h. suffraynes. es lesse þan he. handelyng, In swoloyng. wayes, In signes,  
In tokens, byddynges. wrytynges om. þo circumstances, þat es to say þo tyme,  
þo st., þo m., þe n., þo p., þo d., þo kunnyng, þo elde.

Ms. Cambr. Dd V. 64.

elde: / þir makes þe syn mare or lesse. to couayte to syn or he be temped. to constreyne hym till syn. // Other many syns þar er of *omission*, þat es, of leuyng of gude vndone: when men leues þe gude þat þai suld do: Noght thynkand on god, / ne dredand, / ne louand hym, / ne thankand hym of his benefices. / to do noght all þat he doos for goddes lufe. / to sorow noght for hys syn as he sulde do. / to dispoos hym noght to receyue grace. / And if he haue taken grace, to vse it noght als hym aght, / ne to kepe it noght. / to<sup>1</sup> turne noght at þe inspiracion of god. / to conforme noght his will to gods will. to gyf noght entent till his prayers, / bot rabill on, / & rek neuer bot þai be sayde. / to do negligently þat he es bownden till, thorow a vowe, / or comawnded, / or es enioynde in penance. / to draw on lenth þat es at do sone. / hauand na ioy of his neghbur prophete als of his awne; noght sorowand for his ill fare. / standand noght agayne temptacions. / forgifand noght þam þat hase done hym harme. / kepend noght trouthe to his neghbur, als he walde þat he dyd till hym; / and yheldand hym noght a gude dede for a nother, if he may. / Amendand noght þam þat synnes be-fore his ene. / peesand noght stryues. / lerand noght þam þat er noght conand. / confortand noght þam þat er in sorow / or in sekenes / or in pouert / or in penance / or in pryson. / Þir synnes, & many other, makes men

<sup>1</sup> Ms. tu.

Ms. Rawl. C 285.

makis þe synne mare or lesse. To couayte to syne ar he be temped. To constreyne hym<sup>1</sup> to synne. ¶ <sup>2</sup> Other many synnes er þar of *omyssyous*, þat es of leeuyn of gud vndone: When men leenes þe gud þat þai suld do: noght thynkand on gode, ne dredand, ne lufande hym, ne thankand hym of his benefices. To do noght al þat he dose for goddis luf. To sorow noght for his synne als he suld do. To dispose hym noght to receyf grace, And if he haf taken grace, to vse it noght als hym aght, ne to kype it noght. To turne noght at þe Inspiracioun of gode. To conforme<sup>3</sup> noght his wile to goddis wile. To gif noght entent til his prayers, bot rable on and reke neuer bot at þai be sayd. To do negligently þat he es halden til thurgh a vowe or comandement, or es enioynt in penance. To drawe on lenth at es at do son. Hafand na ioy of his neghbur profyte als of his awene, Sorowand noght for his ill-fare. Standand noght agayne temptacions. Forgifand noght þaim þat haf don hym harme. Kepand noght trouthe to his neghbur as he wald he dede to hym, and yheldand hym noght a gud deide for another if he may. Amendand noght þaim þat synnes bi-for his eghen. Peesand noght strifes. Lerand noght þaim þat er vnconand. Confortand noght þaim þat er in sorow, or in sekenes, or in pouert, or in penance, or in pryson. Þir synnes, and many other, makes men foule.— ¶ Pe thynges þat

<sup>1</sup> overlined. <sup>2</sup> on margin: peccata omissionis.  
<sup>3</sup> Ms. conforme.

þo mare or þo lesse. couet. are. he om. tempud. are þer, synnes of o., þat is to leue gode vndone; when—gude om. men inst. of þai. Noght th. on god ne doande þo loouyn to god ne dredande god ne lufande hym. benefice. sake. als. has taken. as. ne kepe. ate i. conforme. gyf not. bot rebell & rekkes neuer how þei be sayde. is halden. be a vowe or be a commandement. es om. enioyned. lenth. þat es to. profet. his aghe. Sorowand noght of. ham þat has. trewth. als. þat he did with hym. & zeldande noght hym. þam om.; þat he synnes; before his ene om. Pessand. stryf. þam þat er om. vncomande. are soroful. þise.

Ms. Cambr. Dd V. 64.

2 foule.— // *Pe thynges þat clenres vs of þat filth*, er thre, agaynes þase thre maners of synnes. // *Pe fyrst es: sorow of hert*: agayne þe syn of thought. Ant it behoues be perfitte: þat þou will neuer syn mare. And þat þou haue sorow of all þi synnes. And þat all ioy & solace, bot of god & in god, be put out of þi hert. / *Pe toþer es: schryft of mouth*: agayn þe syn of mouth. And þat salle be *hasty*, with-outen delaying. *Naked*, with-outen excusyng. *Hale*, with-owten partyng: Als forto tell a syn till a preste, & a nother till a nother. Say all þat þow wate till ane: or els þi schryft es noght worth. // *Pe third es: satisfaccion*: Þat has thre parties: Fastyng, Prayer, & Almos-dede. Noght anly to gif pore men mete & drynk: bot for to forgyf þam þat dose þe wrange, & prai for þam; / and enforme þam how þai sall do þat er in poynt to perisch.— // For þe thyrd thyng, þou sall wyt þat *clennes behoues be kepte in hert, & in mouth, & in werk*. / *Clennes of hert*, thre thynges kepes: Ane es, waker thought & stabel of god. A nother es, bisynes to kepe þi fyue wittes; sa þat all þe wyked styryngs of þam be closed out of þe flesche. / *Pe third*, honest occupacion and prophetabyll. // *Also, clennes of mouth*, kepes thre thynges: Ane es, þat þow vmthynk þe before, or þou speke. A nother es, þat þou be not of mikel speche, but of litel; & namly ay til þi hert be stabeld in þe luf of Ihesu Cryst:

<sup>1</sup> al. þat?

Ms. Rawl. C 285.

clenres vs of þat fi[l]th er thre, Agaynes þase thre maners of synnes. ¶ *Pe first es Sorow of hert*, agayne þe syne of thoght; and þat be-houes be so perfitte þat þou be in ful wile neuer to syne mare; and at þou haf sorow of alle þi synnes; and at al ioy and solace, bot of god and in god, be pute out of þi hert. ¶ *Pe tother es Schrift of mouth*, agayne þe synne of mouthe; and þat sal be hasty with-outene delayinge, nakede with-outene excusyng, and entier with-outen partyng: als for to tell a synne til a prest and another til another. Say all þat þou wat til ane or al es noght worth. ¶ *Pe thride es Satisfaccoun*; þat has thre partis: Fastyng, Prayer, and Almus-dede. Noght anly to gif poueer men mete and drynke, bot for to forgyf þaim þat dose þe wrange, and praye for þaim, and enfourme þaim how þai suld do þat er in poynt to perisse.— ¶ For þe thrid thyng, þou sal witte þat clennes bihoues be kepide In hert, and in mouth, and in werke. Clennes of hert thre thynges kepis:<sup>1</sup> Ane es waker thoght and stable of gode. Another es bisenes to kipe þe fyue wites, swa þat all þe wicked styrynge be closede out of þi flesshe. *Pe thrid es honest occupacyoun and profitabile*. ¶ Also clennes of mouth kepis thre thynges:<sup>2</sup> Ane es at þou vmthynke þe biforn ar þou speke. Another, þat þou be noght of mykele speche bot of litele, and namly ay til þi hert be stabled in þe luf of Ihesu,

<sup>1</sup> o. m. *tria seruast mundiciam cordis.*<sup>2</sup> o. m. *tria mundiciam oris.*

thyng. fylth. are. þen thre. agaynes. & þat. so om., be in ful om., to om. more. & þat. all om. & þat. i. & s. be put out of hys herte bot onely of god; and in god om. *Pe secunde*. agaynes þo synnes. and þat salle be om. delayng. wakyd. & hole. and om. til one or all þi scryft es. thryd. partys. almous-dede. not. pore. and prai for þam om. sal do. are. perysch. wete. kepud. Ane es stabul thought in god (waker om.). kepe þi. so. wykkud sterynges of þam. thrid es. profitabul. þat þou. ar. es om. stabulde. god Ihesu.



Ms. Cambr. Dd V. 64.

swa þat þe thyнк þat þou lokes ay on hym, whether þou speke or noght. Bot swilk a grace may þou noght haue in þe fyrst day; bot *with* lang trauell, & grete bysines to lof hym *with* custom, so þat þe egh of þi hert be ay vpwarde, c sall þou com þar-till. / Þe thyrd: þat þou for nathing, ne for na mekenes, lye on any man. For ilk a lee es syn, & il, & noght goddes will. The thar noght tell all þe soth ay, bot if þow will. Bot al lees hate. Yf þou say a thyng of þi self þat semes þi louyng: & þou say it to þe louyng of god and help of other, þou dos noght vnwisely, for þou spekes sothfastnes. Bot if þou wil haue oght pryue: tel it til nane bot swilk ane, þat þou be syker þat it sulde noght be schewed bot anly til þe louyng of god, of wham es all gudeness, & þat makes som better þan oþer, and gifes þam special grace, noght anely for þam-self, bot alsua for þam þat wil do wele after þaire ensawmpell. //

a Clennes of werk, thre thynges keps: Ane es, a bysi thoght of dede—For þe wyse man says: »Vmbethynk þe of þi last endyng: and þou sall noght syn.«

b Another: *fle fra ill felyschyppe*, þat gys mare ensawmpel to luf þe worlde þan god, erth þan heuen, filth of body þan clennes of saule. //

c Þe third es: *temperance & discrecion in mete & drynk*: þat it be nowther til owtrage, ne beneth skilwys sustinance for þi body. For both comes til an ende: owtrage, & ouer-mykel fastyng: for nowther es gods will — & þat many wil noght wene, for

Ms. Rawl. C 285.

swa þat þe thyнк þat þou lokes ay on hym whether þou speke or noght. Bot swylke a grace may þou noght haue on þe first day, bot with lang trauayl and grete bisynes to luf and with costome, swa þat þe eghe of þi hert be ay vpward: þan sal þou come þar-til. Þe thrid, þat þou for na thyng ne for na mekenes legthe on any mane—for ilke a leghe es synne and ille and noght at goddis wile. Þe thar noght telle al þe south ay bot if þou wil; bot al legthes hate. If þou say a thyng of þi self þat semes þi loouyng, and þou say it to þe loouyng of god and help of oþer, þou duse noght vnwisely, for þou spekes southfastnes. Bot if þou wil haue any preue loouyng<sup>1</sup>, tele it til nane bot swilk ane þat þou be seker þat it sal noght be schewed bot anely to þe loouyng of gode of wham es all gudnese, and þat makes sum better þan other, and gifis þaim special graces, noght anely for þaim-self bot alsua for þaim þat wile do wele, til þaire ensampil. ¶ Clennes of werk<sup>2</sup> thre thynges kepis: Ane es assiduele thoght of þi dede — for þe wyseman says: »Vmbethynk þe of þi last endyng and þou sal not syn«. Another: *fle fra ille felischipe*, þat gifs mare ensample to luf þe werld þan god, þe erth þan heuene, filthe of bodye þan clennes of saul. ¶ Þe thrid es: *temperance and discrecion in mette and drynke*, þat it be nother till outrage, ne byneethen skylwys sustynance of þe body. For bath comes til an endyng: outrage and ouer-mykele fastyng — For nother es goddis wile; and þat wil many noght

<sup>1</sup> *al. om.* <sup>2</sup> *o. m. Tria operis.*

so. on. trauell & bysynes of Ihesu & with custome of þo egh of. so sal. thrid es. for—ne om. legh. legh. and il om. at. þo soth. bot hate alle legthes. for þo louyng. dose. any priuey; loouyng om. ware siker. sulde not. onely to. þam inst. of som. grace. also. for þair ensampell. wark. kepes. assiduele th. of þo dede. vmthynke. And an oþer es. fro. felaschipe. lof. Erth, þe om. þenne. & in d. to outrage. be-neth. of body. both. endyng. is. And many wil (þat om.)..

Ms. Cambr. Dd V. 64.

noght þat man may say. / Yf þou take sustenance of swilk gude als god sendys for þe tyme & þe day, what it be, I ow-take na maner of mete þat cristen men vses, with discrecion & mesur: þou dose wele, for sa dyd Criste hym-self, & hys apostels. / Yf þou leue many metes þat men has; noght dispysand þe mete þat god has made til mannes helpe, bot for þe thyng þat þou hase na nede þarof: þou dose wele, If þou se þat þow ert stalworth to serue god, & þat it brekes noght þi stomake. For if þou haue broken it with oure-mikel abstynence, the es reft appetyte of mete; and oft sal þou be in qwathes, als þou war redy to gif þe gast. And wit þou wele, þou synned in þat dede. // And þou may not witt sone whethir þi abstynence be agayne þe, or with þe. For þe tyme þou ert zong, I rede þat þou ete & drynk, better & war, als it comes, þat þou be noght be-gylt. And after-warde, when þou has proued many thynges, & ouer-commen many temptacions, & knowes better þi-self & god þan þou dyd: þan, if þou se þat it be at do, þou mai take til mare abstinence. And whils þou may do pryue penance, þat al men thar noght wyt. Ryghtwysnes es noght al in fastyng, ne in etyng: Bot þou ert ryghtwys, if all ilyke be to þe despyte & louyng, pouert & rythes, hunger & nede, als delytes & dayntes. If þou take þir with a lowyng of god: I halde þe blyssed, & hee before Ihesu. Men þat comes til þe, þai luf þe for þai se þi grete abstinence, & for þai se þe enclosed: Bot

Ms. Rawl. C 285.

wene, ffor nogth þat man may say. If þou take sustynance of swylke gud als god sendes for þe tyme and þe day, what it be, I out-tak [na]<sup>1</sup> maner of mete þat crystend men vses—with discrecyon and mesure, þou duse wele; ffor so did Cryst hym-self and his Apostels. If þou leeue many metes þat men has; nogth dispisand þe met þat god has mad til mans help, bot for þe thyngke þat þou has na nede þarof, þou duse wele, If þou se þat þou ert stalward to serue god and at it breekes nogth þi stomake. For if þou haue broken þat with ouer-mykel abstynence, þe es reft appityte of mete, and oft sal þou be in qwaythes, als þou war redy to gif þe gaste. And wite þou wele þou synned in þat dede. And þou may nogth wite son whether þi abstynence be agayne or with þe. For þi, to-while þou ert yhung, I red þat þou ete and drynke better and ware<sup>2</sup> als it comes, þat þou be nogth bygyled. And afward, when þou has proued many thynges and ouer-comen many temptacyons and knowys þi-self and god better þan þou dose now: þan, if þou se at it be at do, þou may take þe til mare abstynence. And whils þou may do pryue penance, þat al men thar nogth wite. Rygthwy[s]nes es nother in Fastyng ne in eetyng: Bot þou ert rygthwys If al he-like<sup>3</sup> be to þe Dispite and Loouyng, Pouert and Rychesse, Hunger and nede als delites and dayntes. If þou tak þir with a loouyng of god, I hald þe blyssed and hegh byfor Ihesu. Men þat comes til þe, þai luf þe for þai se þi grete abstynence and for þai

<sup>1</sup> om.    <sup>2</sup> Ms. mar.    <sup>3</sup> r. i-lyke.

men. yf þou take þo sustenance for þo tyme & þo day of swilk gode os god sendes þe qwat so eu<sup>r</sup> it be. no cristen. dos. so. lefe. for mannes h. þat om. ne nede. dose. art stalworth. & þat. not. þat. qwathes. redy om. to zelde þo gast. & wittou. agayn þe For-thi qwhiles. art zonge. drenke. bettur & were. afterwarde. profet. þi-self & god bettur. dose now. þat it. þe om. and þo qwiles. ythar not w. is nother in. art. If all be to þe Ilyk d. & l., Pouert als Ryches. þyse. a om. blyssud. hygh. to þe. þei loue.

Ms. Cambr. Dd V. 64.

I may not loue þe so lyghtly, for oght þat I se þe do withowten: bot if þi wil be conforme enterly to goddes will. And sett noght by þar louyng ne þar lackyng, and gyf þou neuer tale if þai speke lesse gode of þe þan þai dyd: bot þat þou be byrnder in goddes luf þan þou was. For a thyng warne I þe: I hope þat god has na parfyte seruand in erth with-outen ennemyes of som men—For anely wretchednes has na enemy. // *For to draw vs þat we conforme oure will till goddes will:* er thre thynges. Ane es, ensawmpel of haly men & haly wymen, þe whilk war ententife, nyght & day, to serue god & drede hym, and luf hym. And we folow þam in erth, we moñ be with þam in heuen. Another es, þe godenes of oure lorde, þat despises nane, bot gladly receyues all þat comes till hys mercy; & he es hamlyer to þam þan brother or syster, or any frende þat þai maste luf, or maste treystes on. / 3 Þe thyrd es: þe wonderfull ioy of þe kyngdom of heuen, þat es mare þan tong may tell, or hert mai thynk, or egh may se, or ere may here. It es swa mykel, þat, als in hel myght na thyng lyue for mykel pyne, bot at þe myght of god suffers þam noght to dye: swa þe ioy in þe syght of Ihesu in his godhede es swa mykel, þat þai mond dye for ioy, if it ne war his godenes, þat will þat his louers be lyuand ay in blys: als his ryghtwysnes wil þat al þat lufed hym noght, be ay lyuand in fyre, þat es horribel till any man at thynk, loke þen what it es to

Ms. Rawl. C 285.

se þe enclosed: bot I may noght loue þe so lightly, for oght þat I se þe do with-outene, bot if þi wile be confourmed enterly to goddis wile. And set noght by þair louyng ne þaire lackyng, And gif þou neuer tale if þai spek lesse gud of þe þan þai dide: Bot þat þou þe brynnander in goddis luf þan þou was. For of a thyng I warne þe: I hop þat god has na parfyte seruant in erth with-outene enemys of sum men—For anely wrychedenes has nane enemy. ¶ For to draw vs þat we confourme our wile til goddis wile, þar er thre thyngs: 1 ¶ Ane es ensampil of haly men and haly women, þe whilk war ententife nyght and day to serue gode and drede hym and luf hym; and if we folow þaim in erth, we moun be with þaim in heuene. ¶ Another es þe gudnes of our lord þat despises nane, bot gladly receyfs all þat come til his mercy, and es hamelier to þaim þan broþer or sister or any frende þat þai maast luf or maast traystes on. ¶ Þe thrid es: Þe woundirfull ioy of þe kyngdome of heuene, þat es mare þan tung may telle or hert may thynke or eghe may se or eer may heer. It es so mykell þat, als in hell mygth na thyng lyue for mykel pyne bot at þe mygth of god suffirs þaim noght to dye, swa þe Ioy in þe sygth of Ihesu in his godhede es so mykell þat þai mond die for Ioy, If it ne war his gudnes þat wile þat his lufars be lifand ay in blysse. als his ryghtwysnes wile þat all þat lufe hym noght, be ay lifand in fyre, þat es horribel til any man at thynke,

1 o. m. *Tria conformant homines voluntati dei.*

loue þe om. enterly. sette. ne be þer lakkyng. þen. bot þan þou be brennand. of o thyng warn I. no. parfyte om. seruande. in erth om. enemyte. sum man. none. to. þer are. thynges. holy m. & wymmen. was. and luf hym om. And yf. mon. receyues. comes. he om. til þam. mast loue. triste. tunge. or egh may se om. or here m. here. so. lyffe. bot þat þo m. suffers. so. godhede. so. sulde dyghe. lufars. lifand om. lufed. lyfande. horrybull.

Ms. Cambr. Dd V. 64.

fele. Bot þai þat will not thynk it & drede it now, þai sal suffer it euer-mare. Now hase þow herd how þou may dispose þi lyfe, and rewle it to goddes will. Bot I vate wele þat þou desyres to here some special poynt of þe luf of Ihesu Criste, & of contemplatyf lyfe, þe whilk þou hase taken þe till at mens syght. Als I haue grace & konnyng, I will lere þe.

Ca. viii.

**A**More language. / Pir twa wordes er wryten in þe boke of lufe, þat es kalled þe sang of lufe, or þe sang of sanges. / For he þat mykel lufes, hym lyst oft syng of his luf, for loy þat he or scho hase when þai thynk on þat þat þai lufe, namely if þair loue be trew & lufand. / And þis es þe Inglisch of thies twa wordes: »I languysch for lufe.« // Sere men in erth has sere gyftes & graces of god: bot þe special gift of þas þat ledes solitary lyf, es for to lufe Ihesu Criste. / Þow says me: »all men lufes hym þat haldes his comawndementes.« Soth it es. Bot all men þat kepes hys byddyngs, kepes noght also hys counsayle. And all þat dos his counsell, er noght also fulfylde of þe swetnes of his lufe, ne feles noght þe fyre of byrmand luf of hert. / Forþi, þe diuersite of lufe, makes þe diuersite of halyne & of mede. / In heuen, þe awngels þat er byrmandest in lufe, er nerrest god.<sup>1</sup> / Also men & women þat maste has of goddes lufe, whether þai do penance or nane: þai sall be in þe heghest degre in heuen; þai þat lufes

Ms. Rawl. C 287.

Lok þan what [it] es to feelee! Bot þai þat wile noght thynk it and drede it Now, þai sal suffre it, *eeuermare*. ¶ Now has þou herd how þou may dispoose þi life and rewle it to goddis wile. Bot I vate wele þat þou desires to here *sum* speciale poynt of þe luf of Ihesu Cryst, and of Contemplatif lif þe whilke þou has takene þe 'til at mens sigh. Als I haue grace and conyng I wile lere þe.

**<sup>1</sup>AMORE LANGUAGE.** Pir twa wordis er wrytene in þe bok of luf, or þe sange of sanges—For he þat mykel lufs, hym list oft syng of his luf, ffor ioy þat he or scho has when þai thynke on þat at þai luf, namely if þaire luf be trewe and lufand. And es til þe Englishe of þis twa wordis: I languysshe for luf. Sere men in erth has sere giftis and graces of god: Bot þe special gift of þase þat ledis solitary life, es forto luf Ihesu Cryst. Þou says me: »All men lufs hym þat haldes his comaundementis.« South it es; bot all þat kepis his bedyng, kipis noght als his counsayll; and all þat dos his counsayll, es noght als ful-filled of þe sweteness of his lufe ne files noght þe fire of byrmand luf of hert. Forþi þe diuersite of luf makes þe diuersite of halyne and of mede in heeuen. Þe Angels þat er byrnnandest in luf, er nerrest gode. Alswa men or women þat maast haf of goddis luf, whether þai do penance or nane, þai sal be in þe heghest degre in heeuene; þai þat lufs hym lesse, In þe lagther order. If þou luf

<sup>1</sup> Cf. p. 50.<sup>1</sup> Title in Vernon: *Secunda pars libri, de amore language.*

harde. til. wate. of þe luf om. *konnyng*.  
 these two wordes are w. in þo boke of luf þat es cald þo sang of luf or  
 þo s. of s. lufs. oft-syth. þat þat. þer luf. & þis es þo Inglys of. languis.  
 gyfts. of þa þat ledes. bot al men. kepes. byddynges: also om. *counsayles*.  
 kepes hys counsayls er. also om. *fulfylde*. þe om. *feles. brennande. þo*  
*diuerste.* and om. In heuen þe a. are brennandest. are. nerrest. Also.  
 & wymmen. has. be in p. or in none. þo heyghest. lufs.

Ms. Cambr. Dd V. 64.

hym lesse, in þe lawer order. If þou lufe hym mykel: mykel ioy & swetnes & byrnyng þou feles in his lufe, þat es þi comforth & strength, nyght & day. / If þi lufe be not byrmand in hym: litel es þi delyte. For hym may naman fele in ioy & swetnes, bot if þai be clene, & fylled with his lufe: and þar-till sal þou com with grette trauayle in praier & thynkyng: hauand swilk meditations þat er al in þe lufe & in þe louyng of god. // And when þou ert at þi mete: loue ay god in þi thoght, at ilk a morsel, & say þus in þi hert: <sup>1</sup> *Loued be þou keyng, & thanked be þou keyng, & blyssed be þou keyng, Ihesu all my ioyng, of all þi giftes gude: þat for me spyllt þi blode, & died on þe rude*<sup>2</sup>; þou gyf me grace to syng, þe sang of þi louyng. / And thynk it noght anely whils þou etes: bot bath before & after, ay bot when þou prayes or spekes. Or if þou haue other thoghtes þat þou has mare swetnes in & deuocion, þan in þase þat I lere þe: þou may thynk [þam]. For I hope þat god will do swilk thoghtes in þi hert, als he es payde of, & als þou ert ordayne for. / When þou prayes, loke noght how mykel þou says, bot how wele: þat þe lofe of þi hert be ay vpwarde, & thy thoght on þat þou sayes, als mykel als þow may. / If þou be in prayers & meditations al þe day: I wate wele þat þou mon wax gretely in þe lufe of Ihesu

Ms. Rawl. C 285.

hym mykell, mykel ioy and swetnes þou felis in his luf þat es þi comforth and þi strength bath nyght and day; If þi luf be noght brynnand in hym, litele es þi delite. For hym may naman fele in ioy and swetnes<sup>1</sup> but If he be clenne and fillid with his luf. And þar-til saltow come with gret trauayll in prayer and thankyng<sup>2</sup>, hafand swylke meditaciouns þat er all in þe luf and þe loouyng of god. And when þou ert at þi meet, looue ay god in þi thoght at ylke a morsell, and say þus in þi hert: »Looned þe þou kyng, and thanked be þou kyng, and blyssed be þou kyng, Ihesu all my ioying, of all þi giftis gude, þat for me spyllt þi blode, and dyede on þe rode. Þou gif me grace to syng þe sang of þi loouyng.« And thynk it noght anely whils þou eetis, bot bath bifoore and after, ay bot when þou prayes or spekes; or if þou haue other thoghtes þat þou has mare swetnes and deuocyon In þan in þase þat I lere þe, þou may thynk þaim. For I hop þat god wile do swylke thoghtes in þi hert als he es payed of, and als þou ert ordaynede. For when þou prays, loke noght how mykell þou says, bot how wele; þat þe luf of þi hert be ay vpward and þi thoght on þat þou says als mykel als þou may. If þou be in prayers and meditacyons al þe day, I wate wele þat þou mon wax gretly in þe luf of Ihesu

<sup>1</sup> Same verse in Lay-Folks' Mass-Book ed. Simmons. <sup>2</sup> Ms. rude, o overlined.

<sup>1</sup> Ms. swetnes. <sup>2</sup> r. thynkyng.

þo lawer. m. ioy & brynnynge & swetnes þou fyndes in hys luf & fels hym þat es þi c. and þi ioy and þi strenth. bath om. þei be. þarto sal þou c. thurgh. t. & prayer & thynkyng. haueande. are. in<sub>2</sub> om. art. Loouyd. thankyd... my kyng. loyng. gode. blode. rode. Po song of þi l., My lof to þe ay spryng With-uten any feynyng. not a. at þi mete bot both. Or om. mare delit in & sw. in deuocion þan in þat þat. th. þam. as, is. For qwen. art ordeynt. prayes. prayes inst. of says. bot how wele it is sayde. þe egh of. as þou. wote. mone. in þo lust of þo luf of.

Ms. Cambr. Dd V. 64.

Cryste, & mikel fele of delyte, and within schort tyme.

Capitulum VIII.

<sup>1</sup>Thre degrees of lufe I sal tell þe: for I walde þat þou moght wyn to þe heest. The fyrst degre es called *insuperabel*. / Þe secund, *Inseparabel*. / Þe thyrd es, *syngulere*. Þi luf es *Insuperabel*: when na thyng þat es contrary til gods lufe, ouer-comes it: bot es stalworth, agayns al fandynge; and stabel, whether þou be in ese or in angwys, or in hele or in sekene; swa þat þe thyng þat þow walde noght, for all þe worlde to haue it with-owten ende, wreth god any tyme; / and þe war leuer, if outhur sulde be, to suffer al þe pyne & waa þat myght com til any creature, or þou wald do þe thyng þat suld mys-pay hym. / On þis maner sal þi lufe be *Insuperabel*, þat na thyng may downe bryng bot spryngand on heght.<sup>2</sup> / Blyssed es he or scho þat es in þis degre: bot zitt er þai blyssedar þat myght halde þis degre, & wyn in til þe toper, þat es *Inseparabel*. // *Inseparabel* es þi lufe: when al þi hert, & þi thought, & þi myght, es swa haly, swa enterly, and swa parfytely festend, sett, & stabeld in Ihesu Cryste: þat þi thought comes neuer of hym, neuer departyd fra hym, outaken slepyng; / and als sone als þou wackens, þi hert es on hym, sayand: *Aue maria*, or *Gloria tibi domine*, or *Pater noster*, or *Mise-*

Ms. Rawl. C 285.

Cryst and mykel fele of delite, and with-Ine schort tyme. ¶<sup>1</sup> Thre degrees of luf I sal telle þe: For I wil þat þou myght wyne to þe hegthest. ¶ Þe fyrst degre es called *Insuperable*. ¶ Þe secund *Inseparable*. ¶ Þe third Singuler. ¶ Þi luf es *insuperable* when na thyng þat es contrary til goddis luf ouer-comes it, bot es stalward agayne all fandynge, and stable, whether þou be in eese or in anguys, or in heele or in sekene; swa þat þe thyng þat þou wald noght for all þe werld, to haue it with-outene ende, wreth god aue tyme, and þe war leuer, if other suld be, to suffre al þe pyne and þe wa þat myght come til any creature, or þou wald do þe thyng þat suld mys-pay hym. On þis maner sal þi luf be *Insuperable*, þat na thyng may down bryng bot springand on heghth. Blyssed es he or scho þat es in þis degree! Bot yhete war þay blysseder þat myght hald þis degre and wyne in til þe tothyr, þat es *Inseparable*. ¶ *Inseparable* es þi luf whenn all þi hert and þi thoght and þi myght es so haly, so entierly and so parfytely festend, sete and stabled in Ihesu Crist, þat þi thoght comes neeuwer of hym, neeuwer departyd fra hym, out-taken slepynge: And als son als þou wakkenes, þi hert es on hym, sayand Aue Maria, or Gloria tibi domine, or Pater noster, or Miserere mei deus If þou

<sup>1</sup> Similar text, though differing in words, in Ms. Bodl. 938 fol. 188 Desire of Ihesu (þis is þe X. mater of þe pore caitif); and in No. 3 The commandement &c. <sup>2</sup> cf. p. 79, v. 11.

<sup>1</sup> on margin: Tres gradus amoris.

fele delite (of om.). and om. degrese. luff. wil. myght. til þe heighest. is. thrid es. is c. to. stalworth agayn. stabul. or<sub>2</sub> om. þo worlde. any tyme. were leuer. oper. suffur. al þe om. þe om. ar. wolde. *insuperabul*. ne thyng may bryng it done bot ay sp. on hyght. Blessud. zit war. blessuder. & come. þo toper. *inseparabul*. swa haly so enterly & so. festned. stabul. ontakus slepande. alsone. wakens. sayand *pater noster* or Aue maria or Gloria.... or Miserere....

Ms. Cambr. Dd V. 64.

*vere mei deus* if þou haue bene temped in þi slepe; or thynkand on<sup>1</sup> his lufe, & his louyng, als þou dyd wakand. When þou may na tyme forgete hym, what sa þou dose or says: þan es þi lufe Inseparabel. / Ful mykel grace haue þai þat es in þis degre of lufe. / And me thynk, þou þat hase noght els at do bot forto lufe god, may com þartill if any may gete it.

- 3 // Þe thyrd degre es heest, & maste ferly to wyn: Þat es calde *Synguler*, for it hase na pere. / *Singuler* lufe es: when all comforth & solace es closed owt of þi hert, bot of Ihesu Cryste al-ane. Other ioy lyst it noght. / For þe swetnes of hym in þis degre es swa comfortand, & lastand in his lufe, sa byrnand & gladand, þat he or scho þat es in þis degre, mai als wele fele þe fyre of lufe byrnand in þaire saule, als þou may fele þi fynger byrn, if þou putt it in þe fyre. Bot þat fire, if it be hate, es swa delitabell & wondyrful, þat I kan noght tell it. Þan þi sawle es Ihesu lufand, / Ihesu thynkand, / Ihesu desirand, anly in þe couayties of hym anedande,<sup>2</sup> / til hym syngand, / of hym byrnand, / in hym restand. Þan þe sange of louyng & of lufe es comen. / Þan þi thought turnes in til sang & in til melody. // Þan þe behoues syng þe psalmes, þat þou before sayde. Þan þou mon be lang a-bowte few psalmes. / Þan þe wil thynk þe deed swettar þan hony, for þan þou ert ful syker, to se hym þat þou lufes. [Þan may þou hardyly say: »I languysch for lufe.«]<sup>3</sup> Þan may þou say: »I slepe: &

<sup>1</sup> al. om. <sup>2</sup> = spirans. <sup>3</sup> om. in Dd.

Ms. Rawl. C 285.

haue bene temped in þi slepe, or thynk-and his luf and his loouyng als þou did wakand. When þou may na tyme forgete hym, what so þou duse or says, þan es þi luf Inseparable. Ful mykele grace haue þay þat er in þis degre of luf! And me thynk þat þou þat has noght ells at do [but] forto luf god, may come þar-til, if any may it gete. ¶ Þe thred degre es hegthest, and maast ferly to wynne: Þat es Called singuler, ffor þat<sup>1</sup> has na pier. Singuler luf<sup>2</sup> es when all Comforth and solace es closed out of þe hert bot of Ihesu Cryst anely. Other delyte ne other Ioy list it noght. For þe swetnes of hym in þis degre es swa comfortand and lastand in his luf, swa brynnand and gladand, þat he or scho þat es in þis degre, may als wele fele þe fyre of luf brynnand in þair saule, als þou may feile þi fynger brynnne if þou pute it in þe fyre. Bot þat fyre, if it be hate, es so delytable and wondirfull þat I can noght telle it. Þan þe saule es Ihesu lufand, Ihesu thynkand, Ihesu desyrand, anely in couaytes of hym hangand, til hym sygthand, of hym brennand, in hym restand. Þan þe sang of loouyng and of luf es comen. Þan þi thoght turnys in to sang and melody. Þan þe bihoues syng þe psalmes þat þou byfore sayd. Þan þou mon be lang about þe psalmes. Þan þe wil thynke þe deide swetter þan hony, ffor þan þou ert ful sekyr to se hym þat þou lufs. Þan may þou hardyly say: »I languysche for luf.« Þan may þou say: »I slep and my

<sup>1</sup> al. it. <sup>2</sup> Ms. lif.

on om. haf þei. are. þat þou þat. not elles to do bot. þerto. gete it. þe thride d. es singulere for it is hyst & mast ferly to wynne to, & has no peere, for-þi it hat so. comfort. þo hert. onely. Oper delite ne oper Ioy lyst it none. swa om. in om; hys luf es so brennand. degre of luf. þer saule. fele. brenne. þo fyre. fire om. it es so. not. þo s. couetyse. dwellande. syghande. þan þo sang of Ioy & of luf. it turnes in til s. & in til. þo salmes. mone. fa. þan wil þe thynke þe syker of luf, for þanne þou art ful syker. þan þou may say hardyly I languis for luff; þan may þou say.

Ms. Cambr. Dd V. 64.

my hert wakes.« // In þe first degre men may say »I languysch for lufe« or »me langes in lufe,« & in þe toþer degre als wa, / ffor languysyng es, when men fayles for sekene, and þai þat er in þire twa degrees, fayles fra al þe couayties of þis worlde & fra lust & lyk- yng of synful lyfe, & settes þair entent & þair hert to þe lufe of god — for- þi þai may say: »I languysch for lufe;« and mykel mare þat er in þe secund degre, þan in þe fyrst. Bot þe sawle þat es in þe thyrd degre, es als byrn- and fyre, and as þe nyghtyngale, þat lufes sang & melody, & fayles for mykel lufe; swa þat þe saule es [anely]<sup>1</sup> comforted in louyng & lufyng of god, and til þe dede com, es syngand gaastly til *Ihesu*, and in *Ihesu*, and *Ihesu*, noght (bodyly) cryand wyth mouth — of þat maner of syn(gyng) speke I noght, for þat sang hase bath gude & ill; and þis maner of sang hase nane bot if þai be in þis thyrd degre of lufe: til þe whilk degre is es im- possibel to com bot in a grette multi- tude of lufe. / For-þi, if þou will wytt whatkyn ioy þat sang has, I say þe, þat naman wate bot he or scho þat feles it, þat has it, & þat loues god, syngand þarwyth. A thyng tel I þe: it es of heuen, & god gyfes it til wham he wil: bot noght with-outen grette grace comand be-fore. Wha hase it, hym thynk al þe sang & al þe myn- stralcy of erth noght bot sorow & wa, þartil. / In souerayne rest sal þai be þat may gete it. Gangrels, and Ian- gellers, & Kelpers of comers and gangars

Ms. Rawl. C 285.

hert wakes.« In þe fyrst degre men may say »I languysche for lufe« or »me langes for lufe,« and in þe tother degre als wa: for languysyng es, when men falles<sup>1</sup> for sekene, and þa þat er in þis twa degrees, falles fra all couaytese of þis werld and fra lust and lyk- yng of synfull lif, and settis þair en- tent and þair hert til þe luf of god; for-þi may þai say: »I languysche for lufe« — and mykel mare þat er in þe secund degre [þan]<sup>2</sup> in þe fyrst. ¶ Bot þe saul þat es in þe thred degre, es als brynnand fyre, and als þe nythgale þat lufs sang and melody and falles for mykele luf. Swa þat þe saul es anely comforted in loouyng and lufyng of god, and til þe dede come, es syn- gand gaastly til *Iheru*, and in *Iheru*, and *Iheru*, noght bodyly cryand with þe mouth — of þat maner of syngyng speke I noght, ffor þat sang has bath gud and ille; and þis maner of sang has nane bot if þai be in þis thred degre of luf: til þe whilke degre it es Im- possible to cum bot in a gret multitude of luf. For-þi, if þou wil wite what- kyns ioy þat sang has, I say þe þat na man wate bote he or scho þat felis it, þat has it, and þat looues god syn- gand þar-with. Ane thyng telle I þe: It es of heuene, and god gifs it til whame he wille, bot noght with-outene gret graces comand bifore. Wha so has it, hym thynk all þe sang and þe myn- stralcy of erth noght bot sorow and waa þar-til. In souerayne rest sal þai be þat mon get it. Gangrels and Ianglers and kelpers of comers and

<sup>1</sup> Ms. swa mykel.<sup>1</sup> r. failles. <sup>2</sup> Ms. and.

languys. or me languysch in luf. degre om. also. fayles. & þei þat are in þo. fayles. all couetys. worlde. fro. settys. to þo luf. þei may. languys. And om. are. þan in þo fyrst. thyrd. es als brynnande in luf als a brennand fyre. als þo nyght- gale. fayles. so þat saule (þo erased). is anely comfortet in. louyng & loouyng; of god om. gastle. & of *Iheru*, Noght bodyle c. with þo. none. To þo qwik. Impossibil. come. wete. qwaikyn. feles it & has it. lufs. O thyng. is. gyfs. to qwa. graces. qwa-sa. hym om. al<sub>2</sub> om. of þo erth. wo þar-til. may om. comars. gangers.



Ms. Cambr. Dd V. 64.

arely & late, nyght & day, or any þat es takked<sup>1</sup> with any syn wilfully & wittandly, or þat has delyte in any erthly thyng: þai er als far þar-fra als es fra heuen to erth. / In þe fyrst degre er many; in þe toþer degre er ful faa: bot in þe thyrd degre vnnethes er any: for ay þe mare þat þe perfeccion es, þe faer folowers it has. In þe fyrst degre, er men<sup>2</sup> lickend to þe sternes; In þe toþer: till þe mone; In þe thyrd: til þe sonne. For-þi says saynt Paule: »Other of þe sonne, other of þe mone, other of þe sternes;« / swa it es of þe lufers of god. / In þis third degre, if þou may wyn þar-till, þou sall witt of mare ioy þan I haue talde þe (zi)tt. // And ymang other affeccions & sanges, þou (may in þi) langyng syng þis in þi hert / til þi lorde Ihesu, (when) þou couaytes hys comyng, & þi gangyng: *<sup>3</sup>When will þow com to comforth me, and bryng me out of care, / & gyf me þe þat I may se, haueand euer-mare? / Þi lufe es ay swetest, of al þat euer war: / My hert when sal it brest? for lufe þan languyst I namare. / For lufe my thought has fest, & I am fayne to fare. // I stand in still mowrnyng of al lufelyest of lare; . . .<sup>4</sup> es lufe langyng, // It drawes me til my day: Þe band of swete byrnyng, for it haldes me ay Fra place & fra plaiyng, til þat I get may Þe syght of my swetyng, þat wendes neuer away, In welth bees oure wakyng, wyth-owten noy or nyght: My lufe es in lastyng, & langes to þat syght.*

<sup>1</sup> r. tagild. <sup>2</sup> Ms. many. <sup>3</sup> on margin: Cantus amoris. Cf. p. 60. <sup>4</sup> some words wanting? the text is corrupted.

Ms. Rawl. C 285.

gangers arely and lat, nygth and day, or any þat taglede es with any synne wyfully and wetandly, or þat has delite in any erthly thyng: þay er als fer þar-fra als es fra heeuen til erth. ¶ In þe fyrst degre er many; In þe toþer degre er ful faa: bot in þe thred degre vnnethes er any—for ay þe mare at þe perfeccyone es, þe fouer folowers it has. In þe fyrst degre er men lykened til þe sternes; In þe tothir degre til þe mon: and in þe thred degre til þe sonne. For-þi says sayne Paul: »Othir es<sup>1</sup> of þe sonne, Othir of þe mone, othir of þe sternes.« Swa es it of þe lufers of god. In þis thred degre, if þou may wyne þare-til, þou sal wite of mare ioy þan I haf taled þe yhete. And amang othir affeccyons and sanges þou may in þi langyng syng þis in þi hert til þi louerd Ihesu, whene þou couaytes his comyng and þi gangyng: ¶ »When wil þou come to comfort me and bryng me out of care, And gif me þe þat I may se, hafand eeuermare? Þi luf es ay swetest of all þat euer ware. My hert whene sal it brest? for luf þan languyst I no mare. For luf my thoght has fest, and<sup>2</sup> I am fayne to fare. I stand in stil mowrnyng of ane, þe luflyest of lare; es luflangyng. It drawes me til myday, þe band of swete brynyng, For it haldes me ay fra place and fra playnē, Til þat I gete may þe syght of my swettyng, Þat wendys neeuer away, In welth bees our wakyng, with-ouen noy or nygth, My luf es in lastyng, And langes vnto þat sigth.«

<sup>1</sup> al. es þe brightnes. <sup>2</sup> Ms. ad.

erly. ar takkyd. wyttandly or wilfully. are. far þer-fro. fro. til. are. ful fone. þat om. þo foar comes þar-to. are men lyknyd to þo st. toþer degre. and om. thrid degre. þo sume. seint Poule. Oþer es þo bryghtnes of. or. or so es it. þo lufars. more. haue tolde þe zite. Imang. lorde. gānyng. & conforth. hauande þe e. languys it. in stille m. of alle-luflyest of lare / Of luf fandýng it d. of swete lufyng. Fro. gete it m. wendes. bes. noy. or. langes to.

Ms. Cambr. Dd V. 64.

Capitulum nonum.

¶ If þou wil be wele with god, & have grace to rewle þi lyf, & com til þe ioy of luf: þis name IHESU fest it swa fast in þi hert, þat it com neuer owte of þi thoght. And when þou spekes til hym & says *Ihesu* thurgh custom, it sal be in þi ere ioy, in þi mouth hony, & in þi hert melody: For þe sall thynk ioy to here þat name be neuend, swetnes to speke it, myrth & sang to thynk it. / If þou thynk *Ihesu* continually, & halde it stably, it purges þi syn, / & kyndels þi hert; / it clarifies þi sawle; / it remoues anger, / & dose away slawnes. / It woundes in luf, / & fulfille of charite. / It chaces þe deuel, / & puttes oute drede. / It opens heuen / & makes a contemplatif man. / Haue in mynde *Ihesu*: for al vices & fantomes it puttes owte fra þe lower. And haylce oft Mary, bath day and nyght. Mikel lufe & ioy sal þou fele, if þou wil do aftyr þis lare. / Þe thare noght couayte gretely many bokes: halde lufe in hert, & in werke, and þou haue al þat we may say or wryte: for fulnes of þe law es charite; in þat hynges all.

Cap. X.

¶ Bot now may þou ask me & say: 'Þou spekes sa mykel of lufe: tel me / *What es lufe, An[d] whar es lufe, And how I sal lufe god verrayly, And how þat I may know þat I lufe hym, / And in what state I may maste lufe hym.*' Pir er hard questyons to lere, til a febyll man & a fleschly als I am. Bot neuer-þe-latter þar-fore I sal

<sup>1</sup> The same passage separately in Ms. Rawl. A 389; cf. p. 71.

Ms. Rawl. C 285.

¶ <sup>1</sup> If þou wil be wele with god and haf grace to rewle þi lif and com til þe ioy of luf, þis name of Ihesu fest it so fast in þi hert þat it come neeuwer out of þi thoght. And when þou spekis til hym and says *Ihesu* thurgh coustome, it sal be in þine eer ioy, in þi mouth hony, and in þi hert melody: For þe sal thynk ioy to heer þat name be neeuend, Swetenes to spek it, Mirth and sang to thynke it. If þou thynk on *Ihesu* continually and haldes it stabilly, it purges þi synne, and kyndels þi hert. It claryfies þi saul. It remoues anger, and duse away slawnes. It woundes in luf, Fulfille of charyte. It chaces þe deuel. It puttes out drede. It opens heuene and makis a Contemplatif man. Haf in memor *Ihesu*: for all vices and fantoms it puttes fra þe luser. And hayls oft Marye, bath day and nyght! Mikel luf and ioy sal þou fele If þou wil do after þis lare. Þe thar noght couayte gretely many bokes: hald luf in hert and in werk, and þou sal haue all þat we may say or wryte: for fulnes of þe lagthe es charyte; In þat hynges all. ¶ Bot now may þou aske me and say: 'Þou spekis so mykel of luf: <sup>2</sup> Telle me what luf es, and whar it es, and how I sal lufe god veraly, and how I may knawe þat I luf hym, and in what state I may maast luf hym.' Pir er hard qwestyons to lere to a feble man and a fleschly als I am. Bot neeuwer-þe-latter þare-

<sup>1</sup> o. m.: de nomine Ihesu. <sup>2</sup> o. m. Quisq[ue] questiones de Amore.

rewle. to þo ioy. name *Ihesu*. so. thurgh custome. in þi neres. & in. thynk *Ihesu* (on om.). hald. stably. kendels þi hart with fyre of luf, & it cl. remoues angers. dos. it woundes þo herte in luf, f. it. it chases þo deul & puttys out pryde & drede. heuen-gates. haue in memour. puttys out & wysse & ledes þe lufar. and on Mary (hayls oft om.). & þou haue alle. of þo law. in þat hynges alle & þat es luf to god & to þi neghburgh.

¶ Bot þou may now. qwat luf es, & qware it es, & how þat. know. þise ure. lere til. febul. as. sal I.

Ms. Cambr. Dd V. 64.

noght lette þat I ne sall schew my wytt, & als me thynk þat it may be. For I hope in þe helpe of Ihesu, þat es wel of lufe, & pees, and swetnes. /  
 1 Þe fyrst askyng es: *What es lufe?* And I answer: *Luf* es a byrnand zernyng in god, with a wonderfull delyte & sykernes. God es lyght, & byrnyng. Lyght clarifies oure skyll, byrnyng kyndels oure couayties, þat we desyre noght bot hym. *Lufe* es a lyf, coupland to-gedyr þe lufand & þe lufed: / For mekenes makes vs swete to god, Purete ioynes vs tyll god, *Lufe* mase vs ane with god; luf es fayrheide of al vertues. *Luf* es thyng thurgh þe whilk god lufes vs, & we god, & ilk ane of vs other. *Lufe* es desyre of þe hert, ay thynkand til þat þat it lufes; and when it hase þat it lufes, þan it ioyes & na thyng may make it sary. [*Luf* es zernyng Imelle twa, with lastandnes of thoghtes]<sup>2</sup>. *Lufe* es a st[il]ryng of þe saule for to luf god for hym-self, & all other thyng for god; þe whilk lufe, when it es ordayne in god, it dose away all inordinate lufe in any thyng þat es noght gude. Bot al dedely syn es inordinate lufe in a thyng þat es noght: þan lufe puttes out al dedely syn. *Luf* es a vertu, þat es rightest affection of man saule. Trowth may be with-ouen lufe: bot it may noght helpe with-ouen it. *Lufe* es perfection of letters, vertu of prophecy, frute of trowth, help<sup>3</sup> of sacramentes, stablyng of witt and conyng; Ryches of pure men, lyfe of dyand men. Se

<sup>1</sup> Cf. poem on p. 76. <sup>2</sup> om. in Dd. <sup>3</sup> *af.* hele.

Ms. Rawl. C 285.

foore sal I noght leue þat I ne sal schew my witte and als me thynke þat it may be: For I hop in þe help of Ihesu, þat es wel of luf and pees of swetenes. ¶ Þe fyrst askyng es: *What es luf?*<sup>1</sup> And I answer: luf es brennand yhernyng In god with a woundirful delite and sikymes. God es lygh and brynnnyng. Ligh clarifies our skylle, and brynnnyng kyndeles oure couaytese, þat we desir noght bot hym. Luf es a lif coupland to-gider þe lufand and þe lufed: For mekenes makys vs swet to god, Purete Ioynes vs til god, luf makes vs ane with god. Luf es fayrest of all vertus. Luf es thyng thurgh þe whilke god lufs vs, and we god; and ylk ane of vs other. Luf es desire of þe hert, ay thynkand til þat it lufs; and when it has þat it lufs, þan it loyese, and na thyng may mak it sary. Luf es yhernyng Imelle twa, with lastandnes of thoghtes. Luf es a stiryng of þe saul for to luf god for hym-self, and all other thyng for god; þe whylk luf when it es ordayned in god, it dose away all vnordayned luf in any thyng þat es noght gud. Bot all dedely [syn]<sup>2</sup> es vnordayned luf in a thyng þat es noght: þan luf puttes out all dedly synne. Luf es a vertu, þat es þe rygth affeccyon of a mans saul. Trouthe noght (!) may be with-ouen luf, bot it may help with-ouen it. Luf es perfeccyon of letters, vertue of prophete, fruite of trouthe, heel of sacramentis, stablyng of wite and conyng, Rychesse of pouer men, Lif of diand men. ¶ Se how god luf es<sup>3</sup>! If we

<sup>1</sup> o. m. Quid est amor. <sup>2</sup> om.; luf over-lined. <sup>3</sup> Ms. lufs.

not let. & pees & is. a brennand zernyng. delite & swetnes & sekemes. Brennyng kyndels, and om. couaytse. luf inst. of desyre; na thyng bot god. coupland. & þo lufud. makes. til. Porte. to. makis. fayrehed. a thyng. & we luf god. & om. ilkan. a desyre. to þat þat. it lufes om., þan om.; na thyng may make it sary, bot it loyes hardly. a zernyng. two. steryng. þo soule. is ordend. vnordend. god. syn om. is vnordend luf. noght god. puttys. þo rychest af. of man s. noght om. not helpe w. luf. a perfeccion. profecy. hele. stabulyng. Ryches. pore. dyghand.

Ms. Cambr. Dd V. 64.

how gude lufe es. If we suffer to be slayne; If we gyf al þat we haue, til beggar staf; If we kan als mykel als al men kan is erth: til al þis with-outen lufe es noght bot sorow ordande & torment. / If þou will aske how gode es he or scho: ask how mykel lufes he or scho: & þat kan na man tel — / For I hald it bot foly to deme a mans hert, þat nane knawes bot god. *Lufe* es a ryghtwis turnyng fra al ert[h]ly thynges, & es loynd til god, with-outen departyng, and kyndelde with þe fire of þe haly gaste; fer fra felyng, fer fra corrupcion, oblyst till na vice of þis lufe. Hegh aboven all fleschely lustes, ay redy & gredy til contemplacion of god. In all thynges noght ouercomen. / Þe sowme of al gude affectyons. Hele of gude maners, ende of comawndementes of god; dede of synnes, lyf of vertues. Vertu, whils feghtyng lastes; crowne of ouercomers. Mirynes til haly thoghtes. With-outen þat, na man may pay god; with þat, na man synnes: For if we luf god is al oure hert, þar es na thyng is vs, thurgh þe whilk we serue to syn. Verray luf clenses þe saule, & delyuers it fra þe pyne of hell, & of þe foule seruys of syn, & of þe vgly felyschipe of þe deucls; and of þe fendes soñ makes god soñ, & partener<sup>1</sup> of þe heritage of heuen. / We sall afforce [vs] at cleth vs in lufe als þe yren or þe cole dose is þe fyre; als þe ayer dose is þe soñ; als þe woll dose is þe hewe. / Þe cole swa clothes it in þe fyre, þat al es fyre. (Þe ayre swa clothes it in þe son þat al es

<sup>1</sup> Ms. partener.

Ms. Rawl. C 285.

suffre to be alayne; If we gif all þat we haf, til beggar stafe; If we can als mykel als men may cun in erth: til all þis with-outene lufe, es noght bot sorow ordayned and tourment. ¶ If þou wil ask howe gud he es or scho, ask how mykel lufs he or scho: and þat can na man telle—Forþi<sup>1</sup> I hald it bot foly to deme of a mans hert, þat nane knawys bot god. Luf es a ryghthwys tærnyng fra all erthly thynges, and es loynt til god, with-outene departyng, and kyndeled with þe fier of þe haly gast; fer fra felyng, fer fra Corupeyoun, obliged til na vice of þis lif, Hegth aboun all fleschely lustes. Ay redy and gredy til Contemplacyoun of god. In all thynges vnouercommene. Þe soun<sup>2</sup> of all gud affectyons. Heel of gud maners. End of þe comandementis of god. Dede of synnes. Lif of vertus. Vertu whils fightyng lastes. Coroun of ouercomers. Armes til haly thoghtes. With-outene þat, na man may pay god; with þat, na man synnes—For if we luf god in all our hert, þar es na thyng in vs thurgh þe whilke we serue to synne. Verray luf clenses þe saul, and delyuers it fra þe payne of hell, and of þe foule seruys of synne, and of þe vgly felishipe of deueles; and of þe fendes sone makis goddis sone, and partyner of þe herytage of heuen. We sal afforce vs to cleeth vs in luf als þe Iren or þe cool dose in þe fyer, Als þe ayre duse in þe son, Als þe wolle duse in þe hewe. Þe cool swa clothes it in þe fyre þat all es fyre. Þe ayre swa clothes it in þe

<sup>1</sup> r. For. <sup>2</sup> = sounne.

luf es. suffur. til þo beggar staf. may kun. Tyl do al þis w. l. ordent. tourmentis. es he. no. tel þe. For; þi om. it for foly. of a. loyned to. kyndelet. þe om. fyre. far. felyng. ferre. oblyched. hygh abouen. vn-ouercomen. sounne. maners. of þe. qwiles. Croune. armes. hart. til þo qwilk. til synne. Verray. vgly. þe om. goddys. partiner in blysse of heuen. vs to. als yrne (þe om.). þo sunne. dose in þo hewe þat it es alle elykkyd. so clothes. þat it es f. þe aer so clothes. þo sunne.

Ms. Cambr. Dd V. 64.

ligh].<sup>1</sup> And þe woll swa substancialy takes þe hewe, þat it es lik it. / In þis maner sall a trewe lufes of Ihesu Criste do: his hert sal swa byrne in lufe, þat it sal be turned in til fyre of lufe, & be als it war al fire; and he sal sa schyne in vertues, þat in na parte of hym he  
 2 be myrke in vices. // Þe tother askyng es: *Whare es lufe?* And I answer: lufe es in þe hert, & in þe will of mane; noght in hys hand, ne in his mouth, þat es at say, noght in hys wark: bot in his sawle. / For many spekes gode & dose gode, &<sup>2</sup> lufes noght god: als ypocrites, þe whilk suffers grete penance & semes haly at mens syght: Bot for þai seke louyng & honoure of men, & fauoure, þai haue lost þar mede, & in þe syght of god er þe deuel sons, & rauysand wluces. Bot if a man gyf almose-dede, & take hym til pouert, & do penance, it es a signe þat he lufes god: bot þarfore lufes he hym noght, bot when he forsakes þe worlde anly for goddes lufe, & settis al his thoght on god, & lufes al men als hym-self; and al þe gude dedes þat he may do, he dose þam in entent forto pay Ihesu Criste, & to cum til þe rest of heuen. / Þan he lufes god: & þat luf es in his saule, and sa his dedes schewes with-ouen. If þou speke þe gude & do þe gude, men supposes þat þou lufes god: for-thi loke wele þat þi thoght be in god, or elles þou dampnes þi-selfe, & deceyues þe men. / Na thyng þat I do with-owten, proues þat I lufe god. /

<sup>1</sup> om. in Dd. <sup>2</sup> Ms. & many.

Ms. Rawl. C 285.

sone þat all es ligh. And þe wolle so substauncyaly takes þe hewe þat it es like it. In þis maner sal a trew lufes of Ihesu Crist do: his hert sal so brene in lufe þat it sal be turnyd in til fyre of luf and be als it war all fyre; and sall swa schyne in vertus þat in na part of hym he be myrke in vices.—¶ Þe tother askyng es: *Whar es luf?* And I answer: luf es in þe hert and in þe wile of a man, noght in his hand ne in his mouth, þat es at say: noght in his werke, bot in his saul. For many spekes gud and duse gud, and lufs noght god: Als Ipocrytes, þe whilk suffres grete penance and semes haly to mens sygh: Bot for þay seke<sup>1</sup> loouyng and honow of men and fauour, þai haf lost þair mede and in þe sygh of god er þe deueles sofis and Rauyschand wolves. Bot if a man gif almus-dede and takys hym til pouert and duse penance, it es a syng<sup>2</sup> þat he lufs god, bot þare-foore lufs he hym noght. Bot when he forsakis þe werld anely for goddis luf and settis all his thoght on god and lufs all men als hym-self, and all þe gud dedes þat he may do, he dose þaim in entent for to pay Ihesu Crist and to come til þe rest of heuen: þan he lufs god, and þat luf es in his saul, and swa his dedis schewes with-ouen. If þou spek þe gud and do þe gud, men supposes þat þou lufs god: Forþi lok wele þat þi thoght be in god, or ells þou dampnes þi-self and deceyfs þe men. Na thyng þat I do with-ouen proues

<sup>1</sup> Ms. speke. <sup>2</sup> = sign.

þat it es al l. so. al elyke þo hew. loue. so brenne. als in til fyre. wore al fyre of luf. he sal om. swa. he may be. And om. in a mans hert. of mane om. werk. many om. at mens s. honow & louyng. are þo deuel s. wolves. almesdede. take. to pouerte. do. syne. perfor. forsakes þo warlde. & purges hys herte clene of alle synne & alle hys thoght besetty in god. in þat entent þat he may pay. to þo ryst. so. schew. dose. wil suppose. lufe. deceyues. profes. luf god with-inne.

Ms. Cambr. Dd V. 64.

Ms. Harl. C 285.

For a wicked man myght do als mykel penance in body, als mykel wake and faste, als I do. How may I þan wene þat I lufe, or halde me better, for þat þat ilk a man may do? Certes, mi hert, whethir it lufe my god or noght, wate na man bot god, for noght þat þai may se me do. Wharfore luf es in will verrailly, noght in warke bot in a signe of lufe. For he þat says he lufes god, & wil noght do in dede þat in hym es to schew lufe: say hym þat he lyghes. Lufe wil noght be ydel: it es wirkand som gude euer-mare. If it sesse of wirkyng: wit þou þat it keles & wytes away. // Þe thirde askyng es: »How sal I verreyly lufe god?» I answer: / Verray lufe es: to lufe hym in al þi myght, *stalworthly*; In al þi hert, *wysely*; In al þi sawle, *deuoutely & swetely*. / *Stalworthly* may na man lufe hym, bot he be stalworth. He es stalworth þat es meke, for al gastly strengh comes of mekenes;—on whame restes þe haly gaste? in a meke sawle. Mekenes gouernes vs & kepes vs in al oure temptacions, swa þat þai ouercom̃ vs noght. Bot þe denel deceyues many þat er meke thorow tribulacions, & reproues, & bakebitynges. Bot if þou be wrath for any anguis of þis worlde, or for any worde þat men says of þe, or for oght þat men says til þe: þou ert noght meke, ne þou may swa lufe god stalworthly. For luf es stalworth als þe dede, þat slaes al lyuand thyng in

1 r. als?

þat I luf god: For a wykked man mygth do als mykel penance in body, als mykel wak and fast als I do. How may I þane wene þat I luf, or halde me better, ffor þat at ylk a man may do? Ceertis, my hert, whethir I luf my god or noght, wate na mane bot god, for noght þat þai may se me do. Whaar-foor luf es in wile verrailly, noght in werke, bot als synge of luf. For he þat says he lufs god and wil noght do in dede þat in hym es to schew luf, say hym he leghes! Luf wil noght be Idle: It es wirkand some gud eeuermare. If it cees of wirkyng, wite þou wele it kelis and wytes away.— ¶ ÞE thirde askyng es: »How sal I verreyly luf god?» I answer: verray luf es, to lufe hym in all þi mygth stalwardly; In all þi hert wysely; In all þi saul deuoutely and swetly. ¶ Stalwardly may na man luf hym bot If he be stalward. He es stalward þat es meke: For all gastly strenth comes of mekenes—on whame restis þe haly gast? in a meke saul. Mekenes gouernes vs and kepis vs in all our temptacions, swa þat þai ouer-come vs noght. Bot þe deuel deceyfs many þat er meke thurgh tribulacions and reproefs and backbitynges. Bot if þou be wrathe for any anguis of þis werld, or for any word þat men says of þe, or for oght þat men says til þe, þou ne ert noght meke, ne þou ne may noght so luf god stalwardly. For luf es stalward als þe dede, þat slaas al lifand thyng in erth;

wykkyd. penance als I do of body. als I do om. better þan an oþer for þat þat. Sertys my herte wate & na man elles bot god qweþer it lufs god or noght. may om. verrayle & noght. wark. bot a takenyng of luf. not. þat he lyes. not. ay wirkande sum gode warke e. warkyng. witou þat it keles. þo thryd. & I a. with. stalworthly, in. deuotly. Stalwarthly. If om. stalworth. he es stalworth om. gastle. bot on þo meke s. & ledes vs & alle our t. ouercomes, so þat þai cast vs noght doune. deceyues. þat er meke om. tribulacione, & reprofes þam qwilc ar halden meke, & thurgh bakbityng. warlde, þou lufs not god, or. may say to þe, or. dose to þe. þou art not. ne þou may noght serue god so stalworthly ne luf hym lastandely. als dede þat spares no erthly thyng to sla it, & it is harde.

Ms. Cambr. Dd V. 64.

erth; and hard als hell, þat spares noght till þam þat er dede. And he þat lufes god *perfitely*, he greues hym noght, what schame or angwys þat he suffers, bot he hase delyte, & couaytes þat he war worthy forto suffer torment & payne for Crystes lufe; and he hase ioy þat men reprocues hym & spekes ill of hym. Als a dede man, what-sa men dos or sayes, he answers noght: Ryght swa, wha sa lufes god *perfitely*, þai er not stirred for any worde þat man may say. For he or scho kan noght lufe þat may noght suffer payne & anger for þair frendes lufe. For wha sa lufes, þai haue na [pyne].<sup>1</sup> Prowde men or women lufes noght stalworthly: for þai er swa wayke, þat þai fall at ilk a styryng of þe wynde, þat es temptacion. / Þai seke heghar stede þan Cryste: for þai wil haue þair wil done, whethir it be with right or with wrang: and Cryst wil nathing be done bot wele, & with-outen harme of othir men. / Bot wha sa es verrayly meke, þai wil noght haue þair wil in þis worlde, bot<sup>2</sup> þat þai may haue it in þe toþer plenary. In na thyng may men sonar ouercom þe deuel, þan in Mekenes; þat he mykel hates. / For he may wake & faste, & suffer pyne, mare þan any other creature may: Bot mekenes & lufe may he noght haue.

a // Alswa þe behoues *luf god wysely*: and þat may þou noght do bot if þou be wyse. / Þou ert wyse: when þou ert pore, with-owten couaytise of þis world,

<sup>1</sup> Ms. pryde. <sup>2</sup> *al.* om.

Ms. Rawl. C 285.

and hard als hell, þat spares noght to þaim þat er dede. Þarefoor he þat lufs god *parfytely*, he ne griefs hym noght, what schame or angwys so he suffirs, bot he has delyte and couaytes þat<sup>1</sup> he war worthy for to suffre tourment and payne for Cristis lufe, and he has Ioy þat men reprocues hym and speke ille of hym. Als a dede man, what so men dose or says, answers noght: swa wha so lufs god *parfytely*, þai er noght stirid for na word þat man may say. For he or scho can noght luf þat may noght suffre payne and angre for þaire frendys luf: For wha so lufs, þai haf na pyne. Proud man or woman lufs noght stalwardly: For þai er so wayke þat þai fal at ylke styrynge of þe wynd, þat es temptacyoun. Þai seke hegher stede þan Cryst: For þai wile haf þaire wile done whethir it be with rygth or with wrange, and Cryst wil na thyng be done bote wele and with-outene harme of othir men. Bot wha so es verrayly meke, þai wile noght haue þaire wile in þis world, þat þai may haf it in þe tothir plenerly. In na thyng may men soner ouer-come þe deuel þan in meknes, þat he mykele haatis: For he may waak and fast and suffre pyne, mare þan any other creature may, bot mekenes and luf may he noght haue. ¶ Alswa þe bihoues *luf god wysely*. And þat may þou noght do, bot if þou be wys. Þou ert wys, when þou ert pouer, with-outen couaytise of þis world, and despyses þi-self

<sup>1</sup> Ms. þe.

til. arz. And *perfitely*. ne om. greues. þat he suffirs. delyte & Ioy & couetys þat. wore. for om. to suffre tourmentz. for Ihesu Crist; lufe om. reprof. speke. he om. Ryght swa þei þat lufs. þai om. styrd. any. can not, may *ouertuned*. can not suffyr a worde for þar frendes luf. qwo so. þei suffir no p. A *prowdeman*, *man* or w. stalworthly. are so. þei falle. ylk a styryng of þo w. of temptacion. heygh. qwo so is *verraly*. wil not. bot om. plenerly. sunner. þo deule. with m. & þat he. Also. art. pore om. worlde.

Ms. Cambr. Dd V. 64.

& dispyses þi-selfe, for þe lufe of Iheru Cryste; / and dispendes al þi wite & al þi myght in hys seruys. // For sum þat semes wysest, er maste toles, for al þar wysdom þai spyll in couayties, & bisynes abowte þe world. / If þou saw a man haue preciouise stanes, þat he myght by a kyngdom wyth; if he gaf þam for an appyl, als a barne wil do: ryghtwysly mought þou say þat he war noght wyse, bot a grete fole. / Als swa, if we wyl: we haue preciouise stanes: Pouert, & penance, and gastly trauayle: with þe whilk we may by þe kyngdom of heuen. / For if þou lufe pouert, & dispysse riches, & delytes of þis worlde, & halde þi-self vyle & pure, & thyne þat þou hase noght of þi self bot syn: for þis pouert þou sal haue ryches with-outen ende. / And if þou haue sorowe for þi synnes, & for þou ert swa lang in exile, owte of þi cuntre, & forsakes þe solace of þis lyfe: þou sal haue for þis sorow, þe ioy of heuen. And if þou be in trauayle, & punysche þi body, skilwisly & wisely, in wakyns, fastyngs, & in prayers, & meditacions, & suffer hete, & calde, hunger & thyrst, mys-es & anguys, for þe lufe of Iheru Cryste: for þis trauel þou sal com till reste þat lastes ay, & syt in a setel of ioy, with aungels. But som er þat lufes noght wysely, like til barnes, þat lufes mare an appel þan a castel. Swa dose many; þai gyf þe ioy of heuen for a litel delyte of þar flesche, þat es noght worth a plowme. Now may þow se þat wha

Ms. Rawl. C 285.

for þe luf of Iheru Crist, and dispendys all þi wite and þi myght in his seruys. For some þat semes wysest er maast foles, ffor all þaire wysdom þai spyll in couaytese and bysenes about þe werld. ¶ If þou sagth a man haue precyous stanes þat he myght by a kyngdome with; If he gaf þaim for ane appyl als a barne wil do, rygthly mot þou say þat he war noght wys, bot a grete fole. Whar-foor, if we wile, we haf precyous stanes: pouert, and penance, and gastly trauayle, with þe whilk we may bye þe kyngdom of heeuen. For if þat þou luf pouert and<sup>1</sup> despise rychesce and delyces of þis werld and haldis þi-self vyle and pouer and thyneke þat þou has noght of þi self bot synne: ffor þis pouert þou sal haf rychesce with-outen ende. And if þou haf sorow for þi synnes and for þou ert so lang in exile out of þi cuntre, and forsakes þe solace of þis lif, þou sal haf for þis sorow þe Ioy of heeuen. And if [þou] be in trauayl and punysches þi body skylwysly and wysely in wakynge and fastynges and in prayers and meditacyons, and suffirs hete and cold, hunger and threst, Mysays and angwys, for þe luf of Iheru Cryst, for þis trauayle þou sal come til þe rest þat lastes ay, and sitte in a setill of ioy with aungels. Bot some er þat lufs noght wysely, lyke til barnes þat lufs mare ane appyl þan a castel; swa dose many: þai gif þe Ioy of heeuen for a litil delite of þaire flesche, þat es noght worth a plowme. ¶ Now may þou

<sup>1</sup> Ms. ad.

dysposes. alle þi wit in hys seruysce & all þi myght in hys luf. seme. are most. For alle þer wit þei spende about þo bysynes of þo worlde. saw. bye. a nappul as. ryght myght. þat om. were not. fule. Also. wil haue. we om. & om. & gastle trauel. þo kyngedome. if þat. dyspice ryches. delites. worlde. halde. pore. thyneke. þi-selfew. ryches. And if—heuen om. punysch. wakynge & trauayle, in fastyng & p. suffur. kolde. thyrst. mysese. trauel. to rest þat is ay. setyl. Bot sum are þat are noght wyse, l. vnto. so. not. plumbe. qwo.



Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

sa will lufe wysely, hym behoues lufe lastand thyng lastandly; & passand thyng, passandly: swa þat his hert be sette & festend in nathing bot in god. // And if þou will luf Iheru verraly, þow sal noght anly lufe hym stalworthly & wysely: bot also *deuoutly & swetely*. Swete lufe es: when þi body es chaste, & þi thought clene. Deuowte luf es: when þou offers þi prayers & þi thoghtes til god with gastly ioy, & byrnand hert in þe hete of þe haly gaste, swa þat þe thynk þat þi saule es als it war drunken for delyte & solace of þe swetnes of Iheru, / and þi hert conceyues sa mykel of goddes helpe, þat þe thynk þat þow may neuer be fra hym departyd; and þan þou comes in til swilk rest & pees in sawle, & quite, with-owten thoghtes of vanities [or] of vices, als þou war in sylence & slepe, & sette in Noe schyppe, þat na thyng may lette þe of deuocion & byrnyng of swete lufe. / Fra þou haue getyn þis lufe: all þi lyf, til dede come, es ioy & comforth, and<sup>1</sup> verrayli Cristes lufer, and he restes in þe, whas stede es maked in pees. / Þe ferth askyng was: *how þou moght know þat þou war in lufe & charite*. / I answer: þat na man wate in erth þat þai er in charite: bot if it be thorow any priuilege or special grace þat god hase gifen til any man or woman; þat al other may noght take ensawmpel by. Haly men & women trowes þat þai haue trowth, & hope, & charite: & in þat dose als wele als þai may, & hopes certaynly þat þai

<sup>1</sup> r. and þou es.

se þat wha so wil luf wysely, hym bihoues luf lastand thyng lastandly. Passand thyng passandly; swa þat his hert be sette and festend in na thyng bot in god. ¶ And if þou wil luf Iheru verrayly, þou sal noght anely luf hym stalwardly and wysely, bot als wa deuoutely and swetly. ¶ Swete luf es, when þi body es chast and þi thoght clenne. ¶ Deuowte luf es, when þou offers þi prayers and þi thoghtes til god with gastly ioy and byrnand hert in þe hete of þe haly gast, swa þat þe thynk þat þi saul es als it war drunken for delyte and solace of þe swetnes of Iheru, and þi hert conceyfs so mykel of goddis help þat þe thynke þou may neuer be fra hym departyde. and þou comes in til swylke rest and pees in saul and quyet, with-owten thoghtes of vanytesce or of vyces, als þou war in silence and slepe, and sette in Noe schipe, þat na thyng may lette [þe] of deuocyon and byrnyng of swet luf. Fra þou haf getyn þis luf, al þi lif, til dede come, es ioy and confort als verray Chryst lufer, and he restis in þe whas steed es maked in pees.—¶ Þe ferth askyng was: How þou mot know þat þou war in luf and charyte. I answer þat na man whate in erth þat þai er in charyte, bot if it be thurgh any priuilege of speciale grace þat god has gifen til any man or woman, þat all othir may noght take ensampyl by. Haly men and women troues þat þai haf trowth and hop and charite, and in þat duse als wele als þai may, and

& passand. so. & festend om. verraly. stalworthly. als deuotly als swetely. Deuotluf. to god. gastly. brennande. halegast. so. drunken. þo s. conceyues. þat þou may n. be departyd fra hym. & þen þou. pees & rest. vanites or. let þe of d. & swete luf in byrnyng in Iheru. haue geten. lyue. & verray cristes. restes. ferth. myght. and I a. are. thurgh. priuilege or. not. ensawmpel. wommen. haue. dos. hope certainly.

Ms. Cambr. Dd V. 54.

sal be safe;— þai wate it not als tyte: for if þai wiste, þair merit war þe lesse. And *Salomon* says þat it er rythwys men & wyse men, and þair warkes er in goddes hand. And noght-for-þi [a] man wate noght whethir he be worthi hateredyn or lufe, bot al es reserved vncertayne til a nother worlde. Neuer-þe-latter, if any had grace þat he moght wyn til þe thirde degre of lufe, þat es called *syngulere*: he sulde know þat he war in lufe. Bot in þat maner his knowyng es, þat he moght neuer bere hym þe hegher, ne be in þe lesse bisynes to lufe god; bot sa mykel þe mare, þat he es siker of lufe, wil<sup>1</sup> he be bisy to lufe hym and drede hym, þat hase made hym swilk & done þat godenes til hym; and he þat es swa hee, he wil noght halde hym-self worthier, þan þe synfullest man þat gaas on erth. // Als-swa, Seven experimētes er þat a man be in charite. / Þe fyrst es: when al couatise of erly thyng es slokkend in hym. / For where sa couatise es: þare es na lufe of Cryste. / Þan, if he haue na couatise: signe es þat he hase lufe. // Þe secunde es: byrmand zernyng of heuen. For when men hase feled oght of þat sauoure, þe mare þai haue, þe mare þai couayte; & he þat noght hase feled: noght he desires. For-þi, when any es swa mykel gyfen til þe luf þar-of, þat he kan fynd na ioy in þis lyfe: taken he hase þat he es in charite. // Þe thyrd es: if his tung be chawngyd, þat was [wone]<sup>2</sup> to speke of þe

<sup>1</sup> al. wald. <sup>2</sup> om.

Ms. Rawl. C 985.

hoopes certaynly þat þai sal be saaf; þai wate it noght als tyte: for if þai wyste, þaire meryte war þe lesse. And *Salomon* says þat it er rythwys men and wys men, and þaire werkis er in goddis hand. And noght-for-þi a man wat noght whethir [he] be worthy hatred or luf: Bot al es reseerued vncertayne til anothir werld. Neuer-þe-latter if any had grace þat he myght wyne til þe thred degre of luf, þat I called *Singulere*, he suld knowe þat he war in luf. Bot in þat maner his knowyng es þat he myght neuer beer hym þe hegher ne be in þe lesse bisynes to luf god, bot swa mykel þe mare þat he es sekir of luf, wald he be bisy to luf hym and drede hym þat has mad swylke bisynes(!), and done þat gudnes. And knowe<sup>2</sup> þat he es so hegthe, he wald noght hald hym-self worthier þan þe synfullest man þat gas on erthe. ¶ Alsua seeuene experymentis eer þat a man be in charyte. Þe first es, when all couaytese of erthly thyng es sleckend in hym. For whar so couatise es, þare es na luf of Cryst. Þan if he haf na couatise, sygne<sup>3</sup> es þat he has luf. Þe secund es, byrnnand yhernyng of heuene. For when men has felid oght of þat sauour, þe mare þai haf þe mare þai couayte, and he þat noght has felid noght he desyres. For-þi when any es so mykel gifen til þe luf þarof þat he can fynd na ioy in þis lif, Taken he has þat he es in Charyte. Þe thred es: If his tung be chaunged, þat was wone to speke of þe erth, and now

<sup>1</sup> Ms. ad. <sup>2</sup> r. þaw? <sup>3</sup> Ms. syngne, n expunged.

safe. noght. þer mede were þo l. it are r. men & wymmen & wysemen. þer warkes. not-for-thy a. hateredone. warlde. þat om. myght. into þo thryd. lufe om. I calde. know. myght. bere. þo heygfl. so. syker. besy. wald. so made hym & done þat godenes for hym. knowe þat om. he þat. hyghfl. wil not. Also. are to wit þat. coueytys. slokkend. so. couetise. has. syne. brennand zernynge. feled oght. couet. noght desyres. gyfen so mykel. no ioy. has charite. thryd. is tonge. chaungyd. wont. and om.

Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

erth: now spekes of god, & of þe lyf  
 4 þat lastes ay. // Þe feerth es: exercise  
 of gastly profet. Als, if any man or  
 woman gyf þam enterly to goddes  
 seruyes, & entermetes þam of nane  
 5 erthly bisynes. // Þe fift es: when þe  
 thyng þat es hard in it-selfe, semes  
 lyght forto do; þe whilk luf makes.  
 For als *Austyne*<sup>1</sup> says: »Lufreden es þat  
 brynges þe thyng þat es fare<sup>2</sup>, nere-  
 hande, and impossible til possibel  
 6 apertly.« // Þe sext es: hardynes of  
 thoght to suffer all anguyses and noyes  
 þat comes—with-owten þis, al þe oþer  
 suffices noght. / For it sal noght make  
 a ryghtwys man sary: what sa falles  
 hym. For he þat es ryghtwys, he  
 hates noght bot syn, he lufes noght  
 bot god, for god, he dredes noght bot  
 to wreth god. // Þe seuent es: delit-  
 abilite in sawle, when he es in tribul-  
 acion, and makes louyng to god in  
 ilk anger þat he suffers. And þis  
 schewes wele þat he lufes god: when  
 na sorow may bryng hym downe. / For  
 many lufes god whils þai er in ese:  
 and in aduersite þai grotche, & falles  
 in swa mykel sarynes, þat vnneth may  
 any man comforth þam; and swa  
 sclawnder þai god, flytand & feghtand  
 agayne his domes. And þat es a caytif  
 louyng þat any welth of þe worlde  
 makes; bot þat louyng es of mykel  
 pryce, þat na violence of sorow may  
 5 do a-way. // Þe fifte askyng was: *In  
 what state men may maaste lufe god.* I  
 answer: In wilk<sup>3</sup> state sa it be þat men  
 er in maaste rest, of body & sawle, &

1) *al. Cassiodor.* 2) *Ms. faire.* 3) *Ms. swilk.*

spekes of god and of þe lif þat lastes  
 ay. Þe fierth es, excercyse of gaastly  
 profyte, als if any man or woman giis  
 þaim enterly til goddis seruyse and  
 entirmetis þaim of nane erthly bisynes.  
 Þe fift es, when þe thinges þat er hard  
 in þaim-self, semes ligh forto do. Þat  
 luf makes. For als *Calcidor*<sup>1</sup> says:  
 Lufreden es þe thyng þat brynges  
 nerehand impossible til possible mygh  
 appeertly. Þe sext es, hardynes of  
 thoght to suffre all angwysses and noye  
 þat comes—with-outene þis, al þe tothir  
 ne suffices noght. For it sal noght  
 make a ryghthwys man sary what so  
 bifalles hym. For he þat es Ryghthwys,  
 he haatis noght bot synne, he lufs noght  
 bot god, he dredis noght bot to wrethe  
 god. Þe seuent es, delytablete in saul;  
 when he es in tribulacyoun and makis  
 loouyng to god in ylk ane angre  
 þat he suffres. And þis schewys wele  
 þat he lufs god when na waa may bryng  
 hym doun. For many looues god whiles  
 þai er in eese, and in aduersyte þai  
 grucche and in til so mykel sarynes þai  
 falle þat vnnethes may any man comfort  
 þaim, and swa sk[il]a under þai god, flitand  
 and fightand agaynes hys domes. And  
 þat es a caytif loouyng þat any welth  
 of þe werld makes! Bot þat loouyng  
 es of mykel prys þat na vyolence of  
 sorowe may do a-way.—ÞE fift askyng  
 was: In what state men may maast luf  
 god. I answer: In whilke state so it  
 be þat men er in maast rest of body

1) *r. Cassi[o]dor.*

profit. gyf þam. to. entermetes. na. þo thynges. are. þam-selfe. þat l.  
 makus. For *Saladur* says. þe thyng om. þat brynges þe far thyng nere & im-  
 possibil to p. myght to apertly. hardnes. suffur. angus & noyes. ne om. suffice.  
 ryght wyseman. befallis. hates. bot god & for god. dredes. for to w. g., he has  
 na loy bot in god & alle hys hope es to kome til god. delitabilite. ilkan angur.  
 suffers. schewes. lofs. no woo, done. lufs. grutche & falles into so mykel sarenes.  
 so slawnder. feghtande agaynes. is. louyng. worlde. pryse. no. & I a. and  
 saul om.

Ms. Cambr. Dd V. 64.

leest occupied with any nedes or bisynnes of þis worlde. For þe thought of þe lufe of Ihesu Criste, & of þe ioy þat lastes ay, sekis rest wyth-owten, þat it be noght lettid with comers & gangers, and occupacion of worldely thynges; and it sekis with-in grete sylence fra þe noyes of couayties, & of vanitees, & of erlylly thoghtes. And namely al þat lufes contemplatyfe lyf, þai seke rest in body & in saule. For a grete doctor says þat þai er goddes trone þat dwelles still in a stede, and er noght abowte rennand: bot in swetnes of Cristes lufe er stabylde. And I haue lufed for to sytt: for na penance, ne for na fantasy, þat I wild men spak of me, ne for na swylyk thyng: bot anly for I knew þat I loued god mare, & langar lasted with-in þe<sup>1</sup> comforth of lufe: þan gangand, or standand, or kneleand. / For sittand am I in maste rest, & my hert maste vpwarde. Bot þarfore paraenture es it noght þe best til a nother at sitte, als I did & wil do til my dede: bot if he war disposed als I was, in his sawle.

Cap. XLII.<sup>2</sup>

(S)Euen gyftes of þe hali gaste er in men & wymen þat er ordaynd til þe ioy of heuen and ledes þaire life in þis worlde rightwisly. þies þai er: Wysdom, / Vnderstandyng, / Cownseyle, / Strenght, / Connyng, / Pyte, / & þe Drede of god. / Begynne we at Cownsel, for þarof es maste nede at þe begynnynge of owre werkes, þat vs myslike noght afterwarde. With þier seven gyftes þe haly gaste towches sere men serey. Cownsel es, doying

<sup>1</sup> al. with me. <sup>2</sup> This chapter, om. in Ms. Rawl. and the other Mss., occurs as a separate piece in Ms. Thornton and Arund. 507.

Ms. Rawl. C 285.

and saul, and leest occupied with any nedis or bisynnes of þis werld. For þe thoght of þe luf of Ihesu Cryst and of þe day þat lastis ay, sekis rest with-owten, þat it be noght lettid with comers and gangers and occupacyon of werldisshe thynges; and it sekis with-Inne gret silence fra þe noyse of couaytise and of vanytese and erthly thoghtes. And namely all þat luf contemplatife lif, þai seke rest in body and in saul. For a gret doctor says þat þai er goddis throne þat dwellis stille in a stede and er noght about rennand, bot in swettenes of Crystis luf er stablede. ¶ And I haf lufd forto sytte, for na penance, ne for na fantasy þat I wald men spake of me, ne for na swilke thyng, bot anely for I knewe þat I lufd god mare and lengar lasted with me comfort of lufe, þan gangand or standand or kneland. For sittand am I in mast rest, and my hert mast vpward. Bot þarfor paraenture it es noght þe best til anothir to sitte als I haf done and wil do to my dede, bot if he war disposed als I was in his saul.

lest es o. nedes. þo worlde. þo day. lastes. sekis. not. occupacions of wardly th. noyse. coueityse. vanites. of om. lufs. trone. lufud. walde. þat I knewe. lufud. langer lastyd. with me. comforth. parauntur es it. þe om. at sit. haf done. til. Cap. XI om.

Ms. Cambr. Dd V. 64.

Ms. Rawl. C 285.

away of worldes rytches, & of delytes,  
 & of al thynges þat man may be  
 ta[gild]<sup>1</sup> with in thoght or dede; / and  
 þar-with be drawne inwardely til con-  
 2 templacion of god. / *Vnderstandyng* es,  
 to know what es forto do, & what for  
 to leue; and þat þat sal be gifen, to  
 gif it til þam þat hase nede, noght til  
 3 other þat hase na myster. / *Wysdom*  
 es, forgetyng of ertly thynges, & thyn-  
 kyng of heuen, with discrecion in al  
 mens dedes. In þis gyft schynes contem-  
 placion, þat es, a[ls]<sup>2</sup> saynt Austyn says,  
 A gastely dede of fleschly affections,  
 thorow þe ioy of a raysted thoght. /  
 4 *Strenght* es, lastyng to fulfill gude  
 purpose, þat it be noght left, for wele  
 5 ne for wa. / *Pyte* es, þat a man be  
 mylde; & agayne-say noght haly writte,  
 when it smytes his synnes, whethir he  
 vnderstand it or noght; Bot in al his  
 myght purge he þe vilete of syn, in  
 6 hym & in other. / *Connyng* es þat  
 makes a man in gude hope noght  
 rusand hym of his rightwisnes, bot  
 sorowand of his syn; and þat man  
 geder ertly godes anely to þe honoure  
 of god, and prow til other men, mare  
 7 þan til his self. / *Þe drede of god* es,  
 þat we turne noght agayne til oure  
 syn thorou any il eggyng. & þan es  
 drede *perfyte* in vs, & haly: when we  
 drede to wreth god in þe leste syn þat  
 we may know, and flees it as venym.  
 Cap<sup>m</sup>. XIII<sup>m</sup>.

(T)Wa lyues þar er þat cristen  
 men lyfes. Ane es called Actyue lyfe:  
 for it es in mare bodili warke. Ano-  
 ther, contemplatyue lyfe: for it es in  
 mare swetnes gastely. Actife lyfe es  
 mykel owteward, & in mare trauel &

<sup>1</sup> Ms. *tacit*, on erasure. <sup>2</sup> Ms. *at*. <sup>3</sup> In Ver-  
 non, this part has a special title: *de vita con-*  
*templatiua et actiua*; in Ar. 507 it occurs separate.

Twa lifs er þat cristen men lifs:  
 Ane es called actife lif: for it es [in]  
 mare werke bodely. Anothir Contemplatif  
 lif: for it es in mare swetnes gastly.  
 ¶ Actif lif es mykel outward, and in  
 mare trauaylle and in mare perille,

Two lyfes *per* ar. lyfs in. in mare warke bodyle. A. es called c. lif om.  
 gastle. outwart. trauayl & mare in peril of temptacions. warlde.

Ms. Cambr. Dd V. 64.

is mare peryle, for þe temptacions þat er is þe worlde. Cōtemplatyfe lyfe es mykel inwarde, and for-þi it es lastandar, & sykerar, restfuller, delitable, luflyer, & mare medeful. For it hase ioy is goddes lufe, & sauowre is þe lyf þat lastes ay, is þis prēsēt tyme, if it be right ledde. And þat felyng of ioy is þe lufe of Ihesu, passes al other merites in erth. For it es swa harde to com to, for þe freelte of oure flesch, and þe many temptacions þat we er vmsett with, þat lettes vs nyght & day: al other thynges er lyght at cōm to, is regarde þarof; for þat may na man deserue, bot anely it es gifen of goddes godenes, til þam þat verrayli gifes þam to cōtemplacion & til quiete for Cristes luf.

Til men or wymen þat takes þam til *actife lyfe*, twa thynges falles. Ane: for to ordayne þair meyne is drede & is þe lufe of god and fynd þam þaire necessities, and þam-self kepe entirely þe comandementes of god, Doand til þar neghbur als þai wil þat þai do til þam. Another es, þat þai do at þar power þe seuen werkis of mercy, / Þe whilk es: to fede þe hungry. To gyf þe thristi a drynk. To cleth þe naked. To herbar hym þat hase na howsyng. To viset þe seke. To comforth þam þat er is prysous. And to graue dede men. Al þat mai & hase<sup>1</sup> cost, þai may roght be qwytt *with* ane or twa of þir, bot þam behoues do þam al, if þai wil hane þe benyson on domes-day,

Ms. Rawl. C 285.

for temptacyons þat er in þe worlde. ¶ Contemplatif lif es mykel inward, and for-þi it es lastander and sikerer, restfuler, delitable, luflyer and mare medfull. For<sup>1</sup> it has Ioy in goddis luf, and sauour in þe lif þat lastes ay, in þis prēsēt tyme if it be rygh ledde. And þat felyng of Ioy in þe luf of Ihesu passes all othir merytes in erthe. For it es so hard to cum tille, ffor þe freyllte of our flesshe and þe many temptacyons þat we er vmsette with, þat lettis vs nyght and day: All othir thynges er ligh at come to in reward þarof. For þat may na man deserue: Bot anely it er gifen of goddis gudnes til þaim þat verrayli gifis þaim til Contemplacyone and til quyetē for Cristis luf. Til men or women þat takis þaim til actif lif, Twa thynges falles: Ane, forto ordayne þaire menyhe in drede and in luf of god and fynd þaim þaire necessaryes, and þaim-self kepe entierly þe comaundementis of god, doand with þaire neighthbur als þai wil þat þai do til þaim. ¶ Anothir es þat þai do at þaire power þe seuene werkys of mercy; þe whilke es: to fede þe hungry, To gif þe thresty a drynke, To cleth þe naaked, To herber hym þat has na housyng, To vysete þe seke, To comfort þaim þat er in preson, and to graue dede men. All þa þat<sup>2</sup> may, and has cost, þai may nogth be quyte with ane or twa of þir, bot þaim bihoues to do þaim all, If þai wil haf þe beneson on domes-day þat Ihesu

<sup>1</sup> Ms. hase & mai.<sup>1</sup> Ms. For-þi. <sup>2</sup> overlined.

& for-þi. lastander. sykerer. & delytabuler. for it. is so. come to. frelte. temptacions þat lettys vs nyght & day þe qwyk we are vmset *with*. to come to, regard. no. For it es gyffens. to þam þat gyfis þam verrayle to c. To. wymmen. takes. to. ordeyne þeir mene in þo d. & in þo l. to kepe. d. *with*. to þam. are. þo thristy drynke. clape. herber. To comfort om.; & þam. to graue om.; and þo d. m. þa om. not. *with* one ne *with* two of thysē. þem. to om.

Ms. Cambr. Dd V. 64.

þat Iheru sal til al gyf þat dose þam. Or els may þai drede þe malysoun þat al mon haue þat wil noght do þam, when þai had godes, to do þam wyth. // *Contemplatife lyf* has two partyes: A lower & a heer. Þe lower party es meditacion, of haly wrytyng, þat es goddes wordes, and in other gude thoghtes & swete þat men hase of þe grace of god, abowt þe lufe of Iheru Criste; and also in louyng of god in psalmes & ympnes, or in prayers. // Þe hegher party of *contemplacion* es behaldyng, & zernyng, of þe thynges of heuen, & ioy in þe haly gaste; þat men hase oft, and<sup>1</sup> if it be swa þat þai be noght prayand with þe mowth, bot anely thynkand of god, & of þe fairehede of aungels, & haly sawles. Þan may I say þat *contemplacion* es a wonderful ioy of goddes luf, þe whilk ioy es louyng of god, þat may noght be talde, & þat wonderful louyng es in þe saule; / and for abundance of ioy & swetenes it ascendes in til þe mouth: swa þat þe hert & þe tonge acordes in ane, and body & sawle ioyes in god lyuand. // A man or woman þat es ordaynd til *contemplatife lyfe*, first god enspires þam to forsake þis worlde, and al þe vanite & þe couayties and þe vile luste þarof. Sythen he ledes þam by þar ane, & spekes til þar hert: and als þe prophete says, He gifes þam at sowke þe swetnes of þe begynnynge of lufe; and þan he settes þam in will to gyf þam haly to prayers & meditacions & teres. Sithen, when þai haue suffered

<sup>1</sup> *ad.* al-if.

Ms. Rawl. C 285.

Crist sal til all gif þat duse þaim. Or elles may þai dred þe malysoun þat all mon haue þat wil noght do þaim when þai had guddes to do þaim with. ¶ *Contemplatyf lif* has two partyes, a lagther and a heghther. Þe lagher partye es medytacyone of haly wrytyng—þat es godis wordis—and in othir gude thoghtes and<sup>1</sup> swete þat men has of þe grace of god about þe luf of Iheru Cryst; and als wa in loouyng of god in psalmes and ympnes, or in prayers. ¶ Þe heghther party of *Contemplacyoun* es bihaldyng and yhernyng of þe thynges of heuene, and Ioy in þe haly gast; þat men has of grace<sup>2</sup>, and if it be swa þat þai be noght prayand with þe mouthe bot anely thynkand on god and of þe fayrehed of angells and haly sauls. Þan may I say þat *Contemplacyone* es a woundirfull Ioy of goddis luf, þe whilke Ioyes loouyng of gode þat may noght be tald, and þat woundirfull loouyng es in þe saul. And for aboundance of ioy and swetnes it ascendis in til þe mouthe, swa þat þe hert and þe tung accord in ane, and body and saul Ioyse in god lifand. ¶ A man or woman þat es ordand til *Countemplatif life*, fyrst god enspires þaim to forsake þis werld and all þe vanyte and þe couaytise and þe vyle lust þare-of. Sithen he leddis þaim by þaire ane and spekis til þaire hert: and als þe prophete says, he gifs þaim at souke þe swetnes of þe bygynnynge of luf; and þan he settis þaim in wille to gif þaim haally to prayers and meditacions and teris. Sithen when þai haf suffred many

<sup>1</sup> Ms. *ad.* <sup>2</sup> *ad.* ofte.

Iheru crist. gyf till alle. qwen he lent þam godes. to partyes. lagher. heigh. of goddes wordes. abowt—Criste om. & also. in l. of god om. or y. hegher. garmyng. has oft (inst. of of grace) al yf. it be swa þat om. th. of god. ascendys. so þat þe ye & þo tunge acordes in til ane. Ioyes. or a w. ordend to contemplacion or to contemplatyf lyf. worlde. þe<sub>1</sub> om. & þo couetyse þerof & þo vyle luf. ledes. be þer one, spekes. gyfs. at souke om. (room left). settys. haly. suffred.

Ms. Cambr. Dd V. 64.

many temptacions, & [þe] foule noyes of  
thoghtes þat er ydel, & of vanitees þe  
whilk wil comber þam þat can noght  
destroy þam, er passand a-way: he  
gars þam geder til þam þair hert &  
fest anely in hym: and opens til þe  
egh of þair sawls þe gates of heuen:  
swa þat þe ilk egh lokes in til heuen;  
and þan þe fire of lufe verrali ligges  
in þair hert, & byrnes þarin, & makes  
[it] clene of al erthly filth: & sithen  
forward þai er contemplatife men, &  
rauyst in lufe. For contemplacion es  
a syght: & þai se in til heuen with  
þar gastly egh. Bot þou sal witt þat  
naman hase perfite syght of heuen  
whils þai er lifand bodilly here. Bot  
als sone als þai dye: þai er broght  
before god and sese hym face til face,  
& egh til egh: and wones with hym  
with-outen ende. For hym þai soght,  
& hym þai couayted, and hym þai  
lufed, in al þar myght. //

Loo, Margarete, I haue schortly  
sayde þe þe forme of liuyng: and how  
þou may com til perfection, and to  
lufe hym þat þou hase taken þe til.  
If it do þe gude, and profit til þe:  
thank god, & pray for me. Þe grace  
of Ihesu Criste be with þe, & kepe þe.  
Amen.

Explicit forma viuendi.

Ms. Harl. C 285.

temptacyons, and þe foul noys of  
thoghtes þat er Idell, and of vanytise,  
þe whilke wile combre þaim þat can  
noght distroye þaim, es passand away,  
he gers þaim gader til þaim þaire hertis  
and fest þaim haally in hym: and opens  
til þe egh of þaire saul þe yhates of  
heeuē, swa þat þat ylke egthe lukes  
in til heeuē. And þan þe stye<sup>1</sup> of luf  
verrayly ligges in þaire hert and brynnes  
þare-Inne, and makis it clenne of erthly  
fylth; and sithen-forthward þai er  
Contemplatife men and rauyshed in luf.  
For Contemplacyoun es a sygh: þai  
se in til heeuē with þaire gastly egthe.  
Bot þou sal wyte þat na man has perfite  
sigh of heeuē whils þai er lifand bodyly  
here; bot als sone als þai dye, þai er  
broght byfore god and seese hym face  
til face and eghe til eghe, and wonnes  
with hym with-outen end. For hym  
þai soght and hym þai couayted and  
hym þai lufd in all þaire mygh.

Lo, Cecil, I haf schortly sayd [þe]  
þe fourme of lufyng<sup>2</sup>, and how þou may  
come til perfeccyoun and to luf hym  
þat þou has taken þe til. If it do þe  
gud and profyte, thanke god, and pray  
for me. Þe grace of Ihesu Cryst be  
with þe and kepe þe. Amen.

<sup>1</sup> al. fyr.    <sup>2</sup> r. lifyng.

& þo. noyes. are ydel & vayn (& of v. om.). comber. not. are passande.  
gars. gedur to-gedur þer herte til þam & set it in hym (haally om.). opuns.  
egh. gate. so. þat ilk. may luke. þo fyre. lygges verraly. brennes. makes.  
it om. of alle e. f. forward. rauyscht. & þei se. gastle egh. qwiles. bodyle.  
alsone. sese. to f. to e. wones. couetyd. loued. al om. Margarete om. þe  
om. louyng. to. profet. til þe om.

## 2. Ego dormio et cor meum vigilat.

This tract is extant in Ms. Dd V. 64 fol. 22 (after »Forma viuendi«); in Ms. Rawl. A 389, twice: fol. 77, and fol. 95<sup>b</sup>, the latter text—which follows immediately upon »Þe fourme of liuyng« without special title and without being clearly distinguished as a separate tract—being a southern transcription, while þe former retains most of the northern forms; and in Ms. Vernon, where, as in the 2<sup>nd</sup> text of Ms. Rawl., it immediately joins the »Form of parfyt liuyng« without



being distinguished as a separate tract. The 2<sup>nd</sup> text in Rawl. is not taken from the 1<sup>st</sup>; the Vernon text is derived from the 2<sup>nd</sup> text of Rawl. Ms. Arund. 507 fol. 40 contains an abridged and imperfect text.

Ms. Dd V. 64, fol. 122.

(E) *Go dormio & cor meum uigilat.*

Þou<sup>1</sup> þat lyste lufe, herken & here of luf. In þe sang of luf it es writen: »I slepe & my hert wakes.« Mykel lufe he schewes þat neuer is irk to lufe, bot ay, standand, sittand, gangand or wirkand, es ay his lufe thynkand, and oft-syth þarof es dremande. For-þi þat I lufe, I wow þe, þat I myght haue þe als I walde, noght to me bot to my lorde. I wil be-coñ þat messenger to bryng þe to hys bed, þat hase made þe & boght þe, Criste þe keyng soñ of heuen: for he wil wit þe dwelle. If þou will lufe hym, he askes þe namare bot þi lufe. And my dere syster in Criste, my wil þou dose if þou lufe hym. Criste couaytes ... noght els bot at þou do his wil, and enforce þe, day & nyght, þat þou leue al fleschly lufe, and al lykyng þat lettes þe til lofe Ihesu Crist verraly. For ay whils þi hert es heldand til lufe any bodely thyng, þou may not perfytely be coupuld wit god. / In [heuen]<sup>2</sup> er neyn orders of aungels, þat er contened in thre Ierarchies. / Þe lawest Ierarchi contenes Aungels, Archangels, & Vertues. / Þe mydel Ierarchi contenes Principates, Potestates, & Dominacions. Þe heest Ierarchi, þat neest est<sup>3</sup> god, contenes Thronos, Cherubyn, & Seraphyn. Þe lawest es aungels, þe heest es seraphyn. / And þat order þat leste es bryght, es seuen-sythe sa bryght als þe soñ es. [And als þou sees þe son]<sup>4</sup> bryghtar þan a kandeale, þe kandel bryghtar þan þe mone, þe mone bryghtar þan a sterne: / also er þe orders in

<sup>1</sup> Ms. þai, corr.    <sup>2</sup> Ms. wham.    <sup>3</sup> r. es to.    <sup>4</sup> om.

Ms. Rawl. A 389, fol. 77.

Ego dormio & cor meum uigilat.

Þe þat lyste luf, held þine ere and here of luf. In þe sang of luf I fynde it writen þat I haue sett at þe begynnyng of my wrytynge: »I slepe and my hert wakes.« Mykell luf he shewes þat neuere is irke to luf, bot ay, standande, sittande,<sup>1</sup> gangande or any other dede doande es ay his luf thynkand, and oft-sithe þerof dremand. For-þi þat I luf þe, I wogh þe, þat I myght haue þe as I wilde, noght till me bot till my lard. I wille be comer and<sup>2</sup> messenger to bryng þe till his bed þat has made þe and boght þe, Criste þe kynges soñ of heuen; for he will wed þe if þou wille luf hym; he askes þe na mare bot þi luf. And my wille þou dose, if þou luf hym. Crist couaytes þi fairehede in saule, þat<sup>3</sup> þou gyf hym halely þi hert: and I preche noght ellys bot þat þou do his will, and afforce þe day & nyght to lefe alle fleschely luf and al likyng þat lettus þe to luf Ihesu Crist verraly; for I-whils þi hert is heldande to luf of any bodily thyng, þou may not parfytely be cupilde<sup>4</sup> wit god. ¶ In heuen er IX. ordirs of aungels, þat are conte[n]yd in thre Ierarchies: þe lagheste Ierarchy contenys aungels, archangels, vertuz. Þe myddes Ierarchi contenys: Potestates, Principatus, Dominaciones. Þe heghest Ierarchi, þat next is til god, contenys: Tronys, Cherubyn, and Saraphyn. Þe laghest ordir is Aungels, þe heghest Seraphyn. And þat ordir þat lest is bryght, is seuen sa bryght as is þis soñ. And as þou sees þe soñ bryghter þan þe candel, þe candel bryghter þan þe mone, þe mone bryghter þan þe sternys, alswa are þe orders of aungels

<sup>1</sup> Ms. sistande.    <sup>2</sup> R<sub>2</sub> become, V. bi-come a.    <sup>3</sup> R<sub>2</sub> & þat.    <sup>4</sup> Ms. cupilde.

Ms. Cambr. Dd V. 64.

heuen ilkane bryghtar þan other, fra aungels to seraphyn. Þis I say to kyndel þi hert for to couayte þe felichip of aungels. For al þat er gude & haly, when þai passe owt of þis worlde, sal be taken in til þis orders: Soþ in til þe lawest—þat hase lufed mykel; Soþ in til þe mydelmest—þat hase lufed mare; Oþer in til þe heest—þat maste lufed god & brynandest es in þis lufe. Seraphyn es at say »brynand« Til þe whilk order þai er receyued þat leest couaytes in þis worlde, & maste swetnes feles in god, & brynandest hertes hase in his lufe. // Til þe I write [þis]<sup>1</sup> specially, for I hope mare godenes in þe þan in a nother, and [þat]<sup>1</sup> þou wil gyf þi thocht to fulfil in dede þat þou seys<sup>2</sup> es maste prophetabel for þi sawle, and þat lyf gif þe til [in] þe whilk þow may halyest offer þi hert to Ihesu Criste, & leste be in bisynes of þis worlde. For if þow stabil þi lufe, & be byrnande whils þou lyfes here: with-owten dowte, þi settel es ordayne ful hegh in heuen, & ioyful before goddes face, among his haly aungels. For in þe self degre, þar<sup>3</sup> prowde denels fel downe fra, er meke men and wymen, Criste dowves, sett, to haue rest & ioy with-owten ende, for a litel schort penance & trauel þat þai haue sufferd for goddes lufe. / Þe thynk [now]<sup>1</sup> perauenture hard to gife þi hert fra al erthly thynges, fra al ydel speche & vayne, & fra al fleschly lufe, & to be al-ane, to walk<sup>4</sup> & pray & thynk of þe ioy of heuen, & of þe passyon of Ihesu Criste, and to ymagyn þe payne of hell þat es ordande for synful man. Bot wyterly, fra þou be vned þarin, þe wil thynk it lyghter, & swetter, þan þou dyd any erthly thyng or solace. Als sone als þi hert es toched with þe swetnes of heuen, þe

Ms. Rawl. A 389.

in heuen ilkane bryghter þan other, fra aungels tille Seraphyn. Þis I say to kyndel þi hert to couayte þe felaw-schype of aungels: for alle þat are gode and haly, when þei passe of þis werld, salle be takyn in till þire orders, som til þe lawest: þat has lufed god mykel; som to þe myddes: þat has loued god mare; other til þe heghest: þat mast lufes god and brennandest er in is lufe. / Seraphyn is at saye »brynandes« tille whilke ordir þai er receyfed þat leste couaytes in þis werld, and mast swetnes felys in god, and brennand[est]<sup>1</sup> hertis han in lufe. ¶ Tille þe I wryte þis specially, for I hope in þe mare gudnes þan in any other, [&]<sup>2</sup> þat þou wille gyf þi thought to fulfille in dede þat þou sees is profitable to þi saule, and þat lyf gif þe tille in þe whilke þou may halelyeste offer þi hert tille Ihesu Cryst and leste be in bisynes of þis werld. For if þou wille stabilly luf god & brennawdly whiles þou lyfes here, with-owten doute þi setyll es ordaned for þe ful hegh and ioyfull before þe face of god ymanges haly aungels. For in þe self degres<sup>3</sup> þare proude deuyls felle downe er meke men and wymmen, Cristes doufys, sett in, to haf rest and ioye with-owten ende, for a littul schort penaunce & trauaille þat þei hafe suffrede for goddes luf. ¶ Þe thynke now perauenture harde to gyf þi hert fra alle erthly thyng, fra ydil speche, fra al fleschely luf, and ga by þine ane to wake & pray and þinke þe ioye of heuen, & to haue compassion of þe passion of Ihesu Crist, and to ymagyn þe pyne of helle þat is ordeyned for synfulmen. Bot witterly, fra þat þou be vned þerin, þe wil þinke it lighter & swetter þen euer þe did any erthly solace. / Also sone as þi hert is toched wit þe swetnes of heuen, þe wil litel

<sup>1</sup> om. <sup>2</sup> Ms. says. <sup>3</sup> Ms. þeir. <sup>4</sup> r. wak.<sup>1</sup> Ms. brennand. <sup>2</sup> om. <sup>3</sup> al. degre.

Ms. Cambr. Dd V. 64.

wil lytel lyst þe myrth of þis worlde; and when þou feles ioy in Criste lufe, þe wil lathe witte þe ioy & þe comforth of þis worlde & erthly gamen. / For al melody, & al riches & delites þat al men in þis world kan ordayne or thynke, sownes bot noy and anger til a mans hert þat verraly es byrmand in þe lufe of god: For he hase myrth & ioy & melody in aungels sang, als þou may wele wyt. // If þou leue al thyng þat þi fleschly lufe list, for þe lufe of god, and haue na thoght on syb frendes, bot forsake al for goddes lufe, & anely gyf þi hert to coueyte goddes lufe & pay hym; mare ioy sal þou haue & fynd in hym þan I can on thynke, how myght [I]<sup>1</sup> þan w[r]yt<sup>2</sup> it? I wate neuer if any man be in swilk lufe: For ay þe hegher þe lyfe es, þe fewer folowers it hase here, for many thynges drawes man fra goddes lufe, þat þow may here and se; and god comfortes his lufers mare þan þai wene þat lufes hym noght. For<sup>3</sup> þof we seme in penance with-owten, we sal haue mykel ioy with-in, if we ordayne vs wysely to goddes seruyce, & sett in hym al owre thoghtes, & forsake al vanyte of þis worlde. // Gyf þien entent til vnderstand þis wrytyng: and if þou haue sett al þi desyre til lufe god, here þies thre degrees of lufe, sa þat þou may rise fra ane til a nother, to þou be in þe heest. / For I wil noght layne fra þe þat I hope may turne þe til halynes. // Þe fyrst degre of lufe es when a man haldes þe ten commandementes, and kepes hym fra þe seuen dedely synnes, & es stabyl in þe trowth of hali kyrke; and when a man wil noght, for any erthly thyng, wreth god, bot trewly standes in his seruyce, & lastes þarin til his lyues

Ms. Rawl. A 389.

liste þe myrth of þis werlde; and when þou felys ioye in Cristes luf, þe wil lathe wit þe ioye & þe comford of erthly gammyn. For alle þe melodye, alle þe ryches, alle þe delites þat alle þe men in þis world kan ordeyne or thynke, semes & es bot noy & angyre til a mannys herte þat verrayly is brennand in þe luf of god, for he has myrth & melodie of aungel sange, as þou may wel wyt. If þou lese alle thyng þat þe liste fleschely, & haue na thowght of þi syb frendys, bot for-sake alle for goddes luf, and anely gyf þi herte to couayte goddes luf and to paye him, mare ioye þou schal fynde in hym þan I kan thynke—howe myght I þan wryte hit? I wat neuer<sup>1</sup> if many men be in swilke luf; for ay þe hegher þat þe<sup>2</sup> lyfe es, þe faer folowers it has here, for many thynges drawes men fra goddes luf, þat þou may here & see; [and]<sup>3</sup> god comfortes his lufers mare þan þei wene þat lufes hym noght. For of<sup>4</sup> we seme in penance wit-outen, we salle haue ful mykel ioye within, if we ordeyne vs wysely to goddes seruys and set in hym alle oure thoghtes & forsake vanite. ¶ Gyf alle þine entente to vnderstonde þis wrytyng: [&] if þou haue set þi desire to luf god, here þere thre degres of luf, swa þat þou may ryse fra ane til a nother, tille þou be at þe hegheste; for I ne wil not hil fra þe þat I hope ma torne þe tille halynes. ¶ Þe first degre of luf es when a man haldes þe ten commaundementes, and kepes him<sup>5</sup> fra þe seuen dedly synnes, and is stabul in þe trouthe of haly kirke; and when a man wille noght for any erthly thyng wreth god, bot trewly standes in his seruice and lastes þare-in tille his lyfes

<sup>1</sup> Ms. þou. <sup>2</sup> Ms. wyt. <sup>3</sup> Ms. For-þi.<sup>1</sup> Ms. nauer. <sup>2</sup> Ms. þi. <sup>3</sup> Ms. þat. <sup>4</sup> = þof.  
<sup>5</sup> Ms. hem.

Ms. Cambr. D V. 64.

ende. Þis degre of lufe behoues ilk man haue þat wil be safe. For naman may com til heuen bot if he lufe god & his neighbor, *with*-owten pride, Ire, envy, or bakbityng, & with-owten al other venem<sup>us</sup> synne: glotony, lichery, & couayties. For þies vices slaes þe saule & makes it to depart fra god, ... *with*-owten wham na creature may lyf. For als a man pusonde of a swete morcell takes venome þat slase his body, sa dose a synful wreche is likyng and luste of hys flesch: destrues his sawle, & brynges it to dede with-owten end. / Men thynk it swete to synne: bot þaire mede, þat es ordand for þam, es bitterer þan þe gall, sowrar þan þe atter, war þan al þe waa þat we may here se or fele.

¶ [Al perishes & passes þat we with eghe see].<sup>2</sup> It wanes in to wrechednes, þe welth of þis worlde. Robes & riches rotes in dike. Prowde payntyng slakes in to sorow. Delites & drewyse stynk sal ful sone. Pair golde & paire tresoure drawes þam til dede, Al þe wikked of þis worlde, drawes til a dale, þat þai may se þare sorowyng whare waa es euer stabel. Bot he may syng of solace þat lufed<sup>3</sup> Iheru Criste: Þe wretchesse fra wele falles in to hell.—Bot when þou hase<sup>4</sup> wele leued in þe ten comandementes of god & styfly put þe<sup>5</sup> fra al dedely synnes, & payes god in þat degre: vmbe-thynk þe þat þou wil plese god mare & do better *with* þi sawle, & becom<sup>2</sup> pryfte: þan enters þou in to þe toþer degre of lufe, þat es, to forsake al þe worlde, þi fader & þi moder & al þi

Ms. Rawl. A 389.

ende. ¶ Þis degree of lufe by-houes ilke man haue þat wille be safe; for na man maye come tille heuen bot if he luf god and his neghbur with-uten pryde, ire and any bakbityng, and with-uten alle other wennyng synnes as slawnes, glotery, and lichery, and couaytis: for þere vices slaes þe saule & makes hit to depart fra god þat es lyfe of þe saule; and when a wreched man or wommon es departed fra god, we saye he is ded, for he is slayne fra god with-uten wham na creature may lyf. Als a man poysonde in a swete morsell takes venym þat slas his body, swa dos a synful wreche is likyng and lust, destroys his saule and brynges hit tille dede with-uten ende. Men þinke hit swete to synne, bot þaire hire þat is ordayned for þaim, es bitterer &<sup>1</sup> galle, sowrer þan atter, wers þan alle þe wa þat man can thynk in erthe. ¶ Alle perishes & passes þat we with eghe see. Hit wanyis in till wrechedhede þe wele of þis worlde. Robys & riches rotes in þe dyche. Pryde & payntyng slake salle in sorowe. Delytes and drorys stynke sall ful sone. Paire gold & paire tresoure drawes þaim til dede; Alle þe wykked of þis werlde dryues til a dale, þat þai may see þaire sorowyng þare wa es alle þe rabel. Bot he may syng of solas þat lufed Iheru Cryst, When alle þe wretches fra wele falles in tille helle.—¶ Bot when þou has wel lyfed in þe commaundementes of god and styffely keped þe fra alle dedly synnes, and payde tille Criste in þat degre: vmthynke þe þat þou wil mare luf god, & do better with þi saule, and bycome parfite: & þan enters þou in tille þe tother degre of luf, þat es: to forsake alle þe worlde and þi fader and þi moder & alle þi kyn & folowe

<sup>1</sup> The following are alliterative lines. <sup>2</sup> om. in Dd. <sup>3</sup> Ms. lufes. <sup>4</sup> Ms. þai haue. <sup>5</sup> Ms. þam.

<sup>1</sup> r. þan.

Ms. Cambr. Dd V. 64.

kyn, & folow Criste in pouerte. In þis degre þou sal stody how clene þou [may]<sup>1</sup> be in hert, & how chaste in body, and gife þe til mekenes, suffryng, & buxumnes, & loke how fayre þou may make þi saule in vertues, & hate al vices: so þat þi lyf be gastly, & noght fleschly. Neuer-mare speke euyl of þi neghbor, ne gyf any euyl worde for a nother, bot al þat men says, euyl or gude, suffer it mekeli in þi hert, with-outen styrryng of wreth: & þan sal þou be in rest, with-in & with-owte, and so lyghtly sal þou com to þe gastly lyfe, þat þou sal fynde swettar þan any erthly thyng. // Perfite life & gastly es, to despise þe worlde & couete þe ioy of heuen, & destroy thorow goddes grace al wicked desyres of þe flesch. And forgete þe solace & þe lykyng of þi kynredyn, & lufe [þam] noght bot in god;—whethir þai dy or lyfe, or be pore or riche, [hale]<sup>1</sup> or seke, or<sup>2</sup> in wa or in hele<sup>3</sup>, thank þou ay god, & blisse hym in al [his]<sup>4</sup> werkis. For his domes er so pryue, þat na creature may comprehend þam; // and oft-sithes som haues þar likyng & þair wil<sup>5</sup> in þis worlde, & hell in þe toþer: & som men er in pyne & persecucion & anguysch in þis lyfe, & hase heuen to þair mede. For-þi, if þi frendes be ay in þaire ese, and hele, & welth of þis worlde, þou and þai bath may haue þe mare drede, þat þai lose noght þe ioy of heuen with-outen ende. / If þai be in penance & sekene, or if þai lyf rightwisly, þai may trayste to com til þe blysse. / For-þi in þis degre of lufe þou sal be fulfild with þe grace of þe haly gaste þat þou sal noght haue na sorow ne grutchyng bot for gastly thyng, als for þi synnes & other mennes, & after þe lufe of Iheru Criste, & in thynkyng of his passyon. And I wil þat þou haue it<sup>5</sup> mykel in

<sup>1</sup> om. <sup>2</sup> al. om. <sup>3</sup> al. wele. <sup>4</sup> Ms. þi. <sup>5</sup> r. þat?

Ms. Rawl. A. 389.

Crist in pouerte. ¶ In þis degre þou schalle stody howe clene þou may be in herte, & howe chaste in body, and gyf þe til mekenes, suffryng & bosumnes, and loke how faire þou may make þi saule in vertuese, and hate alle vices: swa þat þi lyfe be gastly, noght fleschely; neuer-mare spekand ille of þine neghbur, ny gyf ane ille word for a nother, bot alle þat men says, ille or gode, suffer hit debonerly in þi hert, with-outen styrryng of wreth: and þan schal þou be in reste within<sup>1</sup>, and lightly come in to gastly lyfe, þat þou salle fynde swetter þan any erthely thyng. ¶ Perfite lyfe and gastely es, to despise þe erth, couayte þe ioye of heuen, and destroye thurgh goddes grace alle wikked desyres of þe flesche. And forgete þe solace and likyng of þi kynredyne, and luf þaim noght bot in god; whethire þa dye or lyf, be pore or ryche, be hale or seke, in wa or in wele, thank þou ay god, and bles hym in alle his werkis: for his domes are so priue, þat na creature may comprehend þaim; and oftsith sum men has þaire likyng and þaire wele in þis world, and hell in þe tother: and sum men es in pyne & persecucious & anguys in þis lyfe, and has heuen til þaire mede. For-thy, if þi frendes be ay in es and hele & in welth of þis werlde, þou & þai bathe maye þe mare drede, þat [þai]<sup>2</sup> lose noght þe ioie with-outen ende. If þai be in penaunce, in sekene, or if þei lyf ryghtwysly, þai may trayste in god to come to his blisse. For-þi in þis degre of luf þou salle sa by filde in grace of þe haly gaste þat þou sal noght haue sorowe ne gratyng<sup>3</sup> bot for gastely thyng, and for þi synnes and other mennys, and afir þe luf of Iheru Crist, and in thynkyng of his passyon— and þat I wille þat þou hafe mykel

<sup>1</sup> R<sub>2</sub> w. & withoute. <sup>2</sup> Ms. yhe. <sup>3</sup> R<sub>2</sub> V wepyng.

Ms. Cambr. Dd V. 64.

mynde, for it wyll kyndel þi hert to sett at noght al þe gudes of þis worlde, & þe ioy þarof, & to desyre bymandly þe lyght of heuen, with aungels & halowes. / And when<sup>1</sup> þi hert es haly ordande to þe seruice of god, & al worldly thoghtes put oute: þan wil þe liste stele by þe al-ane, to thynk on Criste, & to be in mykel praying. For thorow gode thoghtes & hali prayers, þi hert sal be made byrmand in þe lufe of Ihesu Criste, & þan sal þow fele swetnes & gastely ioy bath in praying & in thynkyng. / And when þou ert by þe al-ane, gyf þe mykel to say þe psalmes of þe psalter, and Pater noster, & Ave maria; & take na tent þat þou say many, bot þat þou say þam wele, with al þe deuocion þat þow may, lifland vp þi thought til heuen. / Better it es to say seven psalmes wyth desyre of Crystes lufe, hauand þi hert of<sup>2</sup> þi praying, þan seven hundreth thowsand<sup>3</sup>, suffrand þi thought passe in vanitees of bodyli thynges. What gude hopes þou may come þarof, if þou lat þi tonge blaber on þe boke, & þi hert ren abowte in sere stedes in þe worlde? / For-þi, sett þi thought in Criste & he sal rewle it til hym, & halde þe<sup>4</sup> fra þe venome of þe worldly bisynesse. / And I pray þe, als þou couaytes to be goddes lufer, þat þou lufe þis name IHESU, and thynk it in þi hert, sa þat þou forget it neuer, where so þou be. And sothe-ly I say þe þat þou sal fynd mykel ioy & comforth þarin; / and for þe lufe, þat þou lufes Ihesu so tenderly & so specialy, þou sal be fulfild of grace in erth, & be Criste dere seruande in heuen. For na thyng pays god swa mykel als verray lufe of þis nam Ihesu. If þou luf it ryght & last-andely, & neuer let for na thyng þat men may do or say, þou sal be receyued in til a heghar lyfe þan

Ms. Rawl. A 389.

mynde of, for hit will kyndel þi hert to set at noght alle þe gudes of þis worlde and alle þe ioye, & to desire brennandly þe light of heuen with aungels and haloghys. ¶ And when þi hert is ordayned haley to þe seruice of god, & alle werldes thought is putt oute: þan wille þe liste stele be þi nane, to thynk of Crist and to be in mykel prayng; for thorow gode thoghtes and haly prayers þi hert salle be made brennande in þe luf of Ihesu Crist, and þan salle þou fele swetnes and gastely ioye bathe in prayinge and in thynkyng. And when þou arte be þi nane, gyf þe mikel to say þe psalmes of þe sawter, and Pater noster and aues; and take not tent þat þou say many, bot þat þou say hom wele, and in alle þe deuocious þat þou may, lyftande vp thy thought til heuen. Bettir hit is to say seven psalmes in desyre of Cristes luf, hafand þi hert on þi praying, þan seven hundred, suffrande þi thought to pas in vanitees of bodily thynges. What gode hopes þou may com þerof if þou lat þi tonge blabir on þe boke, and þi hert ryñ aboute in sere stedes in þe world, where hit will<sup>1</sup>? For-þy set þi thought in Crist and he salle refe<sup>2</sup> it tille hym and halde hit fra þe venym of werldes bysynes. And I pray þe, as þou couaytes to be goddes lufer, þat þou lufe þis name Ihesu, and thynk hit in þi herte, swa þat þou forgete hit neuer, wharsoñ þou be: and witterly I hete þe þou salle fynde mykelle ioye & comfort þarin, and for þe luf þat þou lufes Ihesu sa tendirly and sa specialy, þou salle be fild full of grace in erth, and be Cristes dere mayden & spouse<sup>3</sup> in heuen. For na thyng sa mekill pays god as verray luf of his name Ihesu. If þou lufe hit ryght and lastandly, & neuer let for na thyng þat men may saye or do, þou salle be rayned in tille a hegher lyfe

<sup>1</sup> Here ends Ms. Ar. 507. <sup>2</sup> al.on. <sup>3</sup> al.om. <sup>4</sup> al.it.<sup>1</sup> wh. hit will om. in R<sub>2</sub>. <sup>2</sup> R<sub>2</sub> rule. <sup>3</sup> so R<sub>2</sub>.

Ms. Cambr. Dd V. 64.

þou can couete. His godenes es sa mykel, þare we inwardely aske hym ane, he wil gyf fyfe; so wele payde es he when we wil sett al oure hert to lufe hym. // In þis degre of lufe þou sal ouercome þi enmyse: þe worlde, þe deuel, & þi flesche. Bot neuer-þe-latter þou sal euer haue feghtyng whils þou lyfes; til þou dye þe behoues to be bysy to stande, þat þou fal noght in til<sup>1</sup> delites, ne in euel thoghtes, ne in euel wordes, ne in euel warke: For-þi, grete aght þi zernyng be þat þou lufe Criste verrayly. Þi flesche sal þou ouer-com with haldyng of þi mayden-hede, for goddes lufe anely; or, if þou be na mayden, thorow chaste lyuyng & resonabel in thoght & dede, & thorow discrete abstinence. / Þe worlde þou sal ouercom thorow couaytyng of Cristes lufe, & thynkyng on þis swete name Iherus, & desyre til heuen. / For als sone als þou feles sauour in Iheru, þe wil thynk al þe worlde noght bot vanyte, & noy for men sawles. / Þow will noght couayte þan to be riche, to haue many mantels & fayre, many kirtels & drewryse, bot al þou wil sett at noght & despise it als noght it ware, & take na mare þan þe nedes.<sup>2</sup> / Þe wil thynk twa mantels or ane Inogh; þow þat hase fyue or sex, gyf some til Criste, þat gase naked in a pore wede, and halde noght all: for þou wate noght if þow lif til þai be half gane. / Þe deuell es ouercome, when þou standes stabely agaynes al his fandyngeys, in sothefast charite & mekenes. // I wil þat þow neuer be ydel, bot ay owther speke of god, or wirke som notabil warke, or thynk on hym principally, þat þi thoght

<sup>1</sup> *al.* ill. <sup>2</sup> Cf. p. 66.

Ms. Rawl. A 389.

þan þou can couayte. His godenes es sa mekill þat þare we inwardly aske hym of ane, he wille gyf vs thre: sa wele payed he es when we set alle oure hert to luf hym. ¶ In þis degre of luf þou salle ouercom þi thre enmys: þe werld, þe deuel, and þi flesche;—bot neuer-þe-latter þou schal hafe ay fightyng whils þou lyfes, and ay til þou dye by-houes þe be bysy to stande & to falle noght in ille delyte ne in ille thoght or in ille worde or in ille werkis: for-þi grete augh þi gernyng to be þat þou luf Crist verrailly. Þi flesche salle þou ouer-com thurgh haldyng of þi mayden-hede for goddes luf anely, or, if þou be na maydun, thurgh chast lyfyng in thoght and in dede, and thurgh discrete abstinence and resonable seruise. Þe werld salle þou ouer-com þorow couaytyng of Cristes luf, & thynkyng of his swete name, and desire til heuen; for als soñ as þou feles sauowr in Iheru, þe wille thynke alle þe werlde noght bot vanite and noye for mennys saules. Þou wil noght couayte þan to be ryche, to haue many mantils and faire, many kirtils, many dreurise, bot alle þou wil set at noght and despise alle, and take na mare þan þe nedes. Þe wille thynke twa mantils or ane Inogh, þat<sup>1</sup> nowe has fyfe or sex; for-þi gyf soñ til Crist þat gas naked and pore, and hald noght til þe alle: þat wate noght þi<sup>2</sup> lyfe tille þay be half gane. / Þe deuyl is ouercommen when þou standis stabilly agayns alle his fandyngeys, in sothfaste charite ande mekenes. And<sup>3</sup> thynke on me þat I be noght forgeten in þi prayeres, þat is aboute-warde þat þou were dere with Criste, whas mercy me nedys. I wille þat þou be neuer Idel, [bot]<sup>4</sup> be ay other spekand of god, or wirkand some notabul warke, or thynkand in hym and principally, þat þi thoght be

<sup>1</sup> R<sub>2</sub> þenne þou þat; for-þi om. <sup>2</sup> R<sub>2</sub> if þou.<sup>3</sup> R<sub>2</sub> & þen. <sup>4</sup> Ms. for.

Ms. Cambr. Dd V. 64.

be ay hauand hym in mynde. And  
thynk oft on his passyon:

(*Meditatio de passione Cristi.*<sup>1</sup>)

¶ <sup>2</sup>My keyng þat water grette, and  
blode swette; sythen ful sare bette,  
so þat hys blode hym wette, when  
þair scowrges mette. / Ful fast þai  
gan hym dyng, and at þe pyler  
swyng, & his fayre face defowlyng (!)  
with spitting. / Þe thorne crownes þe  
keyng, ful sare es þat prickyng. Alas  
my ioy and my swetyng es demed to  
hyng! / Nayled was his handes, nayled  
was hys fete, & thyrled was hys syde  
so semely & so swete. / <sup>3</sup>Naked es his  
whit breste, & rede es his bloody syde;  
wan was his fayre hew, his wounδες  
depe & wyde. In fyue stedes of his  
flesch þe blode gan downe glyde, als  
stremes of þe strande, hys pyne es  
nought to hyde. / Þis to see es grete  
pyte, how he es demed to þe dede,  
and nayled on þe rode-tre, þe bryght  
aungels brede. / Dryuen he was to  
dole þat es owre gastly gude, and als-  
so in þe blys of heuen es al þe aungels  
fude. A wonder it es to se, wha sa  
vnderstode, how god of mageste was  
dyand on þe rude. / Bot suth þan es  
it sayde þat lufe ledes þe ryng; þat  
hym sa law base layde, bot lufe it  
was na thyng. / Ihesu, receyue my hert,  
& to þi lufe me bryng: al my desyre  
þou ert, bot <sup>4</sup>I couete þi comyng. /  
Þow make me clene of synne, & lat vs  
nener twyn; kyndel me fire with-in,  
þat I þi lufe may wyn, and se þi face  
Ihesu in ioy þat neuer sal blyn. / Ihesu,  
my saule þou mend, þi lufe in to me  
send, þat I may with þe lend, in ioy  
with-owten end. / In lufe þow wounde  
my thought, and lyft my hert to þe:

Ms. Rawl. A 389.

ay hafand hym in mynde. And thynk  
oft þis of his passion:

(*Meditacio de passione.*<sup>1</sup>)

¶ My kynge þe watur grett, and  
þe blod he swett; sithen full sare  
him bett, so þat his blode hym wett,  
when þaire scourges mett. Ful faste  
þai gun hym dyng, and at þe pilier  
swyng, his faire face fouled<sup>2</sup> with  
spitting. Þe thorne coronys þe kynge,  
fulle sare es þat prykkyng. allas my  
ioye and my swetyng, es demed for to  
hyng! Nayled was his hende and  
nayled was his fete, & thirled es his  
syde sa semely & sa swete. Naked his  
white brest, and red his bloody syde;  
wan was his faire hewe, his wounδες depe  
& wyde. In fyfe stedys of his flesche þe  
blode gan downe glyde, as þe streme  
dos of þe strande, þis<sup>3</sup> pyne es nought  
to hyde. To thynke es gret pite, how  
demed es tille þe dede, and nayled on  
þe tre, þe bryght aungels brede. Dryuen  
he is til dole þat is oure gastly gode, and  
fouled as a fole, in heuen þe haloghys  
fode. A wondir hit is to se, wha-som  
vndurstode, how god of mageste was  
dyande on þe rode. Bot sothe þan is  
[it] saide þat luf ledes þe ryng; þat  
him sa laughe has laide, bot luf hit  
was no thyng. Ihesu, resayue my  
hert, and til þi luf me bryng: alle my  
desir þou art, I couaite þi comyng.  
Þou make me clene of synne, and lat  
vs neuer twyn, kyndel me fyre with-  
inne, þat I þi luf may wynne, and se  
þi face Ihesu in blys þat neuer may  
blyne. Ihesu, my saule þou mende,  
þi luf in to me

Here a leaf is wanting in the Ms.; I supply  
the gap from

Ms. Vernon (= 2<sup>nd</sup> text in Rawl.)

[sende, þat I may wiþ þe lende, in  
ioye wiþ-outen ende. In loue þou  
wende my þougt, and lyfte myn herte

<sup>1</sup> On the margin. <sup>2</sup> Cf. poems on p. 75,  
76, 79. <sup>3</sup> Cf. p. 76 v. 37. <sup>4</sup> *al. om.*

<sup>1</sup> On the margin. <sup>2</sup> = R<sub>2</sub> V. <sup>3</sup> i. h.



Ms. Cambr. Dd V. 64.

my sawle þou dere hase boght, þi  
lufur make it to be. Þe I couete, þis  
worlde noght, & for it I fle; þou ert  
þat I haue sought: þi face when may  
I see? / Þow make my sawle clere,  
for lufe chawnges my chere: how lang  
sal I be here? [when mai I negh þe  
nere, þi melody to here,]<sup>1</sup> / Oft to  
here sang, þat es lastand so lang? Þou  
be my lufyng, þat I [þi] lufe may syng.  
//— If þou wil thynk þis ilk day,  
þou sal fynde swetnes þat sal draw  
þi hert vp, þat sal gar þe fal in  
gretyng, & in grete langyng til Iheru;  
& þi thought sal al be on Iheru, and so  
be receyued<sup>2</sup> abouen all erthly thyng,  
abouen þe firmament & þe sternes, so  
þat þe egh of þi hert mai loke in  
til heuen<sup>3</sup>. And þan enters þow in to  
3 þe thirde degre of lufe. / In þe whilk  
þou sal haue grete delyte & comforth:  
if þow may get grace to com þartill.  
For I say noght þat þou or a nother  
þat redes þis, sal do it all: for it es  
at goddes will to chese wham he will,  
to do þat here es sayde, Or els a  
nother thyng on a nother maner, als  
he gifes men grace til haue þaire hele.  
For sere men takes seer grace of oure  
lorde Iheru Criste: and al sal be sett  
in þe ioy of heuen, þat endes in  
charite. Wha sa es in þis degre, wis-  
dom he hase & discrecion, to luf at  
goddes will. Þis degre es called con-  
templatife lufe; þat lufes to be anely,  
with-owten ryngyng or dyn, or syngyng  
or cryng. / At þe begynnynge, when  
þou comes þartil, þi gastly egh es  
taken vp in til þe blysse of heuen, &  
þar lyghtned with grace & kyndelde  
with fyre of Cristes lufe, sa þat þou  
sal verraly fele þe bernyng of lufe in þi  
hert, euer mare & mare; listand þi thought  
to god and feland lufe, ioy & swetnes,

<sup>1</sup> om.; cf. p. 82, v. 32. <sup>2</sup> r. rayssed. <sup>3</sup> Cf. p. 49.

Ms. Vernon.

to þe; þe soule þat þou hast bougt,  
bi-fore þe make hit be. bute i coueite  
þe<sup>1</sup>, þis world for þe i fle; þou art  
þat i haue sougt, þi face whon miht  
i se? // Þou make my soule clere:  
þi loue chaungeþ my chere; how longe  
schal i ben here? whon mai i neizze  
þe nere, þi melodye to here, Ofte to  
here þe song, þat is lastyng so long?  
wolt þou beo my louyng, þat i þi  
loue mai syng. — ¶ Zif þou wolt  
þenke þis eueri dai, þou schalt fynde  
þerin gret swetnesses<sup>2</sup>, þat schal drawen  
þis herte vp and make þe falle in  
weping, and gret louing here to Iheru;  
and þi þouzt schal be raft from alle  
eorpliche þinges, and aboue þe sky  
and þe sterres, so þat þe eze of þin  
herte may loke in to heuene. And  
þenne entrest þou in to þe þridde  
degre of loue. ¶ In þe wryche þou  
schalt beo in gret delyte and cumfort,  
zif þou maizt gete grace to come þerto.  
For i sei not þat þou or eny oþur  
schal don hit al, for þat is in godes  
wille, þat scheweþ to don þat her is  
seid, or oþur þing of oþur manere, as  
he ziueþ mon grace to heore hele.  
For diuerse men takeþ diuerse ziftes of  
vr lord Iheru Crist, and al schal be  
set in þe ioye of heuene þat endep in  
charite. Whose is in þis degre, wisdom  
he hap and discrecion to louen at  
godes wille. ¶ Þis degre of loue is  
called Contemplatyf loue, þat louep to  
ben onlich, from ryngyng and dune,  
syngyng and cryng. At þe bigynnynge,  
whon þou comest þerto, þi gostli eze  
is taken vp in to þe blisse of heuene,  
and is ilumyned wip grace and cundlet  
wip þe fuir of Cristes loue, so þat þou  
schalt haue verreiliche þe brennyng  
of loue in þin herte euermore lastyng,  
and þi þouzt euermore vpward to god,  
felyng þe loue of ioye, and so muche

<sup>1</sup> R<sub>2</sub> But þe I coueite nougt. <sup>2</sup> R<sub>2</sub> swetnes.

Ms. Cambr. Dd V. 64.

so mykel, þat na sekeneſ, anguyſ ne ſchame ne penance may greue þe, bot al þi lyf ſal turne in tyl ioy; & þan for<sup>1</sup> heghneſſe of þi hert [þi]<sup>2</sup> prayers turneſ in til ioyful ſange, and þi thoghtes to melody. / Þan eſ Iheſu al þi deſyre, al þi delyte, al þi ioy, al þi ſolace, al þi comforth; al I wate þat on hym euer be þi ſang, In hym all þi reſt. // Þen may þow ſay: »I ſlepe and my hert wakes. Wha ſall tyll my lemman ſay [þat] for hys lufe me langes ay?« // All þat lufes vanytees and ſpecials of þiſ warlde, and ſettes þaire hertis on any other thynges þan of god, in tyll þiſ degre þai may noght come, ne in tyll [þe] other degre of lufe before neuynd. And þarfore all worldely ſolace þe be-houes forſake, þat þi hert be heldande til na lufe of any creature, ne til na byſynes in erth: þat þou may be in ſylence, be ay ſtabilly & ſtalwortly w<sup>it</sup> þi hert in goddeſ lufe & hys drede. Owre lorde gyfes noght to men fairehede, ritchesse & delytes, for to ſette þaire hertes on & diſpend þam in ſynne: bot for þai ſulde knaw hym, & lufe hym, & thank hym of al hys gyftes. Þe mareſ þaire ſchame, if þai wreth hym, þat haſe gyfen þam gyftes in body & in ſaule. / For-þi, if we couayte to fle þe payne of purgatory, vs be-houes reſtreynne vs perfytely fra þe luſt & þe likyng & al þe il delytes & wikked drede of þiſ worlde; and þat worldely ſorow be noght in vs: Bot þat we halde owre hope faſte in Iheſu Crīſte, & ſtande manly agayneſ al temptacions.

Ms. Vernon.

ſwetneſ þat no ſekneſſe, no ſchame, ne anguiſſche, ne penaunce þat ſchal<sup>1</sup> greue þe: Bote al þi loue ſchal turne to ioye. And þenne for hihneſſe of þin herte þi prayers ſchal turne in to ioyful ſong, and þi þouȝtes in to melody. ¶ Þenne Iheſu ſchal beo al þi deſyre, al þi delyte, al þi ioye, al þi ſolace, al þi comfort, ſo þat of him wol ben euermore þi ſong, and in him al þi reſt. ¶ Þenne maiȝt þou ſeye: »I ſlepe and myn herte wakeþ. ¶ Ho ſchal to my lemmon ſay þat for hiſ loue me longeþ ay?« ¶ Alle þat louen vanytes and ſpecials of þiſ world and ſetten heore hertes on eny op<sup>er</sup> þing þen on god, in to þiſ degre mowe þei not comen, Ne in to þat op<sup>er</sup> degre of loue þat bi-fore is nempned. ¶ And þefore alle worldes ſolace hem<sup>2</sup> bihoueþ forſake, þat heor<sup>3</sup> herte beo not bouwynde to no loue of eny creature, ne to no biſyneſſe of eorþe: ¶ þat þei<sup>4</sup> mowe euer be in ſilence, ſtablich and ſtalworþelich w<sup>it</sup>þ herte and mouþe loue god. ¶ Vre lord ȝeueþ not to men and w<sup>ym</sup>men feirneſſe, ritchesse and dilytes forte ſette heore hertes holliche on hem, & diſpende<sup>5</sup> hem in ſynne, bute for þei ſcholde knowe him & loue him & þonke him of alle hiſ ȝiftes. And þefore þe more is heore ſchome, ȝif þei wrappen him þat haþ ȝiuen hem mony ȝiftes in bodi or in ſoule. ¶ For-þi, ȝif we coueyten to fleo þe peyne of helle, purgatori, vs bihoueþ reſte vs purfytliche in purfyt loue from þe luſt<sup>u</sup> & þe lykyngeſ & from þe vuel dilytes & þe wikked drede of þiſ world; and þat worldes ſerwe be not in vs, but þat we holde euer vr herte faſte on Iheſu Crīſt & ſtonde monlich aȝeinuſ temptaciunſ.

<sup>1</sup> Ms. & þar-fore.    <sup>2</sup> Ms. in.<sup>3</sup> R<sub>2</sub> ſhal may; þat om.    <sup>4</sup> r. þe.    <sup>5</sup> r. þi.<sup>6</sup> r. þou.    <sup>7</sup> Ms. diſpendeþ.

Ms. Cambr. Dd V. 64.

(Can[tus] amo[r]is).<sup>†</sup>

/ Now I wryte a sang of lufe,  
 þat þou sal delyte in when þow ert  
 lufand Ihesu Criste. //<sup>2</sup> My sange es in  
 syhtyng,<sup>3</sup> my lyfe es in langyng, til I  
 þe se my keyng, so fayre in þi schyn-  
 yng, / So fayre in þi fayrehede: in til  
 þi lyght me lede, and in þi lufe me  
 fede: In lufe make me to spede, þat  
 þou be euer my mede. /<sup>4</sup> When wil þou  
 come, Ihesu my ioy, & couer me of  
 kare, & gyf me þe þat I may se, lif-  
 and<sup>5</sup> euer-mare? Al my coueytyng  
 war comen, if I myght til þe fare;  
 I wil na thyng bot anely þe, þat all  
 my will ware. / Ihesu my sauoure,  
 Ihesu my comfortoure, of al my fayrnes  
 flowre, my helpe & my sokoure: when  
 may I se þi towre? / When wil þou  
 me kall? me langes to þi hall, to se  
 þe þan al: þi luf lat it not fal, my  
 hert payntes þe pall; þat steds vs in  
 stal. / Now wax I pale & wan, for luf  
 of my lemmas: Ihesu bath god & man,  
 þi luf þou lerd me þan, when I to þe  
 fast ran: for-þi now I lufe kan. / I  
 sytt & syng of luf-langyng, þat in my  
 breste es bredde. Ihesu, Ihesu, Ihesu,  
 when<sup>6</sup> war I to þe ledde? Full wele I  
 wate, þou sees my state: in lufe my  
 thought es stedde; When I þe se &  
 dwels with þe, þan am I fylde &  
 fedde. / Ihesu þi lufe es fest, & me  
 to lufe thynk best: my hert when may  
 it brest, to com to þe my rest? /  
 Ihesu, Ihesu, Ihesu, til þe it es þat I  
 morne: for-[þi], my lyfe & my lyuyng,  
 when<sup>6</sup> may I hethen torne? / Ihesu my  
 dere & my drewry, delyte ert þou to  
 syng: Ihesu my myrth & melodey, when  
 will þow com my keyng? Ihesu my  
 hele & my hony, my whart & my  
 comfortyng: Ihesu, I couayte for to

Ms. Vernon.

Nou i write a song of loue, þat  
 þou schalt delyte in whon þou  
 art louyng Ihesu Crist. ¶ My song is  
 in syngyng (R. sitting), Mi lyf is in  
 longyng, to þe (R. þat) i seo my  
 derlyng so feir in his schyning, So feir  
 in his (R. þi) feirhede: in to þi lizt þou  
 me lede, And wiþ þi loue þou me fede,  
 In loue mak me to spede, And þou  
 beo euere my mede. // Whonne wolt  
 þou come, Ihesu my ioye, & keure me  
 of sore<sup>1</sup>, And zeue me þe þat i may se  
 & haue for euer-more? Al my coueit-  
 yng were comen, zif i migte to þe  
 fare; I wol no þing but only þe, þat  
 al my weolnes (R. wilnes) ware. Ihesu  
 my saueour, Ihesu my cumfortour, Of  
 alle feirhede þe flour, Myn help and  
 my socour: Whon may i se þe in þi  
 tour? ¶ Whon wolt þou me calle? Me  
 longeþ to þin halle, To seo þe & hem  
 alle: Þi loue let hit not falle . . . ¶ Now  
 wax I pale & won, For loue of my lem-  
 mon. Ihesu boþe god and mon, Þi  
 loue (R. lore) þou lered me þon, Whon  
 i faste to þe ron: For-þi nou loue i  
 con. ¶ I sitte and syng of loue-long-  
 ynge, þat in myn herte is bred. Ihesu,  
 Ihesu, Ihesu, whi neore<sup>2</sup> i to þe led?  
 For<sup>3</sup> wel I wot þou seost my stat, in  
 loue my þouzt is sted; Whon i seo þe<sup>4</sup>,  
 and dwelle wiþ þe,]

Ms. Rawl. continues:

þan am I filde and fed. Ihesu þi luf es  
 feste, and me to luf thynke beste: my  
 hert when may hit brest, til com to þe  
 my reste? Ihesu, Ihesu, Ihesu, tille þe es  
 þat I mourne; For-þi, my life and my  
 lyfyng, why ne may I hythen tourne?  
 Ihesu my dere and my drewry, delite art  
 þou to syng; Ihesu my myrth my melodie,  
 when wille þou com my kyng? Ihesu my  
 hele and my hony, my whert, my com-

<sup>1</sup> On the margin. <sup>2</sup> Cf. the poems p. 75, 34,  
 78, 80. <sup>3</sup> ht in syhtyng on erasure. <sup>4</sup> Cf. p. 34.

<sup>5</sup> Ms. lif and. <sup>6</sup> at whi ne.

<sup>1</sup> R<sub>2</sub> care. <sup>2</sup> R<sub>2</sub> whi ne were. <sup>3</sup> R<sub>2</sub> ful.  
<sup>4</sup> R<sub>2</sub> þe se.

Ms. Cambr. Dd V. 64.

dy, when it es þi payng. / Langyng  
es iȝ me lent, þat my lufe hase me  
sent; al wa es fra me went, sen þat  
my hert es brent / In Criste lufe sa  
swete, þat neuer I wil lete, bot euer  
to luf I hete: for lufe my bale may  
bete / And til hys blis me bryng, &  
gyf me my ȝernyng, Iheru my lufe my  
swetyng. / Langyng es iȝ me lyght,  
þat byndes me day & nyght, til I it  
hafe in syght, his face sa fayre &  
bryght. / Iheru my hope my hele, my  
ioy euer-ilk a dele: þi luf lat it noght  
kele, þat I þi luf may fele, & won  
wit þe iȝ wele. / Iheru wit þe I  
byg and belde, leuer me war to dy:  
þan al þis worlde to welde & hafe it  
is maystry. / When wil þou rew on  
me, Iheru þat I myght with þe be, to  
lufe & lok on þe? / My setell ordayne  
for me & sett þou me þar-in: for þen  
moȝ we neuer twyn, / And I þi lufe  
sal syng thorow syght of þi schynyng,  
in heuen wit-owten endyng. AmeN.

Explicit tractatus Ricardi heremite  
de Hampole scriptus cuidam moniali  
de Zedyngham.

Ms. Rawl. A 389.

fortyng: Iheru, I couaite for to dye,  
when it is þi paynge. Langynge es in  
me lente, þat my luf has me sent; alle  
wa fra me es went, sen þat my hert es  
brent ¶ In Cristes luf sa swete, þat  
neuer I wille lete, bot euer to luf I  
hete: for luf my bale may bete / and  
til my blys me brynge, and gyf me my  
ȝernynge, Iheru my luf swetyng. Lang-  
ynge es in me light, þat byndes me  
day & nyght, til I hit hafe in sight,  
his face so fayre an bryght. Iheru my  
hope & hele, my Ioie euer-ilka dele,  
þi luf lat it noght kele, þat I þi lufe  
may fele, and won wit þe in wele.  
Iheru with þe I bygge and belde, leuer  
me ware to dye, þan al þis worlde to  
welde and hafe it in maystry. When  
wil þou rewe on me, Iheru þat I  
myght with þe be, to luf and loke on  
þe? my setill ordayne for me, and sett  
þou me þare-in: for þan we neuer  
twynne, and I þi luf salle synge,  
thurgh syght in þi schynyng, In heuen  
wit-outen endyng. amen.<sup>1</sup>

<sup>1</sup> R<sub>2</sub> V add: Explicit quoddam notabile Ricardi  
Rolle heremite.

### 3. Þe commawndement &c.

This piece is extant in Ms. Dd V. 64 fol. 129 and, in southern transcriptions, in Ms. Rawl. A 389 fol. 81, in Mss. Vernon, Cambr. Ii VI. 40 (\*In þis treatise we are taugt how we schul loue god on al wyse\*), Ff V. 40 fol. 87 (with the title *De diuinis mandatis tractatus*), Dd V. 55 (beginning wanting, fol. 81 begins: [god]nes. Be boner and meke til alle men). Ms. Rawl. is a faithful copy; Ms. Vernon is badly altered, and curtailed by wholesale omissions; it is not derived from Rawl.

Ms. Cambr. Dd V. 64, fol. 129.

Ms. Rawl. A 389, fol. 81.

¶ Richard hermit.

ÞE comawndement of god es þat  
we lufe oure lorde, In al oure hert,  
In all oure saule, In al oure thought.

Þe commaundement of god is þat  
we lufe oure lord in al oure hert, in  
al oure sowle, in al oure thought. In

Ms. Cambr. Dd V. 64.

// In al oure hert, þat es, in al oure *understandyng*, *with-owten* erryng. // In al oure sawle, þat es, in al oure *will*, *with-owten* gaynsaiyng. // In al oure thoght, þat es: *þat we thynk on hym with-owten forgetyng*. In þis maner es verrey lufe & trew; þat es werk of mans will. / For lufe es a wilful stiryng of oure thought in til god: sa þat it receyue na thyng þat es agaynes þe lufe of Iheru Crist; and þar-with, þat it be lastand in swetnes of deuocion: and þis es þe perfeccion of þis lyfe. / Til þe whilk al dedely syn es contrary & enemy, bot noght vennyall syn. / For venial syn dose noght away charite: bot only lettes þe vsce & þe byrnyng þarof. For-þi, all þat wil lufe god perfectly, þaim behoves noght al-anly fle al dedly synnes, bot also, als mykel als þai may, all venial syn, in *thoght*, and *worde*, & *dede*. And namly, to be of lytel speche. And þat sylens be in occupation of gode thoughtes, it helps gretely to goddes lufe. / For langelers & bakbyters, þat appayres other mens lyfe with wikked wordes, and all þat roses þar awne state before all other, or þat despises any state in þe whilke a man may be safe: þai haue na mare syght of þe lufe of god in þaire sawle, þen þe egh of a bak has of þe sonne. / For vayne speche & ill wordes, <sup>er</sup><sup>1</sup> syngne of a vayne hert & ill, þat es with-owten grace of god. And he þat spekes ay þe gode, & haldes ilk a man better þan hym-selfe: he schewes wele þat he es stabel in godenes in hys hert, & ful of charite til god & til his neghbor. // And þat þou may wyne til þe swetnes of goddes lufe, I sett here thre degrees of lufe, in þe whilk þou be ay waxand. // <sup>2</sup>Þe fyrst degre es called *Insuperabel*, / þe

Ms. Rawl. A 389.

al oure hert, þat is in al oure vnderstandyng with-owten erryng. In al oure sawle, þat is in al oure wille with-owten zeynsaiyng. In al oure thoght, þat is, þat we thynk on hym with-owten forgetyng. In þis manere is verrey luf & trewe, þat is werke of monnes wille. For luf is a wilful stiryng of oure thought in to god: so þat it receyue no thyng þat is azeyns þe luf of Iheru Crist, and þare-with þat it be lastyng in swetnes of deuocion: and þis is þe perfeccion of þis lif. To þe whiche al dedly synne is contrary & enemy, bot not venial synne: for venial synne doth not away charite, bot onli letteth þe ois and þe brennyng þare-of. Þefore alle þat wil luf god perfectly, þaim behouith not onli fle alle dedly synnes, bot also, als michel als þai may, al veniale synne, in thought, and word,<sup>1</sup> and dede; and namely to be of littul speche—and þat silence be in occupation of gode thoughtes, It helps gretly to goddes luf. For ianglers and bakbiters þat apeireth othir mennes lif with wicked wordes, and alle þat louen þaire owene state by-foren alle othere, or þat despiseth any state in þe whiche a man may be sauf: thai haue no more sight of þe luf of god in þaire sawle þen þe egh of a bakke hath of þe sonne. For veyn speche and ille wordes arne signe of a veyne hert & ille þat is with-owten þe grace of god. And he þat speketh ay þe gode, and holdes iche mon better þen him-self: he schewith wele þat he is stable in godnesse in his hert, & ful of charite to god and his neghbur. ¶ And þat þou may come to þe swetnesse of goddes luf, I sette here thre degrees of luf, in þe whiche þou be waxing. ¶ þe first degre is cleped *Insuperable*, þe tother

<sup>1</sup> On erasure. <sup>2</sup> Cf. p. 31. Similar text in Bodl. 938 fol. 188.

<sup>1</sup> Ms. worth.

Ms. Cambr. Dd V. 64.

secunde *Inseparabel*, / þe thyrd *Singular*.

¶ Þi luf es *Insuþerabel*: when na thyng may ouer-come hit, þat es, nowther wele ne waa, ese ne anguys, lust of flesch ne likyng of þis worlde; bot ay it lastes in gode thought, if it wer temped gretely, & it hates all syn: sa þat na thyng may slokken þat lufe. // Þi lufe es *Inseparabel*: when al þi thoughtes & þi willes er gederd to-geder & festend haly in Iheru Criste, swa þat þou may na tyme forgete hym, bot ay þou thynkst on hym. And for-þi it es called *Inseparabel*: for it may nocht be departed fra þe thought of Iheru Criste.

¶ Þi luf es *singular*: when al þi delyte es in Iheru Cryste, & in nane other thyng fyndes ioy & comforth. In þis degre es lufe stalworth as dede, & hard as hell. For als dede slas al lyuand thyng in þis worlde, sa þerfite lufe slas in a mans sawle all fleschly desyres and erthly couaytise. And als hell spares nocht til dede men, bot tormentes al þat comes þartill, als wa a man þat es in þis degre of lufe, nocht anly he forsakes þe wretched solace of þis lyf, bot als wa he couaytes to sofer pynes for goddes lufe. / Þarfore if þe lyst lufe any thyng, lufe Iheru Criste, þat es þe fayrest, richest, & wysest; whas lufe lastes in ioy endles. ¶ For al erthly lufe es passand, & wytes sone away ... / If þou be couetose after gode: luf hym, & þou sal hane al gode. Desyre hym trewly, and þe sal wante na thyng. If delites like þe: lufe hym, for he gyfes delites til his louers þat neuer may perisch: — bot al þe delytes of þis world, er faynt and fals, & fayland in maste nede; þai bygyn in swettnes, & þair endyng es bitterer þan þe gall. If þou kan nocht lyf with-owten felichip: lyft þi thought til heuen, þat þou may fynd comforth

Ms. Rawl. A 389.

*Inseparable*, þe thridde *Singular*. Thi luf is insuþerable, when no thing may ouer-com it, þat is, nouthere wele ne wo, ese ne anguys, luf of flesch ne likyng of þis world; bot ay it lasteth in god, þogh it were tempted gretly, and hit hateth al synne, so þat no thyng may slakne þat luf. ¶ Thi luf is inseparable, when alle thi thoughtes and alle thi willes are gaderd to-gedir & festned holly in Iheru Crist, so þat þou may notyme forgete hym, bot ay þou thynkst on hym; and þerfore it is cleped inseparable, for it may not be departed fro thought of Iheru Crist. ¶ That<sup>1</sup> luf is singular, when al þe<sup>1</sup> delit is in Iheru Crist, and in non other thing fynde ioye or comfort. In þis degre is luf stalworthe als ded, and hard als helle: for als ded slees al lyuynng thing in þis world, so þerfit luf sleth in a monnes sowle alle fleschely desires and erthly couaytise. <sup>2</sup> And als helle spareth not to ded menne, bot tormenteth alle þat cometh þerto, so a mon þat is in þis degre of luf, not only he forsakith þe wretched solace of þis lif, bot also conceiteth to suffre pynes for godes luf.<sup>3</sup> Þare-fore if þe list luf any thing, luf Iheru Crist, þat is fairest, richest & wisest, whos luf lasteth in ioye endeles; for al erthly luf is passing and witeth sone a-wey; noht þat falleth þerto is dwellyng, bot pyne þat it deserued.<sup>3</sup> If þou be conceitous aftur gode: luf him and þou hast al gode; desire hym trewly & þe schal wonte no thyng. If delites<sup>4</sup> like the: lufe him, for he geueth delites to his lufers þat neuer may perisch: bot alle þe delices of þis world are feynt and fals and failyng in most nede; / thai bygynne in swetnesse and þair endyng is bitterer þen galle. If þou kan not lyfe with-outen felashipe: lift þi thought to heuen, þat þou may fele

<sup>1</sup> r. þi. <sup>2</sup> om. in Vern. <sup>3</sup> V. pyne & wo.<sup>4</sup> Ms. delices?

Ms. Cambr. Dd V. 64.

with aungels & halows, þe whilke wil helpe þe til god, & noght lett þe, als þi fleschly frendes dos. / Restreyn þi will a while, fra al lust and lykyng of syn, & þou sall haue efterwarde al þi will: For it sal be clensed & made safre, þat þe lyst do na thyng bot þat þat es payng of<sup>1</sup> god. If þe lyste speke: forbere it at þe begynnyng for goddes lufe: For when þi hert feles delyte in Criste, þe wil not liste to speke ne iangell bot of Criste. If þow may not dreghe to syt by þi nane: vse þe stalworthly in hys lufe, & he sal sa stably sett þe, þat al þe solace of þis worlde sal noght remove þe, for þe wil noght list þarof. // When þow ert be þi-self, be ay, till slepe come, owther in prayer or in gode meditacioun. And ordane<sup>2</sup> þi prayng & þi wakyng & þi fastyng, þat it be in discrecion, noght ouer-mykel na ouer-litel: Bot thynk ay þat of all thyng maste coueytes god þe lufe of mans hert. And for-þi seke mare to lufe hym, þan to do any penance. For vnskyful penance es litel worth or noght: Bot lufe es ay þe best, whether þou do penance mykel or lytel. Be aboutwarde in þi myght, þat þou war swa inwardly gyuen til þe lufe of Ihesu Criste, þat for gastly ioy of þi sawle na thyng þat men may do or say, make þe sary; swa þat þi thought with-in be fed anly in þe swetnes of Cristes lufe; & noght in delyte of erthly ese; ne in louyng of men, when þai begyn to speke gode of þe, in ydel ioy. Trayst in god, þat he wil gif til þe þat þou prayse hym skilfully. // Skyful prayer es til cristen mans sawle: to seke & aske, nyght & day, þe lufe of Ihesu Criste, þat it may lufe hym verraly, feland comforth & delyte in hym; owt kastyng worldes thoghtes

<sup>1</sup> V. to be p. of.    <sup>2</sup> Ms. ordand.

Ms. Rawl. A 389.

comfort with aungels and halewes, þe whiche wil helpe þe to god, & not lette þe als þi fleschly frendes doth. / Restreyn þi wille a while fro al lust and likyng of synne and þou schalt haue afterward al thi wille: for hit shal be clensed & made so fre, þat þe wil lust to do no thyng bot þat is payng to god. If þe lust speke: for-bere it at þe bygynnyng for goddes luf: for when þi hert feleth delit in Crist, the wil not lust speke ne iangle bot of Crist. If þou may not dreghe to sitte bi thyn one: oise the stalworthly in his luf and he shal so stabli sette þe, þat al þe solace of þis worlde shal not mowe remewe þe, for the wil not luste þare-of. / When þou art bi thi-self, be ay, to slep come, outhir in prayer or in gode meditacioun. / And ordeyne þi wakyng and þi praying and þi fasting, þat it be in discrecioun, not ouer-mychel ne ouer-litel: bot thynke ay þat of alle thinges most quemet god luf of monnys hert. / And þarefore seche more to luf hym þen to do any penance; <sup>1</sup>for vnskilful penance is litul worth or noght, bot luf is ay þe best, whether þou do penance<sup>1</sup> mychel or litel. ¶ Be aboutewarde in al þi myght þat þou were so inwardly zeuen to þe luf of Ihesu Crist þat for gostli ioye of þi sowle nouht þat men may say or do made þe sory, so þat þi thought withinne be fed only in þe swetnesse of Cristes luf, not in delit of erthly ease, ne in louyng of men, if þai be-gan to speke gude of the, ne in idel ioye. / Trust in god, þat he wil zeue to the thingis þat þou prayes hym skillefully. Skyful prayer is to cristen mennes sowle to seche and aske nyght and day þe luf of Ihesu Crist, þat it may luf him verraly, feling comfort & delit in him, outekasting worldes thoghtes and Iuel

<sup>1-1</sup> om. in V.

Ms. Cambr. Dd V. 64.

& il bysynes. / And sykir be þou, if þou couayte his lufe trewly & lastandly, swa þat na lufe of þi flesche, ne angers of þe worlde, ne speche ne hatreden of men, draw þe agayne, & caste þe noght in bisynes of bodily thyng: þou sal haue his lufe, & fynd and fele þat it es delitabeler in a nowre, þan al þe welthe þat we here se may, til domesday. // And if þou fayle & fall for temptacions, or for angers, or for ouer-mykel luf of þi frendes: it es na wonder if he halde fra þe thyng þat þow couaytes noght trewly. // *He says þat he lufes þam þat lufes hym; and: þai þat arely wakes til hym, sal fynde hym.* // Þowert arely wakand oft-sythe, why þan fyndes þou hym noght? Certes, if þou seke hym ryght, þou sall fynde hym. Bot ay whiles þou sekess erthly ioy: if þou wake neuer sa arely, Criste may þou noght fynde: for he es noght funden in þair lande þat lyues in fleschly lustes. Hys moder, when he was willed fra hyr, scho soght hym gretand, arely and late, ymang his kynedyn & hirs: bot scho fand hym noght, for al hyr sekyng, til at þe laste scho come in til þe tempyl, & þare scho fand hym syttand ymange þe maysters, herand and answerand. Swa behoues þe do, if þou wil fynd hym: seke hym inwardly, in *trouthe*, & *hope*, & *charite* of haly kyrk; castand owt al syn, hatand it in al þi hert: for þat haldes hym fra þe, & lettes þe þat þou may noght fynd hym. // Þe herdes þat hym soght: fand hym lyand in a krybbe, by-twyx twa bestes—þat þou knowes.<sup>1</sup> // If þou seke hym verraly: þe behoues ga in þe way of *pouert*, and noght of riches. // Þe sterne led þe thre keynges in til Bedlem: þar þai fand Criste swedeld in

Ms. Rawl. A 389.

bisines. / And siker be þou, if þou coueite his luf trewly & lastyngli, so þat no lust of þi flesche, ne angyrge of þe world, ne speche ne hatreden of men, drawe azeyn & cast þe not in bisinesse of bodili thynges: þou shalt haue his luf, and fynde and fele þat hit is delitabler in an oure þan alle þe welthe þat we here see, may be to domes-day. And if þou faille and falle for temptacions, or for angres, or for ouer-myche luf of þi frendes: it es no wonder if he holde fro þe thing þat þou coueitest not trewly. He sayth þat he lufes thaim þat lufes him; and, þei þat erly waketh to him schal<sup>1</sup> fynde him. Þou art erely wakyng oftetsyth, whi þan fyndes þou him not? Certes if þou seche hym ryght, þou schalt fynde him; bot whiles þou sechest ertheli ioye, þogh þou wake neuer so erli, Crist may þou not fynde: for he is not funden in þaire londe þat lifes in flescheli lustes. ¶ His moder, when he was willed fro hire, soght wepyng erely & late amonge his kynreden and hires: Bot sche fonde him not for alle her schetyng<sup>2</sup> and her sorowyng, to at þe laste sche come in to þe temple, and þere sche fonde hym sittyng amonge þe maistres, heryng and onsweryng. So behoueth þe do, if þou wilt fynde hym: seche inwardly, in trouthe & hope and charite of holichirche, castyng oute al synne and hathing it in al þi herte: for þat holdeth hym fro þe, and letteth þe þat þou may not fynde hym. ¶ Þe herdemen<sup>3</sup> þat soght, fonde him liggyn in a crybbe, bi-twene two bestes; þat þou knowe, if þou seche hym verraly, þe be-houeth go in þe way of pouert, and not of richesse. ¶ Þe sterre led þe thre kynges in to Bethleem: þere þei

<sup>1</sup> r. knawe:<sup>1</sup> Ms. schald. <sup>2</sup> r. sechyng. <sup>3</sup> Ms. herdemen.



Ms. Cambr. Dd V. 64.

clowtes sympely, as a pore barne. Parby vnderstand: whils þou ert in pryde & vanyte, þou fyndes hym noght. How may þou for schame, þat es bot seruand, with many clathes & riche folow þi spowse & þi lorde, þat yhede in a kyrtel: and þou trayles als mykel behynd þe, as al þat he had on? // For-þi I rede þat þou parte with hym, ar þou and he mete: þat he reprove þe noght of outrage; for he wil þat þow haue þat þou hase mister of, & na mare. He sayde til his discipyls þat þai sulde noght haue als many clathes as twa myght be sustend with; forto traueyle þare-abowte, es owtrage bisynnes, þat he forbedes. // Þe lufe of Ihesu Criste es ful dere tresure, ful delytabyl ioy, & ful syker to trayst man on. For-þi, he wil not gyf it to folys, þat kan noght hald it & kepe it tenderly: Bot til þaim he gese<sup>1</sup> it þe whilk nowther for wele ne for wa wil lat it passe fra þam, bot are þai wil dye or þai wolde wrath Ihesu Criste. / And na wyse man dose precyous lycor in a stynkand vessell, bot in a clene. Als Criste dose noght his lufe in a foule hert in syn, & bownden in wile<sup>2</sup> lust of flesche, bot in a hert þat es fayre and clene in vertues. Noght-for-þi, a fowle vessel may be made sa clene, þat a ful dere thyng sauely may be done þarin. And Ihesu Criste oft-sithes purges many synfull mans sawle, & makes it abyly thurgh his grace to receyue þe delitable swetnes of his luf, & to be his wonnyng-stede in halynes; and ay þe clenar it waxes: þe mare ioy & solace of heuen Criste settes þarin. For-þi, at þe fyrst tyme when a man es turned to god: he may not fele þat swete lycor, til he haue bene wele used in goddes seruys, & his hert be purged thorow prayers &

<sup>1</sup> = gifes. <sup>2</sup> = vile.

Ms. Rawl. A 389.

fonde Crist in swethil-cloutes simpli, as a poure childe. Parby vnderstonde þat whiles þou art in pryde and vanite, þou fyndest him not. <sup>1</sup>How may þou for schame, þat art bot seruant, with many clothes & riche solewe þi spouse and þi lord, þat went in on kirtil: & þou trailest as myche bihynde þe, as al þat he had on? Pare-fore I rede þat þou part with hym er þou & he mete, þat he reprove þe not of outrage; for he wil þat þou haue þat þou hast myster of, and nomore. He said to his disciples þat þei schulde not haue als many clothes als two might be sustened with—for to trauaile þare-about, is outrageous besenesse, þat he forbedeth <sup>1</sup>. ¶ The luf of Ihesu Crist is ful dere tresor, ful delitable ioy, and ful siker to trust men on<sup>2</sup>. Pare-fore he wil not zeue hit to folles, þat can not holde hit and kepen it tenderly: bot to thaim he zefeth it þe whiche nouthur for wele ne for wo wil let it passe fro thaim, bot þei wil die er þei wolde wrathe Ihesu Crist. / And no wysmon dos precious licour in a stynkyng vessell, bot in a clene. Also Crist dos not his luf in a foule hert(e)<sup>3</sup> in synne, and bonden in vil lust of flesche: bot in an herte þat is faire and clene in vertues. Neuer-þe-latter a foule vessel may be made so clene, þat ful dere thyng sauely may be don þere-in. And Ihesu Crist oft-sithes purgeth mony synful monnes soule, & maketh it able thurgh his grace to resceyue þe delitable swetnesse of his luf, and to be his wonnyngstede in holynesse; and ay þe clenner it waxeth, þe more ioy & solace of heuen(e) Crist setteth þare-in. Parefore at þe first tyme when a mon is turned to god, he may not fele þat swete licour til he haue ben wel oised in goddes seruice and his herte be purged thurgh prayers

<sup>1-1</sup> om. in V. <sup>2</sup> V. a mon to tr. on. <sup>3</sup> herte on the margin.

Ms. Cambr. Dd V. 64.

penance & gode thoghtes in god. For he þat es slaw in goddes seruyce, may noght be byrnand in lufe, bot if he do al his myght, & trauell nyght & day, to fulfill goddes will. And when þat blyssed lufe es in a mans hert: it will not suffer hym be ydel, bot ay it stirres hym to do som gode þat myght be lykand til god, as in praying, or in wirkyng profitabel thynges, or in spekyng of Cristes passyon; and principally in thocht, þat þe mynde of Ihesu Criste passe noght fra his thocht. For if þou lufe hym trewly: þou wil glad þe in hym, & noght in other thyng; and þou [wil] <sup>1</sup> thynk on hym, kastand away al other thoghtes. Bot if þou be fals & take oþer þan hym, & delyte þe in erthly thyng, agaynes his wille: wit þou wele, he will forsake þe as þou hase done hym, and dampne þe for þi synne. // Wharfore, þat þou may lufe hym trewly, vnderstand þat his lufe es proued in thre thynges: In *thynkyng*, In *spekyng*, In *wirkyng*. Chaunge þi thocht fra þe worlde, & kast it haly on hym: & he sall norysche þe. Chaunge þi mowth fra vnayte & warldes speche, & speke of hym: & he sall comforth þe. Chaunge þi hend fra þe warkes of vanities, & yft þam in his name, & wyrke only for hys lufe: & he sall receyue þe. Do þus: & þan lufes þou trewly, and gase in þe way of penitenes. / Delyte þe sa in hym, þat þi hert receyue nowther worldes ioy, ne worldes sorow; and drede no angys ne noy þat may be-falle bodyly on þe or on any of þi frendes: bot betake all in til goddes will, & thank hym ay, of all hys sandes: swa þat þou may haue rest & sauowre in hys lufe. For if þi hert owther be ledde with worldes drede, or worldes solace, þou ert full fer fra þe swetnes

<sup>1</sup> om.

Ms. Rawl. A 389.

& penance & gode thoghtes in god; for he þat is slowe in goddes seruice, may not be brennyng in luf, bot if he do al his myght and trauaile nyght and day to fulfill goddes wille. And when þat blissed luf is in a monnes herte, it wil not suffre hym to be idel, bot ay it stireth hym to do som gode þat myght be likyng to god, as in praying, or in worching profitabel thinge, or in spekyng of Ihesu Crist; <sup>1</sup> and principally in thocht, þat þe mynde of Ihesu Crist passe not fro his thocht<sup>1</sup>. For if þou lufe hym trewly, þou wil(<sup>st</sup>)<sup>2</sup> glade þe in him and not in other thyng, / and þou wilt thynk on him, castyng away alle othir thoghtes. / Bot if þou be fals & take othir þen him and delite þe in erthely thyng ageins his wille: witte þou wele he wil forsake þe as þou hast don hym, & dampne (þe)<sup>3</sup> for þi synne. / Wharfore, <sup>1</sup>þat þou may luf hym trewly, vnderstande þat his luf is proued in thre thynges: In *thynkyng*, in *spekyng*, in *worchyng*<sup>1</sup>. / Change þi thocht fro þe world and cast hit holli on hym, and he schal norisshe þe. / Change þi mouth fro vnprofitable & wordli speche (& speke)<sup>2</sup> of hym, and he schal comfort the. / <sup>1</sup>Change þine honden fro *werkis* of vanites and list þaim in his nome and worche only for his luf, and he schal resceyue þe<sup>1</sup>. Do þus and þou lufes him trewly and þou gost in þe wey of penitenesse. Delite þe so in hym þat þi hert resceyue nouthir worldes ioy ne worldes sorowe; and drede not anguyse or noy þat may be-falle bodili on the or on any of þi frendes, bot betake al in to goddes will, and thanke him ay of all his sondes: so þat þou haue rest and sauour in his luf; <sup>1</sup>for if þi herte owther be led with worldes drede, or worldes solace, þou art ful far fro þe

<sup>1-1</sup> om. in V. <sup>2</sup> wilt on the margin. <sup>3</sup> on the margin.

Ms. Cambr. Dd V. 64.

of Cristes lufe. / And loke wele þat þou seme not ane *with-owten*, and be a nother *wyth-in*, als ypocrites dose, þe whilk er like til a sepulker þat es paynted richely *with-owten*, & wyth-in rotes stynkand banes. If þou haue delyte in þe name of religion: loke þat þou haue mare delyte in þe dede þat falles til religion. Thyne abett says þat þou hase forsaken þe world, þat þou ert gyuen till goddes seruys, þat þou delyte[s] þe noght in erthly thyng: lok þan þat it be in þi hert, als it semes in men syght—For na thyng may make þe religious bot *vertues* & clenness of sawle in charite. / If þi body be cled *with-owten* as þine order wille, loke þat þi sawle be noght naked *with-in*—þat þine order forbedes: Bot naked be þi sawle fra all vices, & warme happed in lufe and mekenes. Drede þe domes of god, sa þat þou wrath hym noght. Stabel þi thought in hys lufe, & helld owt of þe al synnes. Kast away slawnes, vse þe manly in godenes;<sup>1</sup> be deboner & meke til al men, lat na thyng bryng þe til Ire or envy; dyght þi sawle fayre & make þar-in a towre of lufe til goddes soñ, and gar þi will be couaytous to receyue hym, als gladly as þou walde be at þe comyng of a thyng þat þou lufed mast of al thyng. Wasche þi thought clene wyth lufe-teres & brennand zernyng, þat he fynd na thyng fowle in þe: for his ioy es þat þou be fayre & lufsom in his eghen. Fayrehede of þi sawle, þat he couaytes, es þat þou be chaste and meke, mylde and sufferand, neuer irk to do his wille, ay hatand all wykkesnes. In al þat þou dose, thynk ay to com to þe syght of his fairehede, & sett al þine entent þarin þat þow

Ms. Rawl. A 389.

swetnesse of Cristz<sup>1</sup> luf<sup>2</sup>. And loke wele þat þou seme not on withouten and be an other withinne, as ypocrites doth, þe whiche are like to a sepulcre þat is peynted richely *with-outen*, and *with-inne* roteth stynkyng bones. If þou haue delit in þe [name of religion, loke þat þou haue more delyte in þe]<sup>2</sup> dede þat falleth to religion. Þin habit saith þat þou hast forsaken þe world, þat þou art zefen to goddes seruice, þat þou delites þe not in erthly thyng: loke þenne þat it be in þi hert(e) as hit semeth in mennes sight—for nothþing may make þe religious bot *vertues* and clenness of soule in charite. If thi bodi be clothed *with-outen* as þin order wil, loke þat þi soule be not naked *withinne*—þat þin order forbedeth: bot naked be thi soule fro alle vices, and warme happed in luf & mekenes. <sup>3</sup>Drede þe domes of god, so þat þou wretthe him not; stabil þi thought in his luf, and held oute of þe alle synnes; cast away slownesse, oise þe monli in godenes, / be deboner ande meke to alle men, lete no thing brynge þe to ire or enuy(e); dight thi soule faire, make þare-inne a trone of luf to goddes son, and make þi wille be coueitous to receyue hym as gladli as þou woldest be at þe comyng of a thyng þat þou lufed most of alle thyng<sup>3</sup>. Wasshe þi thought clene with luf-teres and<sup>4</sup> brennyng desiryng, þat he fynde no thyng foul in þe: for his ioy is þat þou be faire & lufesom in his eghen. / Fairehede of þi soule þat he coueiteth,<sup>5</sup> is þat þou be chast & meke, mylde & suffrynge, neuer irk to do his will, ay hatyng alle wrychednesse. In al þat þou dost think ai to come to þe sight of his fairehed, & sette alle þin entent þare-inne þat þou may come þare-to at thin endyng—

<sup>1</sup> From here in Ms. Dd V. 55 (northern dial.), after Hilton's 'Scala Perfectionis'.

<sup>1</sup> z, by another hand. <sup>2</sup> om. <sup>3,4</sup> om. in V. <sup>4-5</sup> om. in V. <sup>5</sup> *eth* added.

Ms. Cambr. Dd V. 64.

may com̄ þar-til at þine endyng—for þat aght to be þe ende of al ourz traueyle, þat we euermore, whils we lyue here, desyre þat syght, in all oure hert, & þat we thynk ay lang þar-till.

Als-sa festen is þi hert þe mynd of his passyon & of his woundes: grete delyte and swetnes sal þou fele, if þou halde þi thought is mynde of þe pyne þat Cryst sufferd for þe. / If þou traueyle right in hys lufe, & desyre hym brennandly: all temptacyons & dredes of ill þou sall ouercom, & deful vnder þi fote, thorow his grace.

For al þat he sees is gode will to luf hym, he helpes þam agaynes all þar enmys, and rayses þar thought abouen all erthly thyng, swa þat þai may haue sauoure & solace is þe swetnes of heuen. // Purches þe þe welle of gretynge, & ceses noght till þou haue hym. For is þe hert where teres sprynges, þar wil þe fyre of þe haly gaste be kyndelde: and sythen þe fyre of lufe, þat sal byrn is þi hert, wil bryn til noght al þe rust of syn, & purge þi sawle of al fylth, als clene as þe golde þat es proued is þe fournes. I wate na thyng þat swa inwardly sal take þi hert to conaite goddes lufe and to desyre þe ioy of heuen & to despyse þe vanitees of þis worlde, as stedfast thynkyng of þe myscheues & greuouse woundes [&] of þe dede of Iheru Criste. It wil rayse þi thought abouen erthly lykyng, & make þi hert brennand is Cristes lufe, & pur[ch]es<sup>1</sup> is þi sawle delitablete and sauoure of heuen. // Bot per-aunter þou wilt say: »I may noght despyse þe worlde, I may not fynd it is my hert to pyne my body, & me behoues lufe my fleschly frendes, and take ese when it comes.« If þou be temped with swilk hoghtes, I pray þe þat þou vmbethynk

Ms. Rawl. A 389.

for þat oweth to be ende of al oure trauail þat we euermore, while we life here, desire þat sight in alle oure hert, and þat vs ay thynk longe þar-to. ¶ Also festne in thin herte þe mynde of his passione & of is woundes: gret delit and swetnes schal þou fele, if þou holde þi thought in mynde of þe pyne þat Crist suffered for þe. ¶ If þou trauaill ryght in his luf, and desire him brennyngli: alle temptacions & dredes of euil<sup>1</sup> þou salt ouercome and defoule vnder þi fete thurgh his grace; for alle þat he seeth in gode wille to luf him, he helpeth thaim ageins alle thaire enemys, and reiseth þair thought abouen erthely thyng, so þat thei may haue sauour of þe swetnesse of heuen. Purchase the þe welle of wepyng, and cese not til þat þow haue hym<sup>4</sup>: for in þe hert wher teres spryngen, þer wil þe fire of þe holigost be kyndelet: and sithen þe fire of luf, þat schal brenne in þi herte, wil brynge to noght al þe rust of synne, and purge þi soule of al filthe, als clene as þe gold þat is proued in þe fourneys. ¶ I wote no thinge þat so inwardly schal take þi herte to coueit goddes luf / and to desire þe ioy and to despise þe vanites of þis world, as stedfast thynkyng of þe mysese & greuouse woundes and of þe deth of Iheru Crist: it wil reise þi thought abouen erthely lykyng / and make thin herte brennyng in Cristes luf, and purchase in to þi soule delitablete and sauour of heuene. / Bot per-aunter þou wilt say: »I may not despise þe worlde, I may not fynde it in my hert to punysshe my bodi, and me behoueth luf my flessheli frendes, and take ease when it comes.« If þou be temped with suche hoghtes, I pray þat þou bethynk þe, fro þe bigynnyng of þis

<sup>1</sup> Ms. purges.<sup>1</sup> By another hand.

Ms. Cambr. Dd V. 64.

þe, fra þe begynnyn of þis worlde, whare þe worldes louers er now, & whare þe louers er of god. Certes, þai war men & wymen as we er, and ete & drank & logh: and þe wrechess þat lofed þis worlde toke ese til þair body & lyued as þam lyst, in likyng of þair wikked will, & led þair dayes in lust & delyces: & in a poynt þai fel in til hell. / Now may þou see þat þai wer foles, & fowle glotons, þat in a few zeres wasted endles ioy, þat was ordand for þam if þai walde haue done penance for þair synnes. Þou sese þat al þe ryches of þis world, & delytes vanys a-way and commes til noght. Sothely, swa dose al þe lofers þar-of: For nathing may stande stably on a fals gronde. Þair bodys er gyn<sup>1</sup> til wormes in erth, & þair sawles til þe deuels of hell. Bot all þat forsoke<sup>2</sup> þe pompe & þe vanite of þis lyfe, & stode stalworthly agaynes all temptacions, and ended in þe lufe of god: þai ar now in ioy, & hase þe erytage of heuen, þar to won with-owten end, restand in þe delyces of goddes syght. For here þai soght na mare rest ne ese til þair body, þen þai had nede of. // A thyng I rede þe: þat þou forgete noght þis<sup>3</sup> name IHESU<sup>4</sup>, bot thynk it in þi hert, nyght & day, as þi speciall, & þi dere tresowre. Lufe it mare þan þi lyfe, rute it in þi mynde. Lufe Ihesu, for he made þe, and boght þe ful dere. Gyf þi hert till hym: for it es his dette. For-þi set þi lufe on hys name Ihesu, þat es whele. // Per may na ill thyng haue dwellyng in þe hert þar Ihesu es halden in mynde trewly: For it chaces deuels, & destroyes temptacions, and puttes a-way wykked dredes & vices, & clenxes þe thought. Wha sa lofes it verraly, es full of goddes grace & vertues; in gastly comforth in þis lyfe, & when

<sup>1</sup> = gyuen. <sup>2</sup> Ms. forsakes. <sup>3</sup> Ms. his.<sup>4</sup> Cf. p. 35; 55.

Ms. Rawl. A 389.

worlde, where þe worldes lufers are now, / and where þe lufers are of god. Certes, þai were men and wemen as we are, & ete and dronk and loghe: / and þe wrecches þat lufed þis world toke ese to þair body, and lifed as þaim luste in likyng of þaire wicked wille, and ledde þair daies in lust and delices: and in a pointe þai felle to helle. <sup>1</sup>Now may þou see þat þai were foles and foule glotons, þat in a fewe zeres wasted endles ioye þat was ordeynt for tham if þai wold han don penance for thaire synnes. // Þou seest þat al þe riches and delite of þis worlde vanisseth away and cometh to noght. Sothli, so doth alle þaire lufers: for no thyng may stonde stabli on a fals gronde. Þair bodies are zeuen to wormes in erthe, and þaire soules to þe deuelles in helle. / Bot alle þat forsoke þe pompe and þe vanite of þis lif, and stode stalworthly azeins alle temptaciones, / and ended in þe luf of god: þai are now in ioye and haue þe heritage of heuen, þere to won with-owten ende, restyng in þe delices of goddes sight; for here þei soght no more rest ne ese to þair body þen thai had nede of. // O thyng I rede the: þat þou forzete not þis nome Ihesu, bot think hit in þi hert nyght and day, as þi special and as þi dere tresour. Luf hit more þan þi lif, rote it in þi mynde. Luf Ihesu, for he made þe, and boght þe ful dere. Zef þi hert to hym: for it is his dette. <sup>2</sup>Perfore set þi luf on his nome Ihesu, þat is hele. // Þere may non euel thing haue duelling in þat hert(e) þer Ihesu is trewly holden in mynde: for it chaceth deuelles, it destruyeth temptacions, it putteth away wicked dredes and vices, and clenseth þe thought. Who so loueth hit verraily, is ful of goddes grace and vertues, in gostli comfort in þis lif, and when þai

<sup>1</sup> The text in V. is here confused. <sup>2</sup> rest om. in V.

Ms. Cambr. Dd V. 64.

þai dye þai er taken vp in til þe orders  
of awngels, to se hym in endles ioy  
þat þai haue lufed. Amen.

Explicit tractatus Ricardi Hampole  
scriptus cuidam sorori de Hampole.

Ms. Rawl. A 389.

die, þai are taken vp in to þe ordre  
of aungels, to se him in endles ioye  
þat þai haue lufed. Deo gracias.

(Then follows in the same Ms.: If  
þou wilt be wele with god and haue  
*grace* to rewele þi lif right & come  
to þe Ioye of luf, Þis nome—so far  
only, rest torn out. Cf. p. 35.)

#### 4. Poems of Ms. Cambr. Dd V. 64, fol. 134—142.

Hic incipiunt cantus compassionis Christi & consolacionis eterni (1).<sup>1</sup>

- I. <sup>2</sup>V) Nkynde man, gif kepe til me  
and loke what payne I suffer for þe.  
Synful man, on þe I cry,  
alanly for þi lufe I dy.  
Behalde þe blode fra me downe rennes,  
nought for my gylt, bot for þi synnes.  
My hende, my fete, with nayles er fest,  
syns & vayns al to-brest.  
Þe blode owt of my hert-rote,  
loke it falles downe to my fote.  
Of al þe payne þat I suffer sare,  
with-in my hert it greues me mare  
Þe vnkydenes þat I fynd in þe,  
þat for þi lufe þus hynged<sup>3</sup> on tre.  
Alas, why lufes þou me nought:  
and I þi lufe sa dere hase boght?
- Bot þou me lufe, þou dose me wrang,  
sen I haue loued þe lang.  
Twa & thyrty zere & mare  
I was for þe in trauel sare, 20  
With hungyr, thirst, hete & calde;  
For þi lufe bath boght & salde,  
Pyned, nayled & done on tre.  
All, man, for þe lufe of þe.  
Lufe þou me, als þe wele aw, 25  
And fra syn þou þe draw.  
I gyf þe my body with woundes sare,  
And þare-to sall I gyf þe mare:  
Ouer all þis I-wysse,  
In erth mi grace, in heuen my blysse. 30
- Ihesus. Amen.*

- II. Lo lemman swete, now may þou se  
þat I haue lost my lyf for þe:  
What myght I do þe mare?  
For-þi I pray þe speciali  
þat þou forsake ill company,  
þat woundes me so sare,  
And take myne armes pryuely,  
& do þam in þi tresory,  
In what stede sa þou dwelles.  
And swete lemman, forget þow nought  
þat I þi lufe sa dere haue boght, 10  
And I aske þe nought elles.

<sup>1</sup> The first 4 pieces are written as prose, the first 3 in a continuous strain as one. Other songs of the same kind precede p. 30, 34, 56, 59, and will be found in Ms. Thornton. The beauty, the melody of these lines has never been surpassed.

<sup>2</sup> The first poem exists also in Ms. Vernon among the prose; it seems to have furnished the theme for the poem known as 'The testament of Christe' (Ms. Vernon), as others of R. Rolle's short ejaculations were spun out and amplified afterwards. I here give the Variants of Ms. Vernon: 1. 2 seo. 5 rynnys. 7 hondes. 8 Pat senewes. 11 al þis. byde inst. of suffer. 12 zit gr. hit more. 13 þat om. 14 hongeb. 15 A, whi. 16 haue. 17—18 transp. 18 And I. so longe. 21 and þrist. bot. 23 and n. 24 Al for þe loue I hedde to þe. 25 Loue me wel. þou. 26 from þi synnes. 28 I wol. 29 zit I-wis.

<sup>3</sup> r. hynges.

III. My trewest tresowre sa trayturly taken<sup>1</sup>,  
 Sa bytterly bondyn wyth bytand bandes;  
 How sone of þi seruandes was þou forsaken,  
 And lathly for my lufe hurld with þair handes.

- 5 My well of my wele sa wrangwysly wryed,  
 Sa pulled owt of preson to Pylate at prime;  
 Paire dulles & paire dyntes ful drerely þou dreed<sup>2</sup>,  
 When þai schot in þi syght bath slauer & slyme.

- My hope of my hele sa hyed to be hanged,  
 10 Sa charged with þi crosce & corond with thorne;  
 Ful sare to þi hert þi steppes þa stanged,  
 Me thynk þi bak burd breke, it bendes for-borne.

- My salue of my sare sa saryful in syght,  
 Sa naked and nayled, þi ryg on þe rode  
 15 Ful hydusly hyngand; þai heued þe on hyght,  
 Þai lete þe stab in þe stane, all stekked þat þar stode.

- My dere-worthy<sup>3</sup> derlyng sa dolefully dyght,  
 Sa straitly vpryght streyned on þe rode:  
 For þi mykel mekenes, þi mercy þi myght,  
 20 Þow bete al my bales with bote of þi blode.

My fender of my fose sa fonden in þe felde,  
 Sa luffly lyghtand at þe euensang-tyde;  
 Þi moder and hir menzhe vnaced þi scheld,  
 All weped þat þar were, þi woundes was sa wyde.

- 25 My pereles prynce, als pure I þe pray:  
 Þe<sup>4</sup> mynde of þis myroure þou lat me noght mysse:  
 Bot wynd vp my wylle to won wyth þe ay,  
 Þat þou be beryd in my brest, & bryng me to blysse. AmeN.

IV. (I)Hesu, als þow me made & boght,  
 þou be my lufe & all my thocht,  
 and help þat I war to þe broght:  
 with-owten þe may I do noght.

Ihesu, als þou may do þi wille, and nathyn[g] es þat þe may lette:  
 With þi grace my hert fulfill, my lufe & my lykyng in þe sette.

Ihesu, at þi wille I pray þat I mote be;  
 All my hert fulfill with perfyte lufe to þe.  
 Þat I haue done ill, Ihesu forgyf þow me:  
 And suffer me neuer to spill, Ihesu for þi pyte. Amen.

<sup>1</sup> Ms. was taken.    <sup>2</sup> = dried.    <sup>3</sup> Ms. worthy.    <sup>4</sup> Ms. þi.

V. // On foure maners may a man wyt if he be owte of dedely syn. / Ane es, if he here deuowtly þe worde of god. Þe secund, if he fynd hym redy to gode werkes. Þe thyrd, if he be in purpose to abstene hym fra syn. Þe ferth, if he haue sorow for hys synnes þat he hase done.

## VI.

<sup>1</sup> (W)hen Adam delf & Eue span, spir, if þou wil spede,  
Whare was þan þe pride of man, þat now merres his mede?  
Of erth & slame, als was Adam, maked to noyes & nede,  
Ar we als he maked to be, whil we þis lyf sal lede.

5 With I & E, born ar we, als Salomon vs hyght,  
To trauel here, whils we ar fere, als fousls to þe flight.

In worlde we ware kast for to kare, to we be broght to wende  
Til wele or wa, an of þa twa, to won with-outen ende.

For-þi whils þou may helpe þe now, amend þe & haf mynde  
10 When þou sal ga, he bese þi fa, þat are was here þi frende.  
With E & I, I rede for-þi, þou thynk apon þies thre:  
What we ar, & what we ware, & what we sal be.

War þou als wyse praysed in pryce, als was Salomon,  
Fayrer fode, of bone & blode, þen was Absalon,

15 Strengthy & strong, to wreke þi wrang, als euer was Sampson:  
Þou ne myght a day, na mare þen þai, dede withstand allon.  
With I & E, dede to þe sal com als I þe kenne,  
Þou ne wate, in what state, how, ne where, ne when.

Of erth aght, þat þe was raght, þou sal not haue, I hete,

20 Bot seuen fote, þer-in to rote, & þi wyndyng-schete.  
For-þi gyf, whils þou may lyf, or all gase þat þou gete,  
Þi gast fra god, þi godes olod, þi flesch fowled vnder fete.  
With I & E, syker þow be þat þi secutows  
Of þe ne wil rek, bot skelk & skek ful boldly in þi bowrs.

25 Of welth & witt, þis sal be hitt, in world þat þou here wrought,  
Rekken þou mon, & zelde reson of thyng þat þou here thought.  
May no fals help in þis case, ne counsel getes þou noght,  
Gyft ne grace nane þare gase, bot brok als þou hase boght.  
With I & E, þe boke biddes þe, man, be ware of þi werkes:

30 Terme of þe zere hase þou nan here, þi mede bese þer þi merkes.

What may þis be þat I here se, þe fayrehede of þi face?

Þi ble sa bryght, þi mayn þi myght, þi mowth þat miri mas(e)?  
Al mon als was to powder passe, to dede when þow gase:

A gryselly geste bese þan þi breste in armes til enbrase;

35 With I & E, syker þou be, þare es nane, I þe hete,  
Of al þi kyth, wald slepe þe with, a nyght vnder schete.

<sup>1</sup> The same poem, with 2 additional stanzas, in extant in Ms. Thornton, ed. Perry, Relig. pieces in prose and verse. The ideas are taken from S. Edmund's Speculum.



## VII.

(A)ll synnes sal þou hate, thorow castyng of skylle,  
 And zherne to gang in þe gate þat es with-owten ille.  
 Tumbyl noght fra þe state þat þou hase tane þe tille:  
 It ledes til þe kynges zhate, þare þou may layke þi fille.

- 5 Here if þou punysch þe, welth sall þow wyne;  
 Na wonder it es if þou be in sorow for þi synne.  
 Somme says þai may se, & blynd ar wyth-Inne:  
 And if þai now be sett fre, dede sall þam twynne.

- Dede dynges al sa sare, þat nane may [hym]<sup>1</sup> defende,  
 10 And makes many ill to fare, when þai not wende.  
 I wate nane þat he will spare, with all will he lende:  
 For-þi of syñ make þe bare, þou knawes not þi ende.

- Now may we qwake trembiland, for drede to law ly:  
 Þe beme blawes at owre hand, þe dome es fast by;  
 15 Þe keyng comes with hys hoste, to fell his enmy,  
 And al þe prowde wyth þair boste, he demes to dy.

- Me thynkes it rynges in mi nere: »dede ryse, to be demed!«  
 Bot hym þe deucl may noght dere, þat here hase Criste qwemed.  
 Al þe wikked in þat were til hel-fire es flemed,  
 20 Þe keyng hym-self schot þe spere, for hym it best semed.

Þat day owre ioy sal be-gyn, þat here suffers pyne,  
 Owre flesch wytt of mykel wyn, & bryght as soñ schyne;  
 Owre setels heuen ar with-in—me lyst sytt in myne.  
 Lufe Criste & hate syn, & sa pur[ch]es<sup>2</sup> þe pine.

## VIII.

(M)ercy es maste in my mynde, for mercy es þat I mast prayse.  
 Mercy es curtayse & kynde, fra al mischeues he mai me rayse.  
 Allas, sa lang I haue bene blynd, & walked will al-wayse:  
 Mercy walde I fayne fynd, to lede me in my last dayse.

- 5 Mercy, lede me at þe last, when I owt of þis world sal wende:  
 To þe cryand I trayst fast þat þou saue me fra þe fende.

- Mercy es trew as any stele, when it es ryght vp soght;  
 Wha-sa will mercy fele, seke it, for it fayles noght.  
 Mercy es syght of al my hele, þerfore I haue it mast in thought;  
 10 Mercy likes me sa wele, for thorough mercy was I boght.  
 Ine wate what I may do or say til mercy, þat es ay sa gode:  
 Þou graunte mercy þat mercy may, þat es my solace & my fode.

Mercy walde I fayne honowre, it es sa swete vnto my syght;  
 It lyes in my creatoure, þat made vs of his awen myght.

<sup>1</sup> om.    <sup>2</sup> Ms. purges.

- 15 *Mercy* es al my socoure, til lede me to þe land of lyght,  
And bring me til þe rial toure, whar~~e~~ I mai se mi god sa brygh(t).  
God of al, lorde & keyng, I pray þe Ihesu, be my frende,  
Sa þat I may þi *mercy* syng in þi blys with-owten ende.

*Mercy* es sa hegh a poynt, þar may na syn it suppryse.

- 20 To þi *mercy* es my hert noynt, for þer-in al my likyng lyse:  
Lord, lat it noght be aloynt, when þou sal sett þi gret assyse;  
With þi *mercy* my sawle anoynt, when I sal come to þi Iugise.  
Til þe Iuge sal I com, bot I wate noght my day:  
*Mercy* es bath al & som, þar-in I trayst & after pray.

## IX.

<sup>1</sup>(I) Ihesu god soñ, lord of mageste,

Send wil to my hert anly to couayte þe;

Reue me lykyng of þis land, my lufe þat þou may be;

Take my hert in till þi hand, sett me in stabylte.

- 5 Ihesu þe mayden soñ, þat wyth þi blode me boght,  
Thyrl my sawule wyth þi spere, þat mykel luf in men hase wrought.  
Me langes, lede me to þi lyght, & festen in þe al my thought,  
In þi swetnes fyll my hert, my wa make wane till noght.

Ihesu my god, Ihesu my keyng, forsake noght my desyre,

- 10 My thought make it to be meke, I hate bath pryde and Ire:  
þi wil es my zhermyng; of lufe þou kyndel þe fyre,  
þat I in swet louyng with aungels take my hyre.

Wounde my hert with-in, & welde it at þi wille:

On blysse, þat neuer sal blyn, þou gar me fest mi<sup>2</sup> skylle;

- 15 þat I þi lufe may wyn, of grace my thought þou fyllle,  
And make me clene of syn, þat I may come þe tylle.

Rote it in my hert, þe memor of þi pyne:

In sekenes & in qwert þi lufe be euer myne;

My ioy es al of þe: my sawle take it as þine;

- 20 My lufe ay waxand be, sa þat it neuer dwyne.

<sup>3</sup>My sang es in syghyng, whil I dwel in þis way;

My lyfe es in langyng, þat byndes me nyght & day,

Til I com til my kyng, þat I won with hym may,

And se his fayre schynyng, & lyfe þat lastes ay.

- 25 <sup>4</sup>Langyng es in me lent, for lufe þat I ne kan lete;  
My lufe it hase me schent, þat ilk a bale may bete.  
Sen þat my hert was brent in Cryste lufe sa swete,  
Al wa fra me es went: & we sal neuer mete!

<sup>1</sup> The first vv. are written as prose.    <sup>2</sup> Ms. me.    <sup>3</sup> Cf. p. 60.    <sup>4</sup> Cf. p. 61.

<sup>1</sup>I sytt & syng of lufe-langyng, þat in my hert es bred:  
 30 Iheru my keyng & my ioynge, whyne war I to þe led?  
 Ful wele I wate in al my state, in ioi I sulde be fed:  
 Iheru me bryng til þi wonyng, for blode þat þou hase sched.

<sup>2</sup>Demed he was to hyng, þe faire aungels fode:  
 Ful sare þai gan hym swyng, when þat he bunden stode,  
 35 His bak was in betyng, & spylt hys blissed blode,  
 Þe thorn corond þe keyng, þat nayled was on þe rode.

<sup>3</sup>Whyte was his naked breste, & rede his bloody syde,  
 Wan was his faire face, his woundes depe & wyde;  
 Þe iewpis wald not wande to pyne hym in þat tyde:  
 40 Als strene dose of þe strande, his blode gan downe glyde.

Blynded was his faire ene, his flesch bloody for-bette;  
 His lufsum lyf was layde ful low, & saryful vmbesette.  
 Dede & lyf began to stryf wheper myght maystre mare,  
 When aungels brede was dampned to dede to safe our sauls sare.  
 45 Lyf was slayne & rase agayne, in faire-hede may we fare;  
 And dede es broght til litel or noght, & kasten in endles kare.  
 On hym þat þe boght, hafe al þi thought, & lede þe in his lare;  
 Gyf al þi hert til Crist þi qwert, & lufe hym euer-mare.

## X.

<sup>3</sup>[L]uf<sup>4</sup> es lyf þat lastes ay, þar it in Criste es feste,  
 For wele ne wa it chaunge may, als wryten has men wyseste.  
 Þe nyght it tounes in til þe day, þi trauel in tyll reste;  
 If þou wil luf þus as I say, þou may be wyth þe beste.

5 Lufe es thought, wyth grete desyre, of a fayre louyng;  
 Lufe I lyken til a fyre þat sloken may na thyng;  
 Lufe vs clenses of our syn, lufe vs bote sall bryng;  
 Lufe þe keynges hert may wyn, lufe of ioi may syng.

Þe settel of lufe es lyft hee, for in til heuen it ranne;  
 10 Me thynk in erth it es sle, þat makes men pale and wanne.  
 Þe bede of blysse it gase ful nee, I tel þe as I kanne,  
 Þof vs thynk þe way be dreghe; luf copuls god & manne.

Lufe es hatter þen þe cole, lufe may nane be-swyke;  
 Þe flawme of lufe wha myght it thole, if it war ay I-lyke?  
 15 Luf vs comfortes & mase in qwart, & lyftes tyl heuen-ryke;  
 Luf rauysches Cryste in tyl ovr hert, I wate na lust it lyke.

Lere to luf, if þou wyl lyfe when þou sall hethen fare.  
 All þi thought til hym þou gyf, þat may þe kepe fra kare;  
 Loke þi hert fra hym noght twyn, if þou in wandreth ware,  
 20 Sa þou may hym welde & wyn and luf hym euer-mare.

<sup>1</sup> Cf. p. 60.    <sup>2</sup> Cf. p. 57.    <sup>3</sup> Cf. p. 36: What is lufe?    <sup>4</sup> Ms. Lyf.

Iheru þat me lyfe hase lent, In til þi lufe me bryng,  
Take til þe al myne entent, þat þow be my zhernyng.  
Wa fra me away war went & comne war my couaytyng.  
If þat my sawle had herd & hent þe sang of þi louyng.

- 25 Þi lufe es ay lastand, fra þat we may it fele:  
Pare-in make me byrnand, þat na thyng gar it kele.  
My thought take in to þi hand, & stabyl it ylk a dele,  
Þat I be noght heldand to luf þis worldes wele.

- If I lufe any erthly thyng þat payes to my wyll,  
30 & settes my ioy & my lykyng when it may com me tyll,  
I mai drede of partyng, þat wyll be hate and yll:  
For al my welth es bot wepyng, when pyne mi saule sal spyll.

- Þe ioy þat men hase sene, es lyckend tyl þe haye,  
Þat now es fayre & grene, and now wytes awaye.  
35 Swylk es þis worlde, I wene, & bees till domes-daye,  
All in trauel & tene, fle þat na man it maye.

- If þou luf in all þi thought, and hate þe fylth of syn,  
And gyf hym þi sawle þat it boght, þat he þe dwell with-in:  
Als Crist þi sawle hase soght & þer-of walde noght blyn,  
40 Sa þou sal to blys be brought, & heuen won with-in.

Þe kynd of luf es þis, þar it es trayst and trew:  
To stand styll in stabylnes, & chaunge it for na new.  
Þe lyfe þat lufe myght fynd or euer in hert it knew,  
Fra kare it tornes þat kyend, & lendes in myrth & glew.

- 45 For now, lufe þow, I rede, Cryste, as I þe tell:  
And with aungels take þi stede—þat ioy loke þou noght sell!  
In erth þow hate, I rede, all þat þi lufe may fell:  
For luf es stalworth as þe dede, luf es hard as hell.<sup>1</sup>

- Luf es a lyght byrthen, lufe gladdes zong and alde,  
50 Lufe es with-owten pyne, als lofers hase me talde;  
Lufe es a gastly wynne, þat makes men bygge & balde,  
Of lufe sal he na thyng<sup>2</sup> tyne þat hit in hert will halde.

- Lufe es þe swetest thyng þat man in erth hase tane,  
Lufe es goddes derlyng, lufe byndes blode & bane.  
55 In lufe be owre lykyng, Ine wate na better wane,  
For me & my lufyng lufe makes bath be ane.

- Bot fleschly lufe sal fare as dose þe flowre in may,  
And lastand be na mare þan ane houre of a day,  
And sythen syghe ful sare þar lust, þar pryde, þar play,  
60 When þai er casten in kare, til pyne þat lastes ay.

<sup>1</sup> Cf. p. 39; 63.    <sup>2</sup> r. noght.

When þair bodys lyse in syn, þair sawls mai qwake & drede:  
 For vp sal ryse al men and answer for þair dede;  
 If þai be fonden in syn, als now þair lyfe þai lede,  
 Þai sal sytt hel with-in, & myrknes hafe to mede.

- 65 Riche men þair *handes*<sup>1</sup> sal wryng, & wicked werkes sal by  
 In flawme of fyre bath knyght & keyng, with sorow schamfully.  
 If þou wil lufe, þan may þou syng til Cryst in melody,  
 Þe lufe of hym ouercoms al thyng, þarto þou traiste trewly.

- Sygh & sob, bath day & nyght, for ane sa fayre of hew.  
 70 Þar es na thyng my hert mai light, bot lufe, þat es ay new.  
 Wha sa had hym in his syght, or in his hert hym knew,  
 His mournyng turned til ioy ful bryght, his sang in til glew.<sup>2</sup>

- In myrth he lyfes, nyght & day, þat lufes þat swete chyld:  
 It es Ihesu, forsoth I say, of all mekest & mylde.  
 75 Wreth fra hym walde al a-way, þof he wer neuer sa wyld;  
 He þat in hert lufed hym, þat day fra euel he wil hym schylde.

- Of Ihesu mast lyst me speke, þat al my bale may bete.  
 Me thynk my hert may al to-breke, when I thynk on þat swete.  
 In lufe lacyd he hase my thought, þat I sal neuer forgete:  
 80 Ful dere me thynk he hase me boght, with blodi hende & fete.

For luf my hert es bowne to brest, when I þat faire behalde.  
 Lufe es fair þare it es fest, þat neuer will be calde.  
 Lufe vs reues þe nyght rest, in grace it makes vs balde;  
 Of al warkes luf es þe best, als haly men me talde.

- 85 Na wonder gyf I syghand be & sithen in sorow be sette:  
 Ihesu was nayled apon þe tre, & al blody for-bette;<sup>3</sup>  
 To thynk on hym es grete pyte, how tenderly he grette—  
 Þis hase he sufferde, man, for þe, if þat þou syn wyll lette.

- Þare es na tonge in erth may tell of lufe þe swetnesse;  
 90 Þat stedfastly in lufe kan dwell, his ioy es endlesse.  
 God schylde þat he sulde til hell þat lufes & langand es,  
 Or euer his enmys sulde hym qwell, or make his luf be lesse!

- Ihesu es lufe þat lastes ay: til hym es owre langyng;  
 Ihesu þe nyght turnes to þe day<sup>4</sup>, þe dawying in til spryng.  
 95 Ihesu, thynk on vs, now & ay: for þe we halde our keyng;  
 Ihesu, gyf vs grace, as þou wel may, to luf þe with-owten endyng.

# XI.

(H)Eyle Ihesu, my creatowre, of sorowyng medicine.  
 Heyle Ihesu, mi saueowre, þat for me sufferd pyne.  
 Heyle Ihesu, helpe & sokowre: my lufe be ay þine.  
 Heyle Ihesu, þe blyssed flowre of þi moder virgyne.

<sup>1</sup> on erasure; r. hend.    <sup>2</sup> Cf. v. 44.    <sup>3</sup> Cf. p. 76 v. 42; p. 57.    <sup>4</sup> Cf. v. 3.

- 5 Heyle Iheru, leder to lyght: In saule þou ert ful swete,  
 Þi luf schynes day & nyght, þat strengthes me in þis strete.  
 Lene me langyng to þi sight, & gif me grace til grete:  
 For þou Iheru, hase þat myght, þat al my bale may bete.
- Iheru, þi grace my hert enspyre, þat me til blis mai bryng,  
 10 On þe I sett al my desyre, þou ert my luf-langyng.  
 Þi luf es byrmand als þe fyre, þat euer on he wil spryng.  
 Far fro me put pride & Ire, for þam I luf na-thing.

- Heile Iheru, price of my prayer, lorde of mageste:  
 Þou art ioy þat lastes ay, all delyte þou art to se.
- 15 Gyf me grace, als þou wel may, þi lufer for to be:  
 My langyng wendes neuer a-way, til þat I com til þe.

- Iheru to lufe ay be me lefe, þat es my gastly gode.  
 Allas, my god es als a thefe nayled til þe rode!  
 Hys tender vayns begyns to brest, al rewnes of blode,
- 20 Handes & fete with nayles er<sup>1</sup> fest: þat chawnges mi mode.

Iheru mi keyng es me ful dere, þat with his blode me boght,  
 Of spittingyng spred es al þat clere, to dede with betyng broght.  
 For me he tholed þies payns sere, þe whilk wreche he wrought:  
 For-þi þai sitt my hert ful nere, þat I forgete þam noght.

- 25 Iheru, fortune of ilk a fyght, þou graunt me grace to spede,  
 Þat I may lufe þe ryght, & haue þe to my mede.  
 Þi luf es fast in ilk a fandying, & euer at al owre nede.  
 Als thurgh þi grace art my zhernyng, In til þi lyght me lede.<sup>2</sup>

XII.<sup>3</sup>

(A)ll vanitese forsake, if þou his lufe will fele;  
 Þi hert til hym þou take, he kan it kepe sa wele.  
 Þe myrth na man may make, of god es ilk a dele.  
 Þi thought lat it noght qwake, þi lufe lat it not kele.

- 5 Of synne þe bitternes, þou fle ay fast þerfra;  
 Þis worldes wikkednes, let it noght with þe ga.  
 Þis erthly bisynes, þat wirkes men sa wa,  
 Þi lufe it wyll make lesse, if þou it with þe ta.

- All we lufe sum thyng, þat knawying hase of skyll,  
 10 And haues þer-in likyng, when it mai com vs tyll.  
 For-þi do Crystes biddying, & lufe hym as he wyll:  
 And with lufe þat hase na endyng þi hert he wil fulfyll.

Þai þat lufes fleschly, er lickend til þe swyne:  
 In fylth þai lat þaim ly: þaire fairehed wil þai tyne.

- 15 Þair luf partes porely, & putted es to pyne:  
 Swetter es luf gastly, þat never-mare wil dwyne.

<sup>1</sup> Ms. ert.    <sup>2</sup> Cf. p. 60.    <sup>3</sup> The same poem is in Ms. Thornton fol. 222 joined to N. XIV.

If þou luf, whils þat þou may, þe keyng of maieste,  
 Þi wa wendes a-way, þi hele hyes to þe,  
 Þe nyght turnes in til day, þi ioy sall euer be;—  
 20 When þou ert as I þe say, I pray þe thyнк on me.

Owre hedes sal we sett to-gydyr in heuen to dwell,  
 For þare þe gode ar mett, þat Cryste haldes fra hell.  
 When we owre synnes haue grett, þen tythans may we tell,  
 Þat we fra fer haues fett þe lufe þat nane may fell.

25 Þe world, cast it be-hynd, & say: *alheru* my swete,  
 Fast in þi lufe me bynd, & gyf me grace to grete,  
 To lufe þe ouer al thyng: for ay to lufe I hete,  
 Þat I þi lufe may fynd, þat wele my bale may bete.

<sup>1</sup> Wyth lufe wounde me *wit-in*, & til þi lyght me lede;  
 30 þou make me clene of synne, þat I þe ded noght drede.  
 Als þou to saue man-kyn, sufferd þi sydes blede,  
 Gyf me wytt to wyn þe syght of þe to mede.»

His luf es trayst & trew, wha sa hym lufand ware;  
 Sen fyrst þat I it knew, hit keped me fra kare;  
 35 I fand it euer new to lere me goddes lare:  
 And now thar me not rew þat I haue sufferd sare.

In lufe þi hert þou hye, & fande to fell þe fende:  
 Þi dayes sal be vndregh, þat þe na sorow schende;  
 When þe dede neghes negh & þou sall hethen wende,  
 40 Þou sal hym se wyth hegh, and com til Cryste þi frende.

<sup>2</sup> Aforce þe forto fest in Cryst þi couaytyng,  
 And chese hym for þe best, he es þi weddyd keyng.  
 For ioy þi hert burd brest to haue swylyk a swetyng;  
 Of al I hald it werst to luf another thyng.

45 His lufe es lyf of all þat wele lyuand may be:  
 Þou sted hym in þi stal<sup>3</sup>, lat hym noght fra þe fle.  
 Ful sone he wil þe call,—þi setell es made for þe,—  
 And haue þe in his hall, euer his face to se.

Þis mede for þe I say, þat þou kyndel þi thoght  
 50 And make þe lufe verray, in hym þat þe hase wroght.  
 For al þat lufe hym may, & þai þar-of will noght,  
 Tyl pyne turnes þar play—þam-self hase it soght.

Syn þat es sa sowre, gyf it in þe na gyrth:  
 Of lufe take þe flowre, þat þou may layke þe wyth—  
 55 Swetter es þat sauowre þan any felde or freth.  
 Sett hym in þi sokowre þat lennes þe lym & lyth.

<sup>1</sup> Cf. p. 75, v. 23.<sup>2</sup> The rest is wanting in Ms. Thornton.<sup>3</sup> Cf. p. 60.

Take Ihesu in þi thynkyng, his lufe he will þe send;  
 Þi lufe & þi lykyng, in hym þou lat it lend.  
 And vse þe in praiyng, þar-in þou may be mend:  
 60 Swa þat þow hafe þi keyng in ioy with-owten endyng.

## XIII.

(G)astly gladnes in Ihesu & ioy in hert with swetnes in sawle of þe  
 sanor of heuen in hope es helth in til heie. And my lyfe lendes in luf, and  
 lyghtsumnes vnlappes my thought. I drede noght þat me may wyrk wa, sa mykel  
 I wate of wele. It war na wonder if dede war dere, þat I myght se hym þat  
 I seke. Bot now it es lenthed fra me, & me behoues lyf here, til he wil me  
 lese. Lyst & lere of þis lare, & þe sal noght myslike. Lufe makes me to  
 melle, & ioy gars me iangell. Loke þow lede þi lyf in lyghtsumnes, & heynes  
 helde it a-way. Sarynes lat it noght sytt wyth þe: bot in gladnes of god euer-  
 mare make þow þi gle. Amen.

*Expliciunt cantica diuini amoris secundum Ricardum Hampole.*

XIV.<sup>1</sup>

*Item secundum eundem Ricardum.*

(T)Hy ioy be ilk a dele to serue þi god to pay:  
 For al þis worldes wele, þou sees wytes a-way.  
 Þow fande his lufe to fele, þat last with þe will ay:  
 And þi kare sal kele, þi pyne turne þe to play.

- 5 In Cryst þou cast þi thought, þou hate all wreth and pryde,  
 And thynk how he þe boght, with woundes depe & wyde.  
 When þou hym-self hase soght, wele þe sal be-tyde;  
 Of ryches rek þe noght, fra hell bot he þe hyde.

- Do als I þe rede, lyftand vp þi hert,  
 10 And say til hym was dede: »Cryste, myne hele þou ert!  
 Syn synkes as lede, & fer downe fals fra qwert:  
 Þarfore stabyl þi stede þar smytyng may noght smert.

- In Cryste knyt þi solace, hys lufe chawnge þi chere;  
 With ioy þou take his trace, & seke to sytt hym nere,  
 15 Ever sekand his face; þou make þi sawle clere:  
 He ordans hegh þi place, yf þou his lufe will lere.

- Þou kepe his byddynges ten, hald þe fra dedely synne,  
 Forsake þe ioy of men, þat þou his lufe may wyne:  
 Þi hert of hym sal bren with lufe þat neuer sal twynne,  
 20 Langyng he wil þe len heuen to won with-Inne.

<sup>1</sup> The same poem is extant in Ms. Thornton, fol. 222, with 3 additional stanzas, and followed by N. XII, so that the two form one poem.



Þou thynk on hys mekenes, how pore he was borne;  
 Behalde his bloody flesch es prikked wit thorne:  
 Þi lufe lat it noght lesse, he saued þat was forlorne.  
 To serue hym in swetnes all haue we sworne.

- 25 If þou be in fandyng, of lufe þou hase grete nede,  
 To stedde [þe] in stallyng, & gyf þe grace to spede.  
 Þow dwell ay with þi kyng, [&] in hys lufe þe fede.  
 For lityll haue I connyng to tel of his fairhede.

- Bot luf hym at þi myght, whils þou ert lyuand here,  
 30 And loke vnto þi syght þat nane be þe so dere.  
 Say to hym bath day & nyght: »when mai I negh þe nere?  
 Bryng me to þi lyght, þi melodi to here.«<sup>1</sup>

- In þat lyfe þe stedde þat þou be ay lyuand,  
 And gyf hym lufe to wedde, þat þou with hym wil stand.  
 35 Ioy in þi brest es bredde when þou ert hym lufand:  
 Þi sawle þan hase he fedde in swete lufe brennand.

Al vanites forsake if þou hys lufe wil fele, &c., ut supra. (*In red.*)  
 (See p. 79, XII.)

## 5. A grete clerk<sup>2</sup> &c.

Ms. Cambr. Dd V. 64, fol. 142<sup>b</sup>.

(A) Grete clerk þat men cals Ricard of Saynt Victor, settes in a buke, þat he makes of contemplacioun, thre wyrkyngs of cristen mans saule, þat er pere: Thought, Thynkyng, And contemplacioun. And þat a man may witerly know ilkane by þaim-self, He telles qwat differens es by-twix þam thre. He says þat thought es wyth-owten trauayl & wyth-owten froyte, And thynkyng es wyth trauayle & wyth froyte. Þou sal wyt þat thynkyng<sup>3</sup> and meditacioun er bath ane. Contemplacioun es *wit*-outen grete trauel, bot wyth grete froyt. And þou þat desyres gretely to com to contemplacioun, me thynk þat þe nedes gretely.<sup>4</sup> . . . . .

(Rest wanting, the following leaves are torn out.)

<sup>1</sup> Cf. p. 57. <sup>2</sup> Cf. Ms. Harl. 1022, which contains a translation of Rich. of S. Victor's Benjamin minor. <sup>3</sup> Ms. thynkyng. <sup>4</sup> . . . des gretely is catchword.

## Richard Rolle's *Meditatio de Passione Domini*.

These Meditations are given here from 2 texts, none of which, however, retains the original (northern) dialect. The 1<sup>st</sup> text was ed. before by Ullmann in Engl. Studien VII, 415. The 1<sup>st</sup> text is older (14<sup>th</sup> cent.), the 2<sup>nd</sup> more complete, but spoils the rhythms Ms. Ll. besides contains, fol. 1—200, Will. of Nassington's translation of Waldeby's *Speculum vite*, in verse, which in this Ms. is falsely attributed to Richard Rolle; (beg. Almyzty god in *trinite* In whom is only *persones* three).

### 1. Ms. Cambr. Ll I. 8, fol. 201.

<sup>1</sup>Swete lord Ihesu Cryst, I thanke þe and zelde þe graces of þat swete *prayerz* and of þat holy orysoun þat þou madest beforþ þe holy passyoun for vs on þe mownt of Olyuete. Y beseche þe, swete lord, þat þou herz my *prayerz*. ¶ Adoramus te Christe & benedicimus tibi. Pater noster. Ave maria. ¶ Swete lord Ihesu Cryst, y thanke þe and I zelde þe graces of þat mychel ferdeneſse þat þou haddyst for vs whan þou become so ful of angwysch þat an aungel of heuene cam to confortyn þe, wenne þou swattest blod for angwysche. I preye þe, lord, and byseche þe for þi swete *mercy*, þat þou be myn help in al myn angwysch and my fondynges, and send me, lord, þe aungel of red and of confort in alle my nedys: þat I myzte turne thorow þat swet owt of al sekenesse of soule in to lyf of hele of body(!). Adoramus & c. ¶ Pater. Ave. ¶ Swete Ihesu, I thanke þe and I zelde þe graces of pynes and angwysches and schames and felonyes þat men dyden þe al with tresoun: men bowndyn þe os a thef, with-owten *mercy* and pyte. ¶ Lord, I thanke þe of þo swete and pytows pasys þat þow zede for owre loue toward þin owne peyne and þin owne deth. I prey þe, lord, and byseke þe þat þou vnbynde vs of bondys of alle owre synns, os þou suffred to be bownde for owre loue. ¶ Adoramus. ¶ Pater. Ave. ¶ I thanke þe, swete lord Ihesu Cryst, of þe pynus and of þe schamus þat þou suffryd before þe byschopus and maystres of þe lawe, and of þine enemyss of<sup>2</sup> buffetys and of neckedyntes, and of many oþer schamus þat þou suffred. ¶ And among oþere I thanke þe, lord, of þat lokyng þat þou lokyd to þi decyple þat þe hadde forsakyn, seynt Petyr: þou lokyd to hym with syzt of *mercy* when þou were in þi most angwysch and in þi most peyne; opynly þou schewyd þere þe loue and þe charyte þat þou hadde to vs<sup>3</sup>, þat schame no peyne ne no thyng may drawe þin herte fro vs, in also mykel os in þe is. ¶ Swete lord ful of *mercy* and of pyte, þere we thorow þi blessyd lokyng may turne to þi grace and repent vs of owre trespas and of owre mysdede, so þat we may come with seynt Petyr to þi *mercy*. ¶ Adoramus. ¶ Pater. ¶ Ave. ¶ I thanke þe, swete lord Ihesu Cryst, of alle peynes and tormentys /

<sup>1</sup> The first part is much abridged; the Ms. frequently corrupted.    <sup>2</sup> to be om.?    <sup>3</sup> Cf. 2<sup>nd</sup> text, which gives the better reading.

and scornynge and sclawndrynges & schamys þat men dyde & seyde to þe þat nyzt in þat harde prysoun þat þei helde þe Inne. Lord, I pray þe and beseke þe þat þou zeue me sofferynge and strenkethe for to *wit*-stande stedfastely azeynes alle þe assaylynges & fondynges of my foos and of myn enemys gostely and bodyly. Adoramus. ¶ Pater. ¶ Aue. ¶ Lord Ihesu Cryst, I thanke þe of alle þe peynes and schamys þat þou soffred beforþ Pylate, and of alle þi pases and þi steppys þat þou zedyst for me in al þat sorewe, now hyderward now þiderward, now byfore on and now byfore anoþer. I thanke<sup>1</sup> & beseche þe, lord, for alle þeise peynes and þese schamys and þeise greuawnces & þe pases þat þou zede þenne in þat ilke tyme for þe loue of vs, þat þou drawe and ryzte owre gatys and owre steppys to þe-ward & to þi seruyce. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ Swete lord Ihesu Cryst, I thanke þe of peynes þat þou soffred for vs, and for þe swete blod þat þou bledde for vs, whan þou werre so sore betyn and bownden to þe pyler, þat zyt it is sene þe blood on þe pyler. I prey þe and byseke þe as my derre lord, þat swete blood þat þou bledde so largely for me, may be ful remyssyous for my soule. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ Swete lord Ihesu Cryst, I thanke þe of þe peynes and schamys þat þou thorow þi swete wyll soffred for vs whan þou werre clad in purple for to schame þe, and þe corowne *wit* thornys for to pyne *wit* þi swete hed, and þei on<sup>2</sup> knelyng on skorn callyd þe, lord, kyng and mayster, and *wit* al þat on þi swete face spytte so fouly, and so fouly englymede þi fayre face *wit* þe foule styngynge spyttynge of þe foule cursyd Iues, & bofetede & smyten and betyn on þi swete hed *wit* Inne(!); and of þi bytter woundes I thanke þe, of þi peynes and of þi swete blood þat ran doun & stremyd fro þi blessyd face. I praye and byseche þe, derre lord, þat þou defende vs fro synne, and fro schame þat we han deseruyd for synne. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ Swete lord Ihesu Cryst, I thank þe þat þou werre so by-bled þanne, so crownyd *wit* thornys before alle þe folc, and þi swete face so spytte & so beclemyd *wit* þe fowle & þe styngynge spyttynge of here corsede mouthes. Þan þou ou eche a syde forcryed and hyed<sup>3</sup> to stronge deth, and to foule deth of hangynge demyd, blessyd and thankyd be þou. I beseche þe, derre lord, þat þou for þi mychel mercy gyue me grace and wysdom my-self for to Iugge and deme, to sauacion of my soule. ¶ Adoramus. Pater. ¶ Aue. ¶ Swete lord Ihesu Cryst, I thanke þe of peynes and of schamys þat þou soffrede so swetely & so gladly, now for to drawe þe, now for to putte þe so schamely, now for to smyte þe, now for to bete þe so sore & so felly; and for to bere þine owne rode on þi swete nakede bac, as it werre a thef þat bare hys owne galewys for to be hangyd onne hym-selue at þe mownt of Caluarye, þere men hedyd wyckede men and theuys *wheþer* he werre þef or<sup>4</sup> mansleere: and þere þou soffryd hem to do þe on þe cros. ¶ <sup>5</sup>Derre lord Ihesu mercy, þat welle art of mercy, why wyl not myn herte breste and cleue in-two? whou schal it euerre laste, whan it rennyth in myn herte at þi kyrtelchaungynge whou woo þou werre begon: whan þe fals Herode let tak it of þe, þat clemyd faste *wit* þe blood of þat harde scowrgynge to þe flesch of þi body þat sore was betyn and rowyd, and rent þi sely skyn; þe kyrtel clemyd þere-to, and dryed was þere-to; þi flesch was so tendur, so seek and so soor, þat þei drow it of þi body pytously and harde, ne hadde þei no reward whow soore þe

<sup>1</sup> r. pray.    <sup>2</sup> om. on.    <sup>3</sup> r. hued?    <sup>4</sup> Ms. of.    <sup>5</sup> Here begin the rhythms, mostly (alliterative) long lines.

bystood þe stryppynge: for þere-with folewyd somme of þe pecys of bleederys and of þe rent skyn. Þan was þi seke body, pryncyous lord, al reufully rowed and bled, þe stem stood of þi body & rekyd al-abowte, þe dew-dropys þat þanne roos þere-with it is to thanke. ¶ A, lord, I [se]<sup>1</sup> þi rede blod renne be þi chekys, stremys after yche a strook, byforn & behynde. Þe skyn of þin hed þi crowne hath al to-rente, eche a thorn þat þere is syteth to þi brayn-panne. Alas þat I schal lyue and se my gracyous lord so soffrenge and so meke, þat neuere trespasyd, so schamely bedyzt! þe grucchyng & þe gronyng, þe sorwe & þe syschyng, þe rewthe of hys chere, I wolde were my deth. Þe crowne of al blysse, þat crownes alle blessedde, & kyng is of alle kynges, & lord is of lordys, is of helle-houndys crowned with thornys; þe worchype of heuene despyced and defouled; he þat schop þe sonne & al þat is ouzt, of al þe gode in erþe þat al is of hys gyfte, he hadde not were-Inne hys heed he myzte hyde, but is so porely become, vs to make ryche, þat al nakyd he goth, in syzt of alle þe folk. ¶ A, lord, þi sorwe, why were it not my deth? now þei lede þe forthe, nakyd as a worm, þe tormentoures abowtyn þe, & armede knyztys. Þe prees of þe peple was wonderly strong; þei hurled þe and haryed þe so schamefully, þei spurned þe with here feet as þou hadde ben a dogge. I se in my soule how reufully þou gost, þi body is so bloody, so rowed and so bleederyd, þi crowne is so keue þat syteth on þi hed; þi heere meuyth with þe wynde clemyd with þe blood; þi louely face so wan & so bolnyd with bofetyng and with betyng, with spytyng with spowtyng, þe blood ran þere-with, þat grysyth in my syzt; so lothly and so wlatome þe Iues han þe mad, þat a mysel art þou lyckere þan a clene man. Þe cros is so heuy, so hye, and so stark, þat þei hangyd on þi bare bac, trossyd so harde. ¶ A, lord, þe gronyng þat þou made, so sore and so harde it sat to þe bon. Þi body is so seek, so febyl and so wery, what with gret fastyng before þat þou were take, and al nyzt wooke with-owten ony reste; with betyng with bofetyng so fer ouer-take, þat al stowpyng þou gost, & grym is þi chere. þe flesch þere þe cros syteth is al rowed, þe bleyne and þe bleederys are wanne and bloo; þe peyne of þat byrden syteth þe so sore, þat iche foot þat þou gost it styngyth to þin herte. Þus in þis gronyng and in þis mychel pyne, þou gost owt of Ierusalem toward þi deth. Þe cyte is so noble, þe pupyl is so mychel, þe folk comyth rennyng owt of iche a strete, þanne stondyth vp þe folk, and þe [f. 203] grete reke, þat wonder men may þat þer-onne thynke. With swyche a processyous of worldely wondryng, was neuere no thef to þe deth lad. Somme þere were of þe comown peple þat sysched sore and grette for þi wo, þat wysten þe so turmentyd<sup>2</sup> and þat it<sup>3</sup> was for envye, for þe princes and þe byschopys þat ladden þe lawe, þei dyden þe to þe deth for þi soth sawes, whan þou of here erroures wolde hent repreue. Þei knewe it was owtrage and wrong þat þou soffrede, and folwyd þe wepyng and syschyng sore. Þou þan seyde thyng þat after fel: þou bad hem wepe for hem-selue, and for þe grete vengeance þat scholde falle for þi deth on hem and vp-on here chyliden, and vpon al þe cyte, þat sythen was fordon & for þe vengeance of here owne gylt chasyd owt of here place. ¶ A, lord, þe sorewe þat fel to þi herte, whan þou on þi modur caste þine eyen. Þou saw hyre folewe after among þe gret prees,

<sup>1</sup> Ms. saw.    <sup>2</sup> on erasure.    <sup>3</sup> Ms. is.

os a womman owt of hyre<sup>1</sup> selue hyre handys sche wrong, wepyng and syschyng  
hyre armys he<sup>1</sup> caste, þe water of hyre eyen dropped at hyre feet; he fel in  
dede swowne *after þan onys*, for sorewe of þe peynes þat to hyre herte smyten.  
Þe sorewe þat he made and þe mykel dool aggreggyd many-fold alle þin oþere  
peynes. So whan heo wyste þat it so was, þan was hyre wel wers, and þou al-  
so for hyre wepyst; so was<sup>2</sup> zoure sorewe eyther for oþer waxenge manyfold *with*  
hepyng sorewys. Þe loue of zowre hertys þat ouer alle oþere loues was wyth-  
owte make brennyng kene, made zow to brenne eyther for oþer *with vnlyke* sorewe  
to ony oþer woo; as þe loue was makeles, so þe sorewe was perelees, it stykyd  
at zowre hertys os it were deth. ¶ A, lady, mercy, why were þou so bolde  
among so many kene foos to folewe so ny? how was it þat arwenesse of  
wommankynde or maydenhed schamyng ne hadde þe *with-drawn*? for it was not  
semely to þe to folewe swych a rowte, so vyle and so schamefully, so grysly to  
see! But þou ne hadde no reward to no mannys drede, ne to nouzt ellys þat þe  
schulde lette, but as owt of þi-self for dool and for sorewe of<sup>3</sup> þi sonys passyoun  
was al þin herte set. Zowre loue was so kene eythyr to other, and so brennyng  
hot, þi<sup>4</sup> syschengys were so fer fet, þe dool of zowre chere was dedly woo. Þe  
loue and þe sorewe þat styked in þi breest, reste þe þe reckyng of bodyly drede  
and of worldes schame and alle maner of lettynge, þat os owt of þi-selue þi  
*sorwe hath þe mad.*<sup>2</sup> ¶ A, lady, for þat sorewe þat þou soffryd of þi sonys  
passyoun—for þat schulde haue bien myn owne, for I it hadde deseruyd and  
manye werse, I was cause þere-offe and he gylteles: os þe dere woundes were  
myn owne ryzt, gete me for þi mercy on of hem alle, a prikke at myn herte of  
þat ilke peyne, a drope of þat rewthe to folewe hym *with*. Zyf al þat wo is my  
ryzt, gete me of myn owne, ne be þou not so wrongful to *with-holde* al. / Þow  
al<sup>5</sup> þi woo be þe leef, ne art þou nouzt swythe large? parte *with* þe poore þat  
lytel hath or non; gyf me of þi sykynges þat sykest<sup>2</sup> so sore, þat I may syke *with*  
þe, þat began þat woo. I aske not, dere lady, kastelys no towrys ne oþer  
worldys wele, þe sonne nor þe mone ne þe bryzt sterrys, but woundys of reuthe  
is al my desyr, peyne and compassyoun of my lord Ihesu Cryst. Werste<sup>2</sup> and  
vnworthyest of alle mennys haldyng, I haue appetyte to peyne, to beseke my  
lorde a drope of hys reed blod to make bloody my soule, a drope of þat water  
to waschyn it *with*. ¶ A, lady, for þat mercy, þat modur art of mercy, socoure of  
al sorewe and bote of alle bale, modur mad of wrecchys and of [al] wooful: herken  
to þis wrecche & vysyt [þ]y<sup>6</sup> chyld: soue in myn herte, þat is hard os ston, a sparcle  
of compassyoun of þat dere passyoun, a wounde of þat reuthe to souple it *with*.  
¶ A, lord, þat peyne þat lyther lues so cruel & so kene at þe mownt of Caluarye  
*with-owten* ony mercy pynyð þe *with*. Þei cast þe cros doun flat on þe grounde,  
and *with* stronge ropys knyzt to þine handys and to þi feet, & layde þe þere-onne;  
þei drow and streynyd þe streyhte on brede and on lenkthe by handys and by feet,  
and dryue In þe nayles, fyrst in þe ton hand, and drow harde, and after dryue þat  
oþer. Þe nayles were blonte at þe poynt, for þei schulde breste þe skyn & þe flesch;  
þei grauyd þine handys & þi feet al *with* þe blonte nayles, for þe more peyne.  
¶ *Foderunt manus meas & pedes meos.* ¶ <sup>7</sup> Gloryouse lord so doolfully dyzte, so rew-  
fully streynyd vp-ryzt on þe [rode]<sup>8</sup>: for þi mykel mekenesse, þi mercy þi mizt,

<sup>1</sup> = sche.    <sup>2</sup> on erasure.    <sup>3</sup> r. on?    <sup>4</sup> r. þi?    <sup>5</sup> = although.    <sup>6</sup> Ms. my.    <sup>7</sup> Cf. p. 73 v. 17.    <sup>8</sup> Ms. cros.

þou bete al my bale with bote of þi blood. ¶ A, lord, þe pyte þat I now se: þi woundys in þi streynynge reche so wyde, þi lymes and þi nayles (!) are so tendre. Þou lyst rowyd and reed streyned on þe cros, þe kene crowne on þin hed þat syteth þe so sore, þi face is so bolnyd þat fyrst was so faire; þi synwes & þi bonys styrtten owt so starke, þat þi bonys may be nowmbryd; þe stremys of þi reede blood rennyn as þe flood, þi woundys are for-bled and grysly on to se. Þe sorewe þat þi modur makyth encresuth þi woo. ¶ A, lord kyng of myzt, þat lenyn woldust þi myzt & os vnmyzty become my wrongys to ryzte: what is it þat I speke & bete þe wynd? I speke of þe felyng of þe & fynde I no taste, I blondre in my wyrkyng os man þat is blynd, I studye in my thouztes and þei wyrken al wast: it is tokenyng of my deth, and fylthe of my synne, þat slayn hath my sowle & stoke is þere-Inne, and stoppyth al þe sanoure, þat I may nouzt the fele, þat so schamely haue ben þi tretoure vntrewe; it myzt be a prisoun, gloryouse lord, to þi godhed; þe stynke of my schame, þe sorwe of my soule, þe fylthe of my mouthe, ȝyf I lykke þere-onne it fylth þi name: so may I no manere þe swetnesse of the<sup>1</sup> taste, þat I haue lost<sup>1</sup> thorow synne to han lykyng of swyche comfort—for I blondre gladly in lustys of many dyuerse blamys. But þou gloryouse lord, þou quykenyst þe dede, & turnyd hast þou manyfold and brouzt hem to heuenly mede: þe blynde-born þou lyztet, in book os i rede: it betokenyth gostely werkys, it is no drede. Quikne me, lord Ihesu Crist, & gyf me grace þat I may fele som of þe sauowre of gostely swetnesse; lene me of þine (!)lyzt<sup>2</sup>, þat I may some-what syzt haue in soule my thyrste to kele. But wel I wot þis þat I haue rad, þat who-so ȝernyth and sekyth a-ryzte: þou he fele þe nouzt, he hath þat he wot nouzt, þi loue of godhede<sup>3</sup>;—it hath vs<sup>1</sup> dyzt þis speche; and swyche opere: þat ȝef a man no sauowre fynde, thenk hym-self owt castynge<sup>4</sup>, and rebukyng and reuylng & seyng hys weykenesse and zeldyng hym-self vnworthy deuocion to haue or ony swyche specialte of oure lord god, whan so euere he may no deuocion fynde: þenne he schal gete sonnest þe gyfte of hys grace. ¶ Þenne þere went after þe cros many Iues ynowe and reysyd it vp and lyft it vpon hy, with al þe myzt þat þei hadde, and squat it harde in to þe pyt of þe hyl þat made was þerefor: þi woundes borsten and ronnyng sore owt, þat alto-schakyd hangyd þi body, wo was þe bygon! ¶ Lord, woo<sup>1</sup> was þe þanne, whan þe sore woundys of þi feet and of þine hondys þat were byfore alle men most tendre, þat<sup>5</sup> bare al þe weyhte of þine blessyd body þat was so faire and large. Þat sore & þat sorewe þi modur byheld, þat so louely was and so meke and so mylde: he fel down often-sythe and syschyng among, þe sorewe stoke hyre in þe brest as it were deth; hyre hed heo heng down dolfully, hyre handys sche wrong, þe terys were ful ryue þat sche þere grette. Þe syschynges and þe sorewes þat sche þere made, was ekyng of þi woo, and made it manyfold. Þe place was so wlatome and gronyng stede, þe stynk of þe careynes in þi nose smot. So was þou pyned in þi fyue wyttes, to hele with oure trespass þat we þere-with han wrouzt. ¶ Agayn þat we trespass with oure syzt, þou<sup>6</sup> wolde of þe Iues be blynfeld. ¶ Agaynes þe synne of oure nose-smellynges, þe smellyng of þe careynes as þou hengyd on þe rode smot in þi nose, þat was to þe ful greuows. ¶ Agayn oure tastynge, þou tasted of þe galle: so poore was

<sup>1</sup> on erasure. <sup>2</sup> Ms. syzt.  
<sup>2nd</sup> text. <sup>3</sup> om. in <sup>2nd</sup> text.

<sup>4</sup> by a later hand corr. to: þe loue of þi g. <sup>5</sup> Ms. þat þou.

<sup>6</sup> r. castyn; cf.

þou mad of þi grete bledynge. ¶ Agayn leccherous heryng þat we þe *with* han greuyd, þou wolde *with* þine erys here myche wrong: whan men accused þe falsly of synne, callynge at þi coronynge in scorn and hatrede & sayde »heyl be þou kyng« and spytted in þi face; þe heryng of þe foule cry whan þei cried alle »do hym on þe rode, þe cros schal be hys dome«; and also whanne þei sayde »he couthe othere men saue: lat hym saue hym-self now, zyf he can«. [By] þe herynge of þeise & of oþere wordys wyckedly þou<sup>1</sup> wolde in þat swete wyt for vs be pyned. ¶ Agayn þe synne of felyng and of euele gatys, were þi handys and þi feet *with* harde nayles thyrlid, and fro þe hed to þe feet, *with* coronynge and scourgyng, *with* bofetyng and betyng, *with* spornyng and puttyng, *with* harde cordys knyttyng, and on þe cros streynynge, þou wolde, glorious lord, for me harde be pyned. / Þere honges þou so poore and so woo-bygon, þat of al þis worldys gode, þat was al þine owne, þou hadde not a pore cloth to kyure *with* þi lymes priuyc. Þou þat art of kynges kyng and lord of lordys—helle and heuene and al þis world is al þin owne—þou wolde in tyme of þi deth for me be so poore, þat erthe hadde þou not so myche þat þou myzte dye onne: but on þe harde rode hangynge in þe eyre, þere was þi deth-bed delfully dyzt: þe rode hadde a fote of erthe or ellys lytel more þat it stod vpon, and þat was to þi payne! ¶ By þe it was reufully sayd, gloriouse lord, þat foxes han here dennys gode, þat fo[wl]us<sup>2</sup> han here nestes, but þou hadde not a þi cloth no thyng þin hed to reste onne. Ihesu, why were it nouzt my deth þe dool and þe sorewe, whan I think in my thouzt whou reufully þou spake whan þou sayde: »Alle ze þat passyth be þe way, abydeth and byholdyth zyf euere ony peyne þat euere soffred any man, or ony wordely woo, be lyk þe sorwe þat I soffre for synful mannys sake.« Nay, lord, nay, þere was neuere non so hard<sup>3</sup>, for it was makeles; of alle peynys þat euere were, so hard was neuere fowndyn. And zyt seydyd þou, lord, so swetely and so mekely: ¶ *Vinea mea electa, ego te plantavi*: þat is: »My dere vyzerde«, seydest þou, þat is, my dere chosen, »haue I nouzt my-self þe plauntyd? why art þou so bytter?« ¶ *Popule meus, quid feci tibi*: þat is: »My swete, what haue I þe don? haue I þe wratthyd, þat þou dost me þis woo? haue I not zeuyn þe al my self, and al þat euere þou hast, and lyf *with*-owten ende zef þou it wyl take, my body to þi foode, and to deth on rode, and byzt þe al my-selue in heuene to þi mede? haue I *with* my gode dede hyrtyd þe so sore, or *with* my swete dawntyng greuyd þin herte?« ¶ Lord, þou besowte þi fadur in heuene for þe foule traytourys, þe tyrauntys, þe tormentours, þat he schulde forgyue hem þi deth, and al þat þei trespassyd; and seyde þe wrecchys wyst not what þei dyde. And also to þe thef þat hangyd be þi syde, þat euere sythen he cowde hadde vsyd thefte: þat he schulde be in blysse *with* þe þat ilke day. Þou sette<sup>4</sup> nouzt for-þi þat he schulde haue for hys synne long peyne, but at þe fyrst askynge þat he þe mercy crauede, and knew þe forgod, and hys owne trespass, als sone þou gaf hym þe grawnt of grace & of mercy, *with*-owten ony lenger delayng in blysse for to be. ¶ Lord, for þi mercy, þat welle art of mercy, say to me þat am þi thef þat þou to hym sayde—for I haue stole þi gode dedys, and vsyd mys þi grace, þe wyttis and þe vertues þat þou to me hast lent. Þou þat were so gracyous and so curteys and so mylde to

<sup>1</sup> Ms. þou þou.<sup>2</sup> Ms. foxus.<sup>3</sup> so hard overlined.<sup>4</sup> r. seide.

grawnte hym þat grace in þi most woo: now þou art in blysse þere nougt is þat þe greuyth, but owre mysdedys are þat þe lettyth, ne be þou nougt daungerows nor straunge for to *cræue*, but manyfold more gracyows be—for seldom seth [men] ony man þat<sup>1</sup> ne is more gracyous whan hym best lyktyh, þenne in hys most woo. — ¶ A, lord, þi modur was woo, and þou for hyre also woo, whan sche schulde þe forgo, and þou þi leue toke, bytawzte hyre to seynt Iohan, in stede of þe to seruyh hyre & to comferten os hyre sone; in tokenynge þou seyde: »Woman, loo here þi sone«, and to Iohan: »loo here þi modur.« Þou betook mayde mayde to kepe; þi wysdom wolde not þi modur leue by hyre one, but þat þere were on to hyre in stede of comfort assygnede. ¶ A, lady, woo was þe þanne whan þou with þine herys herde þat word! þat sorewe myzte han bien þi deth, of þat leue takynge and of þi sonys woo. Þe terys of þin eyen rownen ful faste, þi sychynge and þi soreweys to þin herte sat ful ny, þou fel doum swounyd with al þi lymes loose; þine arms fel þe by, þin hed doum hangede, þi rody<sup>2</sup> wex al wan, þi face ded pale: þe swerd of þi sonys woo thorow-strook þin herte. ¶ *Animam tuam pertransibit gladius*, þat is: »þe swerd schal glyde thorow þine herte.« ¶ A, lady, þat sorewe may no tunge telle þat þou þere soffryd at þat ilke chawngynge: whan þou in þi sonys stede, þi flesche and þi blood, schulde anoþer felow take: for almygty god a dedly man, decyple for þe mayster, Iohan for Ihesu Cryst; þat chawng to þe was so dolful os a throw of þi deth. Lady, why hadde I nougt þenne bien by þe and herd þat þou herde, and sen þat ilke syt, and of þi mykel sorewe hadde take my part, zyf I myzte in cas han slekyd þi woo?—for men seyn swyche a word: þat [it] is often solace to haue in peyne companye. — ¶ Lord, þou cryed aftyr þat so dolfully on þe rode and sayde þat þe thyrsted—os lytel wondur was. Þenne was to þe byrled eysyle and galle, of hem þat þou þine herte-blood wolde blede fore. ¶ A, lord, þou it took and tastyd þere-offe; for þou wolde for vs in iche a wyt be pynd. Þat thyrst was twofold: in body and in soule; þou thyrst with a gret zernynge aftyr þeire amendement þat dyden þe to þe deth, and also for þe soulys þat þanne were in helle, þat hadde in here<sup>3</sup> lyues kepyd þi lawys. Blessyd is þat ilke man, gloriows lord swete Ihesu, þat ony thyng in hys lyue may soffren for þi sake of bodyly peyne or any worldys schame, or any fleschely lustys gostely or bodyli for þe loue of þi name holly forsake, or may in any poynt folewe þe here wyth þe<sup>3</sup> schadowe of þi cros, þat is scharpe lyuynge. ¶ A, lord, þe reuthe, þe dedly dool, þat in manys herte owzte to synke whan þat men thynken on þat word þat þou on þe rode sayde, & made to þi fadyr so reufully þi mone: ¶ *Eloy, Eloy, Lamazabatani*: þat is: »My god, my dere god, why hastow al forsakyn me, þat no thyng þou me sparyst?« ¶ Glorious lord, þin manhede was for vs al forsakyn, so vyle deth and pyneful soffred neuere man. Þi godhede it wolde for synful mannys sake, with-owten ony sparynge þat þe was so be-gon; neuere martyrdom ne bodyly peyne lyk þin. Þi manhed was so tendur boþe bodyly and gostely: and þe peyne neuere-þe-lesse ouer alle peynes. Þe dignyte so excellent, þe faderys sone of heuene: by-twene two theuys þou hengyd on þe cros, and þat in myddes þe worlde, hit was no priue schame; os of alle theuys þe cheueteyn in myddys hem þou hengyd, al nakyd, þi skyn to-drawe and ilke a lyth from oþer,

<sup>1</sup> Ms. þat he.    <sup>2</sup> r. rode.    <sup>3</sup> written on erasure, and schadowe — lyuynge added on the margin.



þe kene crowne on þin hed þat þou was crownyd *with*. Þi woundys were so grysly and so wyde drawyn, þe blod þat þow bledde was deifful to se. Þe sorewe of þine modur was to þe more pyne þanne al þi bodyly woo; þat passyd alle þe toþer: þe losse of here soulys þat pyned þe soo. ¶ Lord, þi mykyl mercy may non herte thenkyn, ne þat endeles loue & louely reuthe þat þou on þe guode settyst þat foleweth þi wyll: whan þi sorwe was soo mykyl for<sup>1</sup> hem þat were þi foos. ¶ Lord, I wele in my thouzt þe rode foot take in my armys, flat os þou lay þere vpon þe grounde, *with*<sup>2</sup> þe stynk of þe dede mennys bonys þat lay þere so wlatom vndur þi nose; no thyng schal me þanne greue ne chawng myn herte, so þat *gret comforte it*<sup>3</sup> schal to me be *with* lykande thouzt. I wyl not vpward castyn an eye to se þat<sup>4</sup> gloryouse syzt, þi woundys to byholde: for I am, gloryouse lord, manyfold gylty and cause þere-offe, os vnworthy þat syzt to se. ¶ I wolde among þe dede, þat lyn styngynge fouly, lay me flat on þe grounde, & neþerere zyf I myzte, þe vertu and þe grace to kepe of þi blood; þennes wyl I not ryse ne non gate flytte, tyl I be *with* þi precyous blood bycome al reed, tyl I be markyd þere-*with* os on of þine owne, & my soule softyd in þat swete bath: so may it falle, gloryouse lord, þat myn herd harte may opene þere-*with*, þat is now hard os ston, bycomen al nesche and quyckenen in þi felyng. ¶ Lord, þi swete passyoun reysyd þe dede of here grauns and þei walkyd abowte, hyt openyd helle-gatys, þe erthe tremblyd þere-*with*, þe [sonne]<sup>4</sup> lost hys lyzt: and my sory herte, þat is of þe denelys kynde, hardere þan þe stonys þat clounyn at þi deth, it may not of þi passyoun a lytel poynt fele, ne I ryse not *with* þe dede in reuthe þere-offe, ne I cleue not as þe temple, ne os þe erthe tremble, ne opene þe closyng þat is so harde speryd. ¶ My<sup>1</sup> lord, is now þe malyce of my lyther herte / more þan is þe vertu of þi precyouse deth, þat wrougte swyche wondrys and many on mo, and þe mynde þere-offe styreth not myn herte? Whe, lord, a drope of þi blood to droppe on my soule in mynde of þi passyoun may hele al my sore, souple and softe in þi grace [it] þat is so harde, and so dyen(!) whan þi wyll is. / I wot wel, myn herte, gloryouse lord, is not worthy come to þe þat þou þere-Inne lyzte; it is nouzt of þe dygnite of þin holy sepulere þat þou were [inne] in manhed closyd: but to helle, lord, þou lyzted<sup>5</sup> to vysyten and to ryzte: and in þat ilke manere I aske þin comyng. I knowe wel, gloryouse lord, þat i was neuere worþi to be þi modur felowe, to stonde at þi passyoun *with* hyre and *with* Iohan: but, lord, in þat entente zyf I may not be þere for my grete vnworthynesse to sen þat selly syzt, I holde me worthy for my gret trespas to hange be þi syde os þe thef hangyd. So, lord, zyf I may not as worthy be þere, I aske os þe gylty þe part of þi deth: þat þou I be not worthy þat myn herte be lyzted, my nede and my wyckednesse askyth þat þou it ryzte<sup>6</sup>. ¶ Come þanne at þi wyll, heuenelyche leche, and lyzten me sone os þou my nede knowyst; a sparkle of þi passyoun, of loue and of reuthe, kynde in myn herte to quyncen it *with*: so þat al brennyng in loue ouer al thyng, al þe world I may forgete, and baþe me in þi blood. Þan schal I blesse þe tyme þat I fele me so styred [to þe]<sup>7</sup> of þi grace, þat al wordely wele and fleschely lykyng ageyn þe thouzt of þi deth lykyth me nouzt. ¶ Whe, lord, þou bytawte in to þi faderys handys at þe poynt of þi deth þi gloryouse gost, and sayde: ¶ *Pater, in manus tuas &c.*, þat

<sup>1</sup> Ms. for þi sorewe was so mykyl, crossed out here.    <sup>2</sup> overl.    <sup>3</sup> on erasure.    <sup>4</sup> Ms. erþe.  
<sup>5</sup> r. lyzte.    <sup>6</sup> r. to be ryzt.    <sup>7</sup> om.

is: »Fader, in þine handys I betake my soule.« And in trewe tokenynge of oure soule-hele, þat al was fulfilled in þi blysse of þi blood, þou saydest at þe laste: ¶ *Consummatum est*, ¶ þat is: »Al is endyd.« Þanne fel doun þine hed, and þe gost went owt. Þe erþe þanne tremblede, þe sonne lost hys lyzt<sup>1</sup>: þat al merk was þe wedur os it hadde ben nyzt; þe dede rysyn, in wytnesse of þe godhede to knowe; þe temple þanne clef, þe stonys alto-roof. With a scharpe spere þine herte þei stroke: þe blood and þe watur þere-offe went owt. ¶ Þus gloriose lord, it styreth in myne mynde: I se þi blood laue owt of handys and of feet, þi sydes thyrlid with þe spere, þi woundes dried and al to-ran, þi body al be-bled, þi chyn hangyd doun, & þi teth bare; þe whyte of þin eyen is cast vpward, þi skyn þat was so louely is become al pale, þe crowne in þin hed grysyth in my syzt, þe heer is clemyd with þe blod and blowith al a-bowte. Þe mynde of þat mater I wolde were my deth. ¶ Lord, I se þi modur stande be þi syde, sche sobbyth and sykyth and falleth doun; Iohan on þe toþer half is so ful of sorewe; þei wryngyn here hondys and make myche dool. Whan þei lokyd vpward, þe syzte of þe rode stykyth to here hertys as it were þe deth. Þei falle doun<sup>2</sup> wepynge and gronyng ful sore—and I am enchesoun of al þat iche woo! ¶ Lady, for þi mercy, sythen I deseruyd al þat ȝow byfel, and al is my ryzt: grawnte me of þi grace a syzt<sup>3</sup> of þi sorewe, a poynt of þi peyne to playe me with: þat I may in a poynt som-what fele, and a part of þi sorewe, þat I haue al mad. ¶ A, lord, þei cast loot on þi cloþes, os þe boke sayde longe before: an[d] lefte þe nakyd by-twene two theuys—so foule os þi deth was soffred neuere man. Þanne began þe folc to flocke toward þe towne fro þe mownt of Caluarye, on þe rode þere þou hengede. Þat syzt is so wonderful, þei wawe so thykke, eche man to hys owne hom, by eche a way. Þan was þou in þi godhede ful smertely at helle, to glade þe soulys þat kepten þi comynge. Þe blysse and þe gladynge, þe myrthe and þe lykynge, þat þei þanne hadde, with tonge no man may telle. Þou openyd helle-ȝatys, lord thoron þi myzt, and took owt of peyne manye þat were þere: Adam and Eue, and alle þat þe were leue, þat had in here lyues kept þi lawys. Lord, aftur þat Ioseph ab<sup>4</sup> Aramathye tok leue at Pylate to take þe doun, os it were tyme of euynsonge, with help of Nychodemus, of þi modur and of Iohan, þat stood þere sorewfully. Þei toke of þe rode þi blessyd body, þei ryzttyd owt þine armys þat were bycome starke, and strekyd hem doun after þi sydes. Þei bare þe to þe place þat þou were beryed Inne; þei weschen of þe cold blod and made þe clene, layde þe in þe monument þat was newe, þat Ioseph hadde ordeynyd for hym-selue; þei onoynte þe with oynement þat smellyd swete. Þe sorwe þat þi modur hadde, is sorwe to here. ¶ Lady, þe terys þat þou þere grette, þi brest and þi chekys mad al watur<sup>5</sup>! þou fel doun to hys feet, and kyssed hem ful swete, and euere os þou kyssyd sore þou grete. ¶ Þenne was þere warde set of armede knyghtes, to kepe þe monument tyl þe thrydde day. &c. Amen. Ihesu.

¶ Explicit quedam Meditacio Ricardi Heremite de Hampole de passione domini: Qui obiit anno domini M.CCC<sup>o</sup> xl<sup>o</sup> viii<sup>o</sup>. &c.

<sup>1</sup> Ms. syzt.    <sup>2</sup> Ms. done?    <sup>3</sup> = sigh.    <sup>4</sup> Ms. ob.    <sup>5</sup> r. wete.

## 2. Ms. Cambr. Addit. 3042 (Ms. Brent Eley Library, Nr. 6).

Here bigynneþ deuoute meditaciouns of þe passioun of Crist whiche weren compilid of Richard Rolle thermyte of Hampol, þat diede in þe zeere of oure lord M.CCC. & xlix zeer.

Lord þat madist me of nouzt, I biseche þee to zeue me grace to serue þe wiþ al myn herte, wiþ al my myzt, wiþ al my strenkþe, wiþ al my kunnyng, wiþ al myn entencioun, wiþ al myn vndirstondinge, wiþ alle þe myztis of my soule, wiþ al my pouzt, wiþ al my speche, wiþ alle my wittis, wiþ alle my werkis, wiþ al myn ocupacioun, wiþ al my bisynes, & wiþ al my reste.

Lord þat madist me lich to þee, I biseche þee to zeue me grace to loue þee wiþ al my soule, wiþ al my loue, wiþ al my wil, wiþ al my lust, wiþ al my likinge, wiþ al my mynde, wiþ al my wische, wiþ al my deuocioun, wiþ al my longinge, wiþ amendinge of my liif wiþ al my disyringe, wiþ lastinge in goodnes, wiþ contricioun & confessioun to þee & penaunce for my synnes.

Lord þat madist me & alle my lymes, I biseche þee, zeue me grace to serue þee wiþ alle my lymes, & alle to be ocupied in þi seruice, & euere bowinge to þi biddingis, euere redi to meue or to reste at þi wille, euere lame to dedis of synne, & euere freisch & redi to þi biddingis.

Lord þat madist me & hast zouen me manye ziftis, gostly, bodili and wordli, I biseche þee, graunte me grace to vsen hem alle in þi seruice & to þat eende to whiche þou zaue hem to me, þat I euere worschipe þee in þi ziftis; & graunte me grace euere to meken me in þi ziftis, to holde me apaied wiþ þi ziftis, & neuere to be presumptuous ne proud of þi ziftis, but euere to knowleche me for sich as I am, a sinful wrecche.

Lord þat aliztist fro heuene to erþe for loue of mankynde, from so hiz to so low, / from so hiz lordschip to so low pouert, / from so hiz noblei to so lowe myscheef, / from so hiz wele to so lowz wo, / from so hiz blis to so lowz payne, / from so hiz myrþe to so lowz sorewe, / from so likinge a liif to so peyneful a deef: / Now, lord, for al þat loue þat þou schewidist to mankinde in þin incarnacion & in þi passioun, I biseche þee of merci and help. /

Swete Ihesu, I þanke þee, lord, wiþ al myn herte, for þou profredist þee to þat place where þou wistist þi deef ordeyned, & I þanke þe, lord, for þere þou schewedist weel þat þou were willi to die for vs; & so I bileue, lord, þat þou chees þe day & þe tyme whanne þou woldist die, & euery poynt of þi passioun was doon at þin ordinaunce; & I bileue, lord, þat þou leftist þi soule whanne þou woldist, & whanne þou woldist þou took it agen. Now here, swete Ihesu, I biseche þee, graunte me grace to profre me to þee wiþ hool wil, in sorewe of herte for my synnes, & crynge merci in wil to amende me, in schrift to þee & penaunce for my synnes, in contynuaunce of good lyuyng, in hool loue to þee þat madist me: & graunte me to turne to þee bi often schrifte, in ech tribulacioun, in ech temptacioun of man, fleisch, world, or enemy: & graunte me grace þat ech pouzt of me, word, or werk, schewe þat I am turned to þee:

& zeue me grace fayn to turne to þe dedis wiþ ful wil þat þou hast ordeyned for me. / Swete lord, I biseche þee, þou heere my *præier*. Pater noster Et ne nos / set libera nos a malo. Adoramus te Christe & benedicimus tibi, Quia per sanctam crucem tuam re[de]misti mundum. / Oremus:

Domine Ihesu Christe fili<sup>1</sup> dei uiui, pone passionem, crucem & mortem tuam inter iudicium tuum et animas nostras nunc & in hora mortis nostre: & largire<sup>2</sup> digneris uiuis misericordiam et gratiam, defunctis ueniam & requiem, ecclesieque regnis<sup>3</sup> pacem et misericordiam, & nobis peccatoribus uitam, leticiam, et gloriam sempiternam: Qui uiuis et regnas deus, Per omnia secula seculorum. Amen.

Swete Ihesu, I þanke þee wiþ al myn herte & kunnyng of þat swete *præier* & of þat holy orisoun þat þou madist bifore þi passioun so holi upon þe mount of olyuete, / & lord, I þanke þee, for þere þou taugtist us to *præie*, whanne þou seidist: / *fadir*, not myn, but þi wille be fulfild— / for þi will, lord Ihesu, & þi fadris wil, ben al oo will. / Þanne þou *præiedist* not for þee, but for us / to teche us, þat han often contrarious willis to þe fadir of heuene, for to leue oure wil, & to *præie* þat þe fadris wil in us be fulfild. / Now here, swete Ihesu, I 'biseche þe þat I be euere redi at þi wille, & not at myn, but whanne my wille acordip to þin þat is my ioie; and<sup>4</sup> graunte me grace euere to seche what is þi wille, & so to turne to þee. Pater noster. Et ne nos. Adoramus te. Domine.

Swete lord Ihesu, I þanke þee as I can of al þe drede & anguisch þat þou suffridist for us whanne an aungil of heuene come to counforte þee, & whanne þou swettist blood for anguisch. / Here, swete Ihesu, I biseche þee for þi swete merci, þat þou be myn help & counfort in al my temptacioun, anguisch, or tribulacioun; þat I mowe turne þoruþ þi swete counfort out of al myscheef of soule & of bodi / in to helpe of vertu & of meeknes. Pater noster.

Swete Ihesu, I þanke þe for þe disese þat þou haddist whanne Iudas bitraide þee: & þou toldist it him biforen & warnedist him faire, & þerfore þat was oon of þe grettist synnes þat euere was. / Now, lord Ihesu, I biseche þee, scheelde me fro grete synnes, as ouerhope, wanhope, & alle maner synnes azens kynde, & zeue me grace to þenke ech synne greet þat is ony maner wise myzte greue þe, Ihesu. Pater noster.

Swete Ihesu, I þanke þe for al þe disesis þat þou suffridist whanne þou were taken of þe iewis: / for summe pulliden þee, summe schouen þee, drowen þee, dispiden þee, scorneden þee, toggiden & teere þee: & swete Ihesu, I þanke þee for al þat mekenes þat þou schewedist þere, whanne þou letist hem doon as þei wolden. / Now, swete Ihesu, I biseche þee to take me to þe & make me al þin: & if I fle to ony synne of þe world, of þe fleisch or of þe feend, swete Ihesu fecche me soone hoom agen, as a lord doop his bondemañ, & dryue me wiþ tribulacioun soone to penaunce. / Swete Ihesu, in þee is al souereyn medicyn, & I, lord, am al siik in synnes: Þerfore, swete Ihesu, take me to þee & sette me vndir þi cure, & come neer to me wiþ grace, as þe

<sup>1</sup> Ms. filii.    <sup>2</sup> r. largiri.    <sup>3</sup> = ecclesie regnisque.    <sup>4</sup> overlined.

Samaritan dide, & hilde in to my woundis oile of merci and wyn of counfort, and brynge me in to þe stable of charite, & euere holde me vndir þi cure. / Zit, lord swete Ihesu, þis liif is ful of temptaciouns and enemyes, & þere is no socour but in þee, swete Ihesu: þanne, swete Ihesu, take me to þee wiþ-ynne þi gouernaunce and schildinge, & lat neuere þin hondwerk be for-loren. / ¶ Zit, swete Ihesu, þou art al good, & to þee longiþ al loue: / Þanne take to þee myn herte hoolli, þat al my loue be on þee þat al bouztist; so þat myn herte neuere turne fro þe for no temptacioun, but euere cleue fast upon þee, for to loue þee swete Ihesu, moost needful, moost meedful, & moost spedeful. Pater noster. Et ne nos.

Swete Ihesu, I zelde to þee þankingis & gracis for þat tresoun & schames þat þou haddist whanne þei bonden þee to a þeeff. ¶ Now, swete Ihesu, I biseche þee, bynde me to þe, so þat neuer temptacioun ne tribulacioun parte us a-sundir; / binde me to þee, swete Ihesu, in bileeue, hope, & charite. / In bileeue fastne me to þee, swete Ihesu, þat neuere noon errour ne eresie turne me fro my bileeue; & graunte me swete Ihesu, þat my bileeue be in mesure, not to large: bileeuyng þat schulde not be bileeued; / ne to streite: leuyng þat schulde be bileeued; / & swete Ihesu, make me bileeue in alle þe sacramentis of holi chirche & in alle þe ordinauncis, & in trist to god of al my sauacioun. ¶ Swete Ihesu, binde me to þee in hope: so þat al myn hope & trist be oonli in þee; / late neuere myn hope be to streite: lest I falle in wanhope; / ne to large: lest I rise in to ouerhope; / and graunte me grace, swete Ihesu, to continue in good werkis in þi seruice wiþ discrecioun, þat I mai skilfulli hope & triste in þee. / ¶ Swete Ihesu, binde me to þe in charite: þat al my loue be hole to þee, in wil, word, & werk, & lete me no þing loue but þe, or for þee; & lete me loue after þin heeste frend & foo; & graunte me grace þat noon vnskillful wrappe, ne hate, ne enuie, breke þe bond of my charite; & graunte me, lord, to loue þee euere lengir þe betere, þe more kunnyngli, þe more bisili, þe more stidfastli, & graunte me to loue þat þou louest, & hate þat þou hatist. Pater noster.

Swete Ihesu, I zeelde to þe þankingis & gracis for alle þe steppis & pacis þat þou zedist toward þin owne peyne & þin owne deef. I biseche þee, swete Ihesu, þat þou rule alle my goinges, and alle þe affecciouns of myn herte. Pater noster.

Swete Ihesu, I þanke þee for alle þe schames, anguischis, & felonyes, þat þou suffridist biforenn Annas & Caifas, Pilat & Eroud, / & nameli I þanke þee, swete Ihesu, for þat merciful lokinge, þat þou turnyng azen biheld upon seint Petir þi disciple þat forsook þee / & zit in myche anguische þou schewedist þi loue openli to him, so þat neiþer schame ne peine my[zt]<sup>1</sup> drawe þin herte fro him. / Now, swete Ihesu, turne þin ize of merci toward us synful, so þat þou bi merci and grace we moun repente of oure trespas & mys-dedis with seint Petir. Pater noster.

Swete Ihesu, I þanke þe for þat meke & stille stowdinge aforenn Pilat &<sup>2</sup> alle þe false accusaciouns of þe iewis. / Now here, swete Ihesu, I biseche þee,

<sup>1</sup> Ms. myn.    <sup>2</sup> r. in.

graunte me grace feipfully to haue mynde in ech temptacioun þat I stonde bfore þee my domisman; & graunte me grace to suffre pacientli accusaciouns, snybbingis & yuel wordis of foos for þi loue; / & graunte me to knouleche ech man for betere þan me, & to meke me euere & holde me lowe; / & swete Ihesu, whanne I schal be demed, haue merci on me / & lete þi meeknes & þat doom þat þou vnskilfulli suffridist, excuse me fro þat doom þat I skilfulli schulde haue. Pater noster. Et ne nos.

Swete Ihesu, I zelde þee þankingis for al þat schame & anguisch þat þou suffridist whanne þei spitten in þi face, / in þat swete myrrour & bodili blis of heuene, upon which aungels & seintis haue deinte to loke. / Now, swete Ihesu, zeue me grace to haue most deinte inwardli to loke & þenke upon þat blissid face; / and, swete Ihesu, restore þe liknes of þi face in my soule þat foule synnes han fadid; / &, leue lord, lete me neuere haue likinge in þe face of synne in temptacioun, & graunte me grace neuere to assente to lust of synne; & zeue me grace to worschipe þee in ech creature; & lete me neuere haue pride of chere of my face, ne lust to synne for semblaunt of ony opirs face; and, swete Ihesu, graunte me to se þi blisful face in heuene, amen. Pater noster. Et ne nos.

Swete Ihesu, I zelde þee þankingis as I can of alle yuel wordis, sclaunderis, scornis, mowis, & schames, þat þe iewis seiden to þee in al þe time of þi precious passioun; & of alle þe housis and prisouns þat þei heelden þee yne / whanne þou were drawen & haried [now] to Annas and Caifas, now to Eroud & Pilat, & closid wiþ-yne in her placis. / Now, swete Ihesu, here I biseche þee, graunte me suffringe & strenkþe to stonde stidfastli & pacientli to suffre wordis of dispite & rebukinge for þi loue, & neuere to grucche for tribulacioun ne angir ne siknes of þi sonde; & graunte me, swete Ihesu, stifli to stonde in alle þe assailingis & temptaciouns of my foos, goostli and bodili. Pater noster. Aue maria.

Swete Ihesu, I þanke þe for alle þe steppis & pacis þat þou zedist hidirward & pidirward in tyme of þi passioun. & I biseche þee, graunte me grace in alle my weies & gatis þat þei be ordeyned to þi worschipe & to saluacioun of my soule; / & graunte me grace wilfulli to go to þi seruice, & spare for no payne ne penaunce; & make me loth to meue, swete Ihesu, to ony lust azens þi wille. Pater noster. Et ne nos.

Swete Ihesu, I zeelde þee þankingis for þat dispiteous blindfelling þat þe iewis diden to þee. & here I prie þee, swete lord Ihesu, scheelde me fro blindfelling of synne, in custum, in long vnschrift, in ouerhope in wanhope, in latinge to myche bi my-silf; & schelde me from perpetuel blindfelling of dampnacioun, & excludinge fro þe blisful sight of þi glorious face; & graunte me cleerli to se in to þe face of my conscience; / & zeue me grace, swete Ihesu, to kepe myne igen from alle yuele sightis þat eggen to synne; & graunte me to se þi blissid presence endelesli. Pater noster.

Swete Ihesu, I þanke þe euermore for þat schame & schenschip þat þou suffridist in þi buffetinge; / for manye a soor strook þou suffridist þanne, /

for ech of hem stroof to smyte bfore oþere. / Now, swete Ihesu, graunte me here wilfulli to suffre disese & tribulacioun for þi sake, & neuere to grucche for siiknessis ne for wrongis of man, but euere to þanke god of al his sonde; / & graunte me, lord Ihesu, to be p[yn]de<sup>1</sup> for my synnes or I die, & continual herte lord, þat to preie; / & whanne it comeþ, lord, geue me pacience, & herte hoolli to þanke þee of þi sonde. Pater noster.

Swete Ihesu, I zeelde þee gracis & þankingis for al þat sore & long & egre peyne þat þou suffridist for us, & for al þat precious blood þat þou bleddest, whanne þou were bounden fast to a piler and scourgid ful sore;—for þat was a bittir peyne: / for þe scourgers weren chosen men and stalworpe, & willi to sle þee, & it was longe or þei weren weri; / & þe scourgis weren mad ful stronge & smerte: so þat al þi bodi was but woundis, & manye woundis in oo wounde / for þe knottis smiten so ofte in oo place, & at ech strok smoot deppir. & þat was, swete Ihesu, a large & a plenteuous schewinge of þi loue! / Þanne was þi bodi lijk to heuene: for as heuene is ful of sterris, so is þi bodi ful of woundis. / But, lord, þi woundis ben betere þan sterris: for sterris schinen not but bi nyztis, & þi woundis ben ful of vertu nyzt & day; / alle þe sterris bi nyzte ne lizten but a litil, & o cloude may hide hem alle: / but oon of þi woundis, swete Ihesu, was & is Inouz to do away cloudis of synne, & to clere þe conscience of alle sinful men. / here, swete Ihesu, I biseche þee þat þise woundis be my medicacioun for ech disese of soule. / Also, swete Ihesu, þe sterris ben cause in erþe of ech þing þat is grene, or growiþ, or beriþ fruyt: / now, swete Ihesu, make me grene in my bileue, growinge in grace, & beringe fruyt of gode werkis. / Also sterris ben cause of mynes of metals & of precious stonys: / now, swete lord Ihesu, make me touz as metal agens temptaciouns, & precious as perre in to þe hiz degre of charite. Pater noster. Et ne nos inducas.

And zit, lord swete Ihesu, þi bodi is lijk a nett: / for as a nett is ful of holis, so is þi bodi ful of woundis. / Here, swete lord Ihesu, I biseche þee, catche me in þe nett of þi scourginge, þat al myn herte & loue be to þee; & drawe me euere to þee & wiþ þee as a net drawiþ fisch, til I come to þe bank of deep: þat neuere temptacioun, tribulacioun ne prosperite pulle me fro þee; / and as a net drawiþ fisch to londe, so, swete Ihesu, brynge me to þi blis. / Catche me, lord, in þe net of holi chirche; & kepe me, lord, þat I neuere breke out of þe bondis of charite. / Cacche me, lord swete Ihesu, in þi net, þat neuere synne haue me out of þe cloce of vertues. Pater noster. Et ne.

Zit, swete Ihesu, þi body is lijk a dufhous: / for as a dufhous is ful of dowue holis, so is þi bodi ful of woundis: / & as a dowue pursued of an hauke, if sche mai a-reche to an hole of hir hous, sche is sikir I-now; so, swete Ihesu, in temptacioun þi woundis ben best refute. ¶ Now, swete Ihesu, I biseche þee in ech temptacioun graunte me grace of sum hole of þi woundis, & likinge to abide in mynde of þi passioun. / Also, swete Ihesu, þi bodi is lijk an hony-comb: for þat is ech weies ful of cellis, & ech celle ful of hony, so

<sup>1</sup> to be on the margin, poriede(?) on erasure.

þat it may not be touchid wiþouten zeldinge of swetnes: / so, swete Ihesu, þi bodi is ful of cellis of deuocioun, þat it may not be touchid of a clene soule wiþoute swetnes & likinge. / Now, swete Ihesu, graunte me grace to touche þee wiþ crynge merci for my synnes, wiþ desiris to gostly contemplacioun, wiþ amendinge of my lijf & contynuaunce in goodnes, in studie to fulfille þin heestis, & delicat abidinge in mynde of thi passiou. Pater noster. Et ne.

More zit, swete Ihesu, þi bodi is lijk a book writen wiþ reed enke: so is þi bodi al writen wiþ rede woundis. / Now, swete Ihesu, graunte me grace often to rede upon þis book, & sumwhat to vndirstonde þe swetnes of þat writinge, & to haue likinge in stodious abidinge of þat redinge; & zeue me grace sumwhat to cōseyue of þat perles loue of Ihesu Crist, & to lerne bi þat ensauple to loue god azenward as I schulde; / and, swete Ihesu, graunte me þat studie in ech tide of þe day, & graunte me grace þat I may haue upon þis book matyns, pryme, houris, euesong & complin, my meditacioun, my speche, & my daliaunce. Pater noster. Et ne nos.

Swete Ihesu, zit þi bodi is lijk to a mede ful of swete flouris & holsum herbis: / so is þi bodi ful of woundis, swete saueringe to a deuout soule, & holsum as eerbis to ech sinful man. / Now, swete Ihesu, I biseche þee, graunte me swete sauour of merci, & þe holsum reseite of grace. Pater noster.

Swete Ihesu, I zeelde þee þankingis of alle þe peynes & schames þat þou suffridist þoru þi swete wille for us whanne þou were clopid in purpur for to schame þee, & [þei]<sup>1</sup> crowned þin heed wiþ þornes for to preue þi swete suffraunce & patience, / and þanne þei fellen on knees & scorneden þee & calliden þee lord & maistir, & spitten in þi face & buffetiden þee, & as myche schame as þei coude seiden to þee. / Here, swete Ihesu, I biseche þee for alle þe shameful turnes þat we haue wrouzt, forzeue us al þat schame & payne þat we haue discerued bi oure synne; & graunte us grace to worschipe þee in as many wise & as hertili, as þe iewis schameden þee in þi passiou; / and, swete Ihesu, graunte us grace of sich clopinge & aray as moost plesip þee, & neuere to desire disgisyng ne pride of atire; / and, swete Ihesu, graunte me grace to bere myn heed lowe, & neuere to schewe pride in semblaunt ne chere; / & swete Ihesu, graunte me grace to kepe my fyue wittis to þe worschip of þee, & graunte me grace neuere to desire state ne degre forþer þan þou hast ordeyned for me. Pater noster. Et ne nos.

Swete Ihesu, I þanke þee wiþ al myn herte for al þat blood þat þou so plenteuousli bleddist in þi crownynge bifore al þat folk, whanne þi swete face was al blood, / and on ech side þou were forcried & dispisid & hastid to þat strong and foule deep, & deemed so wrongfulli þerto, / blessid & þankid be þou, swete Ihesu & worþi to be loued of alle creaturis. Here, swete Ihesu, I biseche þee, waische my soule wiþ þat blood, & anoynte & depeynte my soule & my mynde wiþ þat precious blood; & graunte me grace for þi mychel merci to iuge my-silf wiseli & deme, to saluacioun of my soule. Pater noster.

<sup>1</sup> om.



Swete Ihesu, I zeelde þee þankingis for alle þe peynes and schameful turnes þat þou suffridist whanne þou bere þin owne cros & ingement upon þin nakid bak: / for þei drowen þee & pulliden þee so felli þat greet ruþe was to se, / & þerto, swete Ihesu, þei putten þee, smyten þee so schamefulli, as it were a þeeþ þat bare his owne galowis. / A, dere lord swete Ihesu, þat þou were wo-bigoon whanne at þe biddinge of Eroud þi kirtil was taken from þee, þat cleuede so faste to þi bodi wiþ blood of þi scourginge whanne þou were racid and rent & beten so sore and so longe til al þin vtter blood was bled and þi skin vnneþe hangide to-gidere. / Þanne whanne þei drowen of þe cloop þat cleuede to þi skyn wiþ drie blood, and þou so tendre, and in zong and freisch age: þ[ei]<sup>1</sup> took no reward how sore it greuede þee þat dispiteuous strepinge, whanne manie a pece of þi tendre skyn folowide. / Þanne was ruþe to se þi bodi al stremed of blood. / ¶ A, lord swete Ihesu, me þinkiþ I se þi reed blood renne down bi þi chekis, stremynge aftir ech strook of<sup>2</sup> þi crownynge, bifore and bihinde and on ech side. / Þe skyn of þin heed þornes al to-renden, ech þorn sittip to þe brain-þanne. / Alas, swete Ihesu, how may a cristen soule se his lord suffre so myche peyne, þat neuere trespasside? / þi grintinge & gronyng, þi sorewinge & sizynge, þe ruþe of þi chere persip myn herte. / Þe crowne of al blis, þat crownep al blissid, þe king of alle kingis, þe lord of alle lordis, þe emperour of helle, is now hound crowned wiþ þornes, / þe worschip of heuene is dispisid & defoulid; / he þat schope sunne and alle creaturis, & al þing is of his gift, he haþ nott where he mai hide his heed, / and he is so pore þat he goop al nakid in þe sizt of al folk. / Here, swete Ihesu, I biseche þee, zeue me grace to bere wiþ þee þe cros of penaunce for þi loue & my synnes, & lete me bere it to my deef-tyme as þou didist, & lete me neuere be grucchinge for þat I suffre for þi loue; and zeue me grace to do penaunce in þis lijf for my synnes, & graunte me my purgatorie here; & zeue me grace to suffre esili wordis of dispite for þi loue. Pater noster. Et ne nos.

Swete Ihesu, I zeelde þee þankingis for al þat angir and sorewe þat þou suffridist whanne þou bere þi cros toward þi deef. / & me þenkiþ, lord, I se how þei leden þee forþ nakid as a worm, turmentours aboute þee & armed knyztis, þe prece of þe peple wondir miche, þei harien þee schamefulli, þei spurnen þee wiþ her feet as þou weere a dogge. / A, þis is a ruful sizt! þin heed is ful of þornis, þin heer is ful of blood, þi face is al wan, þi lokinge is morninge, þi cheekis and heed al bolned wiþ buffetis, þi visage al be-soilid wiþ spotil: / þe iewis han so biseie þee þat þou art likir a mesel þan a clene man. / Þe cros heuy & huge, & so hard trust upon þi bak, þat þou art cruyschid to hepe & schrinkist þer-vndir. ¶ A, swete Ihesu, þou gronedist ful harde whanne it sat so sore to þi nakid bodi, þat is so sijke, so ful fraugt of peynes, so feble so weri, what for longe and greet fastinge bifore, what wiþ wakinge al nyzt bifore wiþouten reste, what wiþ betinge & buffetinge and schameful wordis & dedis bifore. / Þe fleisch þere þe cros sittith is skinles & ouer-runne wiþ blood-rowis. / Þe peyne of þat birþen greueþ þee so sore, þat ech foot þat þou goost

<sup>1</sup> Ms. þou.    <sup>2</sup> r. in?

stingip to þin herte. ¶ Pus þou goost, swete Iheru, [out of]<sup>1</sup> Ierusalem toward þi deef, / al þe peple cometh & folewip and goulip upon þee & wondrip; wip sich a processoun was neuere þeef led to his deef! / Here, swete Iheru, I prie þee, graunte me grace to folewe þe in mynde of þi passioun, & in suffringe sumwhat for þi loue, and in hauinge compassioun of þee. Pater noster. /

Swete Iheru, what sorewe fel to þin herte whanne þou castist þin ize toward þi modir so dere! / þou siz hir folewe among þe greet prees as a womman out of hir-silf. Now sche wronge hir hondis, wepinge & sizynge, / now sche castip hir armes abroad, the watir of hir izen droppide at hir feet, / sche fel in deed swoun ofte-sipis for peynes and sorowis. / Hir sorewe, swete Iheru, and hir dool a-greggide greetli & manyefold alle þine opere peynes; / and whanne sche knewe þat hir sorewe greuede þee so soore, þanne was sche weel worse: / and so sorewe of eiper of zou for opere wexip manye-foold; / þe hiz loue of zoure hertis eipir to opere, þat was perles brenninge, kindeli made zoure sorewe eiper for opere vnlike to ony opir sorewe or wo on erþe, / for as zoure loue was makeles, so was zoure sorewe peerles, / it stikip at zoure hertis as itt were deef. ¶ A, ladi, mercy, how were þou so bold among so manye kene foos to folewe him so nyz? / how was it þat þe arownes of wommans kinde, or schamyng of maidenheed, ne hadde wipdrawe þee? and it was not semeli to þee to folewe sich a route! / Bæt þou haddist no reward to mannys drede, ne to nougt ellis þat schulde lette þee, / for þou were out of þi-silf for sorewe of þin owne sone. / Þi sizhis weren so fer fet, þi brest so ful of dole and sorewe, þi cheer so dreri for deedli wo, þat it bire[fte]<sup>2</sup> þe reckinge of bodili wo or drede and of wordli schame & of alle maner lettingis. / Now, ladi, þat payne & passioun schulde haue be myn: for I hadde deserued it & [was] cause þerof. / Þerfore, swete ladi, as þo peynes & woundis were myn owne wip rízt, gete me of þi merci oon of hem alle, þat it may abide as a pricke at myn herte; / gete me, swete lady, a drope of þat ruþe þat þou haddist, to folewe him wip as þou didist. / Al þat wo is myn bi rízt: sette me on<sup>3</sup> myn owne, / be þou not so daungerous to wipholde al. Þouz al þi wo be þee leef, þou art ful large: þan parte wip þe pore þat litil haþ, and zeue me of þi sizyngis þat sizhist so sore, & lete me size wip þee, sipen I bigan al þat wo. / I axe, dereworþe ladi, nouþir castels ne townes ne noon opir worldis wele, ne sunne ne moone ne noone of þe bodies of heuene, ne no þing: but woundis of ruþe, of payne and of compassioun of swete Iheru my lordis passioun is al my desire. / I haue appetite to payne, & I biseche my lord a drope of his rede blood to make my soule blodi, / or ellis a drope of his watir to waische wip my soule. / A, modir of wrecchis & of alle woful, visite my sike soule & sette in myn herte þi sone wip hise woundis; / sende a sparcle of compassioun in to myn herte þat is hard as stoon, / a drope of þat passioun to souplen it wip. Pater noster.

Swete Iheru, I þanke þe wip al myn herte for al þat payne þat þou suffridist whanne þe cros was cast down on þe grounde, & þe[i] leiden þee flat peron, & wip cordis drowen þin hondis & feet to þe holis, & nailiden fast þat

<sup>1</sup> Ms. in to.    <sup>2</sup> Ms. birekinge inst. of birefte.    <sup>3</sup> Ll. gete me of.

oon hond, & streyned þat oþir to þat oþer hole, / and þanne, swete Ihesu, þei drowen al þi bodi doune til þi feet ranȝten to the holis; / and þe nailis, lord, weren blunte, for þei schulden tere þi skyn / & bruse þi fleisch. / Now, swete Ihesu, me þinkþ I se þi bodi on þe rode, al bled, and streyned þat þe ioynntis twiennen; þi woundis now openen, þe skyn al to-drawn recchiþ so brode þat merueille is it halt; þin heed crowned wiþ þornis, þi bodi al ful of woundis, nailis in þin hondis & feet so tendre, & in þi synewis, þere as is moost painful felling; / þere is no leninge to þin heed, þi bodi is streyned as a parchemynskyn upon þe harowe; / þi face is al bolned þat first was so fair; / þi iointis vndoon; / þou hongist and stondist on nailis; / stremes of blood rennen doun bi þe rode; / þe sizt of þi modir encresib þi peyne. / A, lord swete Ihesu, þat woldist vnmyȝti bicome to make me myȝti & mende my synne, / I speke, lord, of þi passioun and of hiȝ deuocioun & I fynde no swetnes, but speke as a iay & noot what I meene; / I studie in þi passioun & I fynde noo taast: / my synnes ben so manye and so wickid þat þei han schit out deuocioun & han stoppid al þe sauour of swetnes fro my soule, / & þefore I speke & blundere forþ as a blinde creature, & speke wiþouten wisdom or kunnyng of so deuoute mater. / Pater noster.

Bvȝ þou, swete Ihesu, þat quikenest þe dede, & turnest to good lijf fro deep of synne: so quike me, lord swete Ihesu, & zeue me grace to fele sum of þat swete sauour & goostli deuocioun; / sende me, lord, þe lizt of grace, to haue sum ynsizt in soule. ¶ But, lord, I woot weel þat who so desirib þee ariȝt: þouȝ he fele nouȝt, he haþ þat he woot nouȝt, þe loue of þi godhede; / & if a man may no feruour fynde: þenke him-silf feble & outcast, and holde him-silf vnworþi to haue deuocioun or ony sich specialte of oure lord god: / & so he schal gete sunnest þe ȝift of his grace. Pater noster.

Swete Ihesu, þanne þe iewis heuen up þe cros and maden it to falle sore in to þe hole þat was maad þefore, & brast þi woundis & al to-schoke þi bodi þat hangide so sore. / Lord swete Ihesu, wo was þee þanne, whanne þi sore woundis of hondis & feet bare al þe peis of þi bodi! / Swete Ihesu, þanne þi modir was wo Inow þat siz þis, / sche sizede & wrong hir hondis, sche weep teris Inowe: / & al þat, lord, was eking of þi wo. ¶ And þat place was so wlatson wiþ stinche of diuers careines, þat it loþide ony man to neize nyȝ. / & þus weren alle þi fyue wittis ocupied wiþ peynes: to bote þe trespase of oure fyue wittis. ¶ In sizt þou were blindfeld, for þou siz þi modir so wo, and for þou siz hem þi foes þat weren moost holden to be þi frendis, as þe iewis. ¶ In þi smellinge, wiþ stink of careynes þat were so manye: for þou were doon to þe deep in þe foulis place of Ierusalem, þere alle þe careynes of þe town weren cast out; / and þat smyl, swete Ihesu, was ful greuous in þi nose. ¶ In þi taast, lord, greuede þee þe galle aftir þrist—for, swete Ihesu, plente of peyne is cause of þrist & of drieness—and [gal]<sup>1</sup> is bittir in taast: / & þe iewis zeuen þee þerto eisil, to echin þi bittir taast. ¶ In heeringe, swete Ihesu, þou were greued wiþ false accusingis, & scornes, whanne þei seiden »heil king« & spitten in þi face; wiþ heeringe of foul cri, whanne þei crieden to hange þee swete Ihesu on

<sup>1</sup> Ms. þat.

þe rode, / and whanne þei crieden »he coude opere men saue: now lete him saue him-silf if he can.« ¶ In felling, swete Ihesu, þou were peined in þi bindinge and harynge, buffetinge, blindfelling, scourginge, crowninge, in beringe of þe cros, in drawinge of cordis on þe cros, in nailinge of þi feet & hondis on þe cros. / Þere heng þou so pore, swete Ihesu, & so wobigoon, so þat of al good on erþe þou ne haddist but a litil cloop to hilen wiþ þi lendis: / and zit þou art king of kingis & lord of lordis, & heuene & erþe & helle is þin. / & zit, lord, þou woldist be so pore þat tyme, þat þou ne haddist noon erþe to die upon, but on the cros in þe eir. / & þerfore, swete Ihesu, of þee was seid: / »Foxis haue denys and briddis han nestis: but þou at þi deef-tyme ne hast not to reste þin heed upon.« ¶ A, swete Ihesu, þat was a ruful word whanne þou seidist: / »Alle ze þat passen bi þe weie, abidiþ and biholdiþ if þer is ony sorewe lijk to my sorewe, þat I suffre for man.« / & zit, swete Ihesu, þou priedit to þi fadir to forzeue hem þe gilt of þi deef—so miche is þi merci. / And, swete Ihesu, not-wistoonde al þi greet peyne, zit þou tendist to þe þeef upon þi richond whanne he askide merci, & grauntidist him betere þan he askide. / Þanne, swete Ihesu, now þou art in blis, & not in peyne: be not now to dangerous ne straunge of þi merci—for ceelden is a man more gracious in wo þan in blis. / A, lord, wo were þou for þi modir, whanne þou took þi leue of hir and woldist die, & bi-took hir to seint Ioon to kepe & to counforte. / Here, swete Ihesu, I biseche þee þat am ful of synnes: now lord in blis haue merci on me, & graunte me grace, whanne it is þi wille, to be wiþ þee in paradise. Pater noster. Ave maria. Et ne.

Swete ladi maiden & modir, wo was þee bigoon whanne Crist hadde take his leue at þee & bitook þee to Ioon: þat sorewe myzte haue be þi deef, in þat leue takinge. / Þe teeris of þin igen runnen doun ful faste, sizingis & sorewingis saten ful nyz þis herte; / þou fel doun in swoun, þis heed hangid doun, þin armes fellen doun bi þi sidis, / þi colour wax al wan, þi face wax al pale: / þe swerd of þi sonis deef smoot þoruz þin herte. Þat chaunginge, ladi, whanne þou haddist Ioon for Crist, was ful doleful as a þrowe of deef to þin herte. / A, swete ladi, whi hadde I not ben bi þee, & herd þat þou herdist, & seen þat zit wiþ þee, & of þat myche sorewe haue take my part: if I myzte in caas haue slakid þi wo—for men seien it is solace to haue companie in peyne. / Now, swete Ihesu, siþþe I myzte not be þere at þi deef, so graunte me grace to haue þat deef continuely in mynde, in deuocioun & in daliaunce; & graunte me mynde of þi deef often, & to amende my lijf & to haue sorewe in herte for my mysdedis. Pater noster.

Swete Ihesu, þanne criedist þou dolefulli on þe rode and seidist þou were aþrist: & þat was no wondir, for peine is þristlewe; & þei, lord, zauen þee eisil and galle. / Swete Ihesu, þat was no þristis kellinge, but ekinge. / A, swete Ihesu, þei zauen þee poison to kele þi þrist wiþ: & þou zawe hem þin herte blood to quenche her synnes, & to hele her soulis. / But, swete Ihesu, þi þrist was manye-fold: in bodi for peyne, & in soule þou þristidist amendement of her synnes þat diden þee to deef, / and þou þristidist deliuerance of soulis in helle þat here in lijf hadde kept þi lawis. ¶ Here, swete Ihesu, I biseche þee, zeue me grace to suffre hungir & þurst for þi loue, & to wiþstonde lustis & tempt-

aciouns of ech foundinge of fleisch, þe world, or þe fend; / & zeue me *grace* in suffraunce, to folewe þe schadewe of þi cros, & to þriste aftir þi seruice, þi loue, þi presence to myn herte, in desire & willinge of þi charite. Pater noster. Ave maria gracia. Et ne nos.

Swete Ihesu, I þanke þee wiþ al my soule for þat doleful word þat þou seidist an hiȝ to þi fadir aforen þi deeth: / »dere god, whi hast þou forsake me, þat no-þing þou sparist me?« / Swete Ihesu, þi manhede for us was al forsaken, so foule deef and so peynful suffride neuere man. / Þere is no bodili peyne þat is lich þin: / þi manhode was tendre; þi dignete excellent: þe fadris sone of heuene hangiþ bitwene two þeues; & amyddis the world: for alle men schulden wite; / and on þe hiȝ holy-day ~~whanne~~ alle men comen to þat citee: / and so it was no priuy schame. / þou hangist al nakid, þi skin al to-rent, ech lith from opere wiþ cordis drawnen, crowned wiþ þornes, wounedis wide, manye & griseli. / Þe sorewe of þi modir was to þee more peyne þan al þin opere wo. / lo, þe los of manys soule: þat peyned þee so sore. / Swete Ihesu, þi mychil merci, þin eendles loue and ruþe may no man telle ne biþenke, siþen þou suffridist so sore for hem þat weren þi foos. Pater noster. Ave maria. Et ne.

Swete Ihesu, I wole in my þouȝt leie me flat on þe erþe, & neþerer if y mai, for I am cause & gilty of þat painful deef; / I wole take þe rode foot in myn armes, flat on þe grounde, as þou lay swete Ihesu, among þo stinkinge dede bonys þat laien þere wlatsumli to se: no þing schal it greuen me, but it schal be loue & likinge to me; / so myche þat I wole not upward caste myn izen to þat glorious sigt of þi wounedis, / for I þat am cause of hem alle, am vnworþi to loken on hem. / Þus wole I lie to kepe of þi blood, swete Ihesu: from þens wole I not flitte, til I be wiþ þi precious blood bicomem al reed, / til I be markid wiþ þi precious blood as oon of þin owne, & my soule softid in þat swete baþ: / and so may falle, swete Ihesu, þat myn hard herte it may opene, þat now is hard as stoon to bicomene neische, / þat deed was bi synne to quikene towardus þee bi vertu. ¶ Swete Ihesu, þi precious passioun reise dede men out of her graues, / it openede heuene, it braste helle-gatis, erþe tremblide þerwiþ, þe sunne lost his lizt: & my sori herte of þe fendis kynde is hardir þan stones: for þei cleueden in þi passioun, & myn herte may not fele of þi passioun a litil point, ne rise wiþ þe dede in ruþe þerof. ¶ Now is þe malice of my wickid herte more þan þi precious deþ, þat wrouȝte siche wondris & manye-foold more, & þe mynde þerof stirip not my soule? / But, swete Ihesu, a drope of þi blood droppid on my soule in mynde of þi passioun, mai souplen & softe my soule, þat is so hard, to melte bi þi grace. / I woot weel, swete Ihesu, þat myn herte is not worþi þat þou schuldist come þerto & þere-synne alizte; / I ne aske it not of dignite of þi sepulture: but swete Ihesu, þou aliztist in to helle to visite þere and to rizten þe holi soulis of oure holi fadris: & in þat lijk maner I axe þi comynge to my soule. / Swete Ihesu, I knowe weel also þat I was neuere worþi to be þi modris felow, to stonde at þi passioun wiþ hir & wiþ loon: / but, swete Ihesu, if I may not be þere in þat maner for my greet vnworþines, I holde me worþi for my greet trespase to honge bi þi side as oon of þe þeues. ¶ And so, swete Ihesu, if I may not as worþi be þere, I aske itt as gilty to haue part of þi deef: / & so,

pouȝ I be not worþi in herte to be liztid: my nede, lord, & my wickidnes askiþ to be riztid. / Come þawne, swete Iheru, at þi wille, & lizte in to my soule as þou for best knowist a sparcle of loue, a rupe of þi passiouȝ to kindle iȝ myn herte, & quike me þerwiþ þat I were brennyng iȝ þi loue ouȝ al þing; & baþe me iȝ þi blood, so þat I forȝete al wordli wele & fleischli liki[n]gis. Þawne mai I blisse þe tyme þat I fele me stirid to þe of þi grace: so þat none opir wele ne like me, but oonly þi deef. Pater noster. /

Swete Iheru, þawne þou seidist: »Fadir, iȝ to þin hondis I bitake my spirit.« / Here, swete Iheru, I biseche þee, haue & holde in þin hondis euȝre my soule: þat it neuȝre wiþ hool purpos desire fulli ony þing but þee or for þee; / and lete neuȝre wele ne wo turne my soule out of þi gouernaunce; & at my laste ende, swete Iheru, resceyue my soule iȝ to þis hondis, þat no fend ne lette me fro þi blis. Pater noster. Ave maria.

Swete Iheru, þawne seidist þou last: »Al is endid.« / þan fel þin heed douȝ, þi goost passide from þis; þe erþe tremblide, þe sunne lost his lizt, dede men risen out of her graues, þe temple to-cleef, stoncs al to-bursten:—þo weren witnessis of þi godhede. Swete Iheru, þawne þe scharp spere perside þi side: & blood & watir ran out. / A, swete Iheru, þawne were þere fyue grete flodis of blood: iȝ hondis, foot<sup>1</sup>, and side. / Þi chin hangiþ on þi brest, þe white of þin izen is cast upward, þi lippis schrinken, þi white teeþ schewen, þi loueli face is bicomȝ al pale, þin heer cloþed al wiþ blood. / Þe mynde of þis mater I wolde were my deef. / A, swete Iheru, þawne was þi modir ful wo: / now sche lokide upon þin heed & on þe crowne, / now on þi face, now on þin hondis wiþ þe nailis, now on þe wounde upon þi side, now on thi feet nailid on þe rode, now upon þi bodi scourgid: / & at euȝry place sche fond a newe sorewe; / sche weep, sche wrowȝ hir hondis, / sche sizede, sche sobbide: sche falliþ douȝ. Ioon upon þe oþer half, is ful of sorewe. / Þe sizt of þe crucifix stikiþ iȝ her<sup>2</sup> hertis as it were her deþ. / Now, swete ladi, for þi merci, siþen þat I am cause of al þat wo & peyne, graunte me of þi grace a point of þi peyne, a sizt of þi sorewe, to sizȝen & sorewen wiþ þee: þat I mowe sumwhat fele, þat al haue maad; / graunte me, swete ladi, to haue & to holde þis passiouȝ in mynde as hertili & as studiosli in al my lijf, as þou, ladi, & Ioon, hadde it iȝ mynde whawne þe peple weren goon & ze abiden bi þe rode foot. Amen. Pater noster. Et ne nos in. Adoramus te Christe. Quia per sanctam crucem. Domine Ihesu Christe.

<sup>1</sup> r. feet.    <sup>2</sup> Ms. hir.

## Prose Treatises of Ms. Rawl. C 285, fol. 57<sup>b</sup> ff.

In giving the prose treatises of Mss. Rawl. C 285, Arund. 507, and Harl. 1022, which treatises, though mixed up with authentic works of R. Rolle, and written in the northern dialect, do not bear the author's name, I am well aware that some of them are of later origin, and composed by one or other of Rolle's numerous followers (amongst whom we find the names of John Gaytryge, William Nassington, and especially Walter Hilton); yet the majority, no doubt, must be attributed to R. Rolle, the author of other »little bits« of the same kind in Ms. Thornton. In a first edition it seems preferable simply to bring out the contents of the Mss., in the order therein maintained, than to make selections or draw too narrow lines. It should be understood that R. Rolle's genius is essentially lyric, ejaculatory, he is a »Gelegenheitsdichter« in the better sense of the word; hence the many »little bits« in verse and prose which either bear his name or must be ascribed to him; while his larger works have so loose a composition that they resolve themselves into a series of »little bits«.

Ms. Rawl. C 285, 4<sup>o</sup>, vellum, 118 foll., written in the beginning of the 15<sup>th</sup> century, contains: Walter Hilton's Scale of perfection Book I fol. 1—39, followed by a short poem and Quotations from Bonaventura, R. Rolle &c.; then, f. 40—57<sup>b</sup>, R. Rolle's The form of living (ed. p. 1), after which, f. 57<sup>b</sup>—73, the collection of prose treatises given below; and lastly Book II of W. Hilton's Scale of perfection. The same set of prose treatises, in the same order, but in a southern transcription, is extant in Ms. Cambr. Ff V. 40. Of these 12 pieces, N. 8 (on the ten Commandments) occurs in Dan Gaytryge's Sermon (ed. Perry Rel. pieces); N. 11 and 12, written by another hand, are in the style of W. Hilton; the rest can safely be ascribed to R. Rolle, so certainly N. 10, which is written in his best style, in his peculiar rythmical prose; N. 3 forms Cap. 9 of The form of living, cf. p. 35.

### 1. Be whate takynes þou sal know if þou luf þin ennemy, and what ensampyl þou sal tak of Crist forto luf hym.

And if þou be nogth styrd agaynes þe persone be angre or felle cheer outward ne be na pryue haat in þi hert for to despyse hym or deme hym or forto sette hym at nogth, & þe mare schame & vilany he dos to þe in word or in dide, þe mare pete or compassiō þou has of hym as þou wald of a man þat war out of his mynd, and þou thynkis þou can nogth fynd in þi hert forto hate hym, for luf es swa gud (f. 58) in it-self, bot pray for hym and helpe hym and desire his amending, nogth anly with þi mygth als ypocrytes can doe, bot þi affeccyon of luf in þi hert: þan has þou parfyte charyte to þi eeuēristen. Pis charyte had saynt Sthephane parfytely when he prayde for þaim þat stanyd hym to dede. Pis charyte consayld Crist til all þat wald be hys parfite folowers, when he sayd þus: *Diligite inimicos vestros, benefacite hijs qui oderunt vos, orate pro persequentibus & calumpniantibus vos*: »Lufis your<sup>1</sup> enemys & dose gud to þaim þat hat zou, prayes for þaim þat pursues & sclaudres zou«. And þarfor, if þou wil folow Crist, be lik til hym in craft: Lere for to luf þi enemys

<sup>1</sup> Ms. yours.

and synfull men—ffor all þes er þi euencrysten. Loke and by-thenke þe how Crist lufd Iudas whilke was bath his bodely enemy and a synfull kaytif; how gudly Crist was to hym, how benygne, how curtayse & how laghtly to hym þat he knew dampnable, and neener-þe-lesse he chesed hym to his appostel and sent hym to preche with other apostilis; he gaf hym power to wyrke myracles, he schewyd to hym þe same gud chere in worde and in dede, als with his precious body. & prechede hym als he dede to þe tothir apostils; he weryd hym nogth opynly ne myssayd ne dispised hym ne spak neener ille of hym—and zit þof he had done all þis, he had sayd bot south! And ouer-mare, when Iudas toke hym, he kyssid hym & callid hym his frend. All þis charite schewid Crist to Iudas, wilke he knew for dampnable, In no manere of fenyng ne flateryng<sup>1</sup>, bot in southfastnes of gud luf & clene charyte. For þof it war south þat Iudas was unworthy to haf any gift of god or any syngne of luf, for his wykednes, neener-þe-lesse it was worthi and skylfull þat our lord suld schew als he es. He es luf and gudnes, and for-þi it fallis to hym to schew luf and gudnes til all his creaturs, als he did to Iudas. Folow efter sum-whate if þou may! for þof þou be stoken in a house with þi body, neenerþeles in þi hert, whare þe sted of luf es, þou sal mow haf part of swilk a luf to þi euencristen as I spek of. Wha-so wenes þan hym-self to be a parfite folower of Ihesu Cristis techyng & his lifyng as sam men wenes þat þai be, in als mykel as he preches & techys & es pouer of worldly gud as Crist was; & can nogth folow Crist in his luf & charyte for to lufe his euene-cristen, ylke a man, gud and ille, frendes and faees with-outene fenyng, flateryng, disp[is]yng in hert, angrines & malencolius reprouynge: southly, he bigilis hym-self; þe nerrer þat he wenys for to be, þe ferrer he is. For Cryst sayd to þaim þat wald be his folowers þus: *Hoc est preceptum meum ut diligatis inuicem, sicut dilexi vos*: »Þis es my bedyng þat ze luf to-gedir as I luf zow; ffor if ze luf as I lufde þan er ze my discipiles«. He þat es meke suthfastly or wald be meke, can luf his euene-cristene, & nan bot he.

## 2. What thyng helpes mast a mans knawying and gettis hym þat hym wantes, & mast distroys syne in hym.

And þat þou may do þe better and þe mare redely, if þou be bisy for to sette þi hert mast opon a thyng: and þat thyng es nogth ellis bot a gastly desire to god: ffor to pleise hym, for to luf hym, for to know hym, for to se hym, and forto haf hym by grace here in a litell felyng, and in þe blisse of heene with a full beyng. Þis desire if þou kepe it, sall wele telle þe whilke es syn and wilke nogth, whilk es gud and whilke es better gude; and if þou wile fest þi (f. 59) thoght þar-to, it sal ken þe all þat þe nedis, and it sal gette þe all þat þe wantes. And þarfor when þou sal ryse agayns þe gronde of syn in generale or ellis agayne any speciale syne, hyng fast apon þis desire, and sete þe poynt of þi thoght mare opon god wham þou desires, þan opon þe syn þe whilke [þou] reproues. For if þou do swa, þan fehtes god for þe, and he sal destrue syn in þe. Þou sal mekyl soner com til þi purpose if þou do swa, þan if þou lefe þi meke desire to god pryncypaly and wile set þi hert anly

<sup>1</sup> *Ma. flatteryng.*



agaynes þe styryng of syne, als þof þou wald destrue it be mastery of þi-self. Þou sal neeu<sup>er</sup> swa bryng it aboute. Bot doe as I hafe sayd, & better if þou may, and I hope by þe grace of god Ihesu þou sal make þe deuell aschamyde, & all swylk wyked styryngs þou sal breke away, þat þai sal nogth mykel der<sup>e</sup> þe.

### 3. (On the name of Iesus).

<sup>1</sup>If þou wille be wele with god and haf grace to rewyle þi lif rygth and com to þe ioy of luf: þis name Ihesus fest it sa fast in þi hert þat it come neeu<sup>er</sup> owt of þi thogth. And when þou spekis til hym and says »Ihesu« thurgh costome: It sal be in þi heer ioy, in þi mouth hony, in þi hert melody; ffor þe sal thynke ioy to here þat name be neeuend, swetnes to speke it, myrgth & sang to thynke it. If þou thynke Ihesu contynuely and hald stably: It purges þi syne and kyndeles þi hert, it claryfis þi sawle, remoues angers, dos away slawnes. It wondis in luf, ffulfills of Charyte; it chases þe deuell & puttis out drede, it opyns heeuene and makis a contemplatif man. Haf in memorie Ihesu, for all vyces & fantoms it puttis fra þe lafer.<sup>2</sup> If þou wil noth deceyue ne be deceyfd; If þou wile be wys and nogth vnwys; If þou wile stand & nogth fall: thynke on þis name Ihesu contynuly. It destruis all vices and vanytes. It sawes charyte & vertus in þe saul, and zettes in sauour of heeuene and fulnes of goddis grace in erthe. Wha so lufs þis name Ihesus with-outene forgettyng, dies in woundirfull melody, and es taken with angels & brogth bifor hym þat he lufd. Þis name Ihesus es abouene all names: to whilke all knees kneels, of heeuene & erthe & helle. ¶ Ete and drynke, slepe & wake, speke & hald silence, pray & thynke, wyрке, and all þat þou dos doe it, in þe nāme of Ihesu, Saynt Paul bedis. Gode blisse you & kepe you and gif you gud perseuerance, thurghthe þe vertu of þis Ioyfull name Ihesu. Amen.

### 4. (Sentences from Gregory).

*Gregor: Our lord til his chosin makis þe day scharpe: þat þai delite nogth in þe gate and forgete þe Ioy of heeuene. If temptacyoun pute vs nogth, we suld trow þat we war of sum vertu. Rygth-wysmen in als mykell mare verrayly eer kasten out of þe luf<sup>3</sup> of syne, In how mykell þai er mare greuosely tourmentyde. / In als mykell ert þou mad mare vile to god, In how mykell þat þe semes mare precyous to þi-self. Þe ner þou ert to god, þat þe thynke þi-self vnworþi. / It es mare gloriows to ouer-come beand stil, þan answerand to haf victorie. / Þe mynd son scrythes<sup>4</sup> in to wers, If it be nogth kepid strately vndir straye kypinge. / It es gret comfort in suffrynge of yuele to thynke on god we haf had; þe memore of gode: [sal]<sup>5</sup> temper þe payne of þe schourge, & þe tourment of þe schour[ge]<sup>6</sup> byte þe gladnes of gode.*

### 5. How ane Ankares sal haf<sup>7</sup> hir to þaim þat comes to hir.

Now þou says þat þou may noght kepe þe fra vanytese of heryng, ffor diuerse men werldly and othir comes oft (f. 60) for to speke with þe and tellis þe talis,

<sup>1</sup> On the margin: non hic. Half this piece occurred as Cap. 9 of the Form of liuyng p. 35, and, separately, in Ms. Rawl. A 389, after þe Commandment &c., see p. 71. <sup>2</sup> The rest occurs only in this Ms., but cf. Ms. Thornton p. 188. <sup>3</sup> Ms. baf, Ff. lofe. <sup>4</sup> Ff. slydyd, on erasure. <sup>5</sup> om.; Ff. tempred. <sup>6</sup> Ms. schoure; cf. Greg. Moral. III, 9. <sup>7</sup> Ms. hal.

sum-tyme of vanyte. And vnto þis I say þat þat *commynge* & *comunynge* with þi *euene-cristene* es nogth mykell agaynes þe, bot helpis þe sum-tyme, if þou wirke wisely; ffor þou may assay þare-be þe mesure [þi] of charyte to þi *euene-cristene*, whethir it be mykel or litil. Þou ert bonden als ylke a man & womane es to luf þi *euene-cristene* pryncypaly in þi hert, and als-swa in dede for to schew hym takynynge of luf and charyte as reson askis, in þi mygth & þi knawynge. Now sythen it es swa þat þou aw nogth gaa oute of þi howse for to seke<sup>1</sup> occasyone how þou mygth profite þi *euene-cristene* be dedis of *mercy*, be-cause þat þou ert enclosed: *neuer-þe-lesse* þou ert bonden forto luf þaim all in þi hert, and to þaim þat *commes* to þe, forto schewe þaim takynynge of luf southfastly. And þarfore wha-so wile speke with þe, whate þat he be, in whate degre he be: & þou knawys nogth what he es, ne why he comes, be sone redy with a gud wile forto wite whate es his wille; be nogth dayngerows ne suffre hym lang to abyde þe, bot loke how redy & howe glade þou walde be If ane angele of heeene walde come & spek with þe—swa redy & swa bouxum be þou in wile forto speke with þi *euene-cristene* whene he comes to þe; ffor þou wate nogth whate he is ne whi he comes, ne whate nede he has of þe, ne þou of hym, to þou haf assayd. And other<sup>2</sup> þou be in prayer or in deuocyon þat þe thyne lath for to breke of, ffor þe thynk þou suld nogth lefe god for na mans speche: me thynke nogth swa<sup>3</sup> in þis case! ffor if þou be wyse, þou sal nogth leue god bot þou sal fynd hym & haf hym &<sup>4</sup> se hym in þi *euene-cristene* als wele as in prayer, bot on a nothir maner þou sal haf hym<sup>4</sup>. If þou couth wele luf þi *euene-cristene*, it suld nogth hyndre þe forto speke with hym discretely. Discrecyon sal þou haue in þis maner, as me thynk: Wha-sa comes to þe, aske hym mekly what he wile: and if he come forto telle þe his disese and forto be comfort of þi speche, heer hym gladely and suffre hym say whate he wile for eese of his awene hert; and whene he has done, comfort hym if þou can gladely & charytably, and sone breke of; and þan after if þat he wald fall in til ydell talis of f] vanytes or othir menes dedis, a[n]ssuer<sup>6</sup> hym bot litell ne fede hym nogth in his speche, & he sal sone be hirke & sone tak his leue. And if he be a nothir þat comes forto ken þe, als a man of haly kyrke: heer hym lawly with reuerence for his order, and if his speche comfort þe, aske of hym; & make þe nogth forto kene hym. It fallis noth to þe forto ken a prest, bot in nede. If his speche comfort þe nogth, a[n]ssuer<sup>6</sup> litill and he wile son take his lef. If it be anothir man þat comes forto gif þe his almos or ellis for to here þe speke or for [to] be kennyd of þe: speke gudely, gladly, & mekely to þaim all. *Reproue na man*<sup>7</sup> of his defantes: it fallis nogth to þe. And schortly for to say: als mykele<sup>8</sup> as þou consayys þat þou suld profite to þi *euene-cristene* namely gastly, if þou can may þou say, & he wile take it; and of all [o]thir<sup>9</sup> thyngs kepe silence als mykel as þou may: and þou sal in a schort tyme haf bot litil prese þat sal lete þe; and þus me thynke.

## 6. (St. Anselmi Admonitio morienti<sup>10</sup>).

*Saynt Ancelyne*<sup>11</sup> *erbscop of Canty[r]bery* says: Þat a seke man languyssand to þe dede, sulde (f. 61) of his prest þus be askide, and þus he answer. »Brothir, es þou

<sup>1</sup> Ms. speke.    <sup>2</sup> r. ther?    <sup>3</sup> overl.    <sup>4-4</sup> added under the line.    <sup>5</sup> Ms. or.    <sup>6</sup> Ms. assuer.  
<sup>7</sup> o. m. Thynke on þis, in red.    <sup>8</sup> Ms. mykels.    <sup>9</sup> Ms. thir.    <sup>10</sup> Cf. Anselmi Opp., Migne 158, 686.    <sup>11</sup> r. Anselme.

glade þat þou sal in crysten trouth dye?« He answer, ȝa. ....<sup>1</sup> »Forthynkis þe þat?« ȝa. / »Has þou wile to amend þe if þou haf spase of lif?« He sal answer, ȝa. »Trowys þou þat Ihesu Cryst, goddis son, was borne of þe virgyne Marye and for þe dyede on gude fryday?« Answer he, ȝa. »Thanke[s]<sup>2</sup> þou hym for thir benefyces?« Answer he, ȝa. »Trowys þou þat þou may nogth be safe bot be his dede?« Say he, ȝa. »For als lang as þi saule es yn þe, sete all þi trayst in þat dede allane, hafand trayst in no othir thyng; vmlappe þe all in þis dede. Thynk nogth on þi wyfe ne of þi childer ne rychesce, bot allane of þe passionne of Ihesu Cryst. And if our lord god wile deme with þe, say: ,lord, I sete þe dede of our lord Ihesu Crist by-twyx me and my wikked dedis, and his meryte I offer for þe meryte þat I suld hafe & has nogth'. And say eftsons: ,lord, I sete þe dede of our lord Ihesu crist [b]etwyx me and þi wryth'«. Þan sal he say thrys: *In manus tuas domine* &c., and clerkis answerand acordandely: and þan he dyes sikirly. ¶ When a seke man sal be en-vntyd, þe Crucifix suld be brogth and he sulde enowryn it In þe wyrschipe of Ihesu Crist, þat bogth hym with many hard paynes and schedyn[g]e<sup>3</sup> of his precious blod & for [hym]<sup>4</sup> dyed on þe crosse. Amen.

## 7. (Sentences).

*It was a saul and askyd clennes of saul of our lorde.* And he sayd to hir: »Whate-sa þou dose, luke I be þi cause. Gif þe eghe of þi saul vnto me, and be aned vnto me. Luk nogth efter ylke a mans wile to do it, bot luk whilke es myne & do þat. Deme nane of my creaturs bodyly ne gastly.« A thogth of a vertu es a dyke befor þe eghene of þe rygthwys domes-man: ffor when a man vnthynkis hym of þat gud he has done, he hegys hym-self in hym, and þan he fallis agaynes þe maker of mekenese. Our lord Ihesus sayd to his discipillis þis wordis: »Whene ȝe haf downe alle wele, says þat ȝe er vnprofytable seruandes«. Amen.

## 8. (Of the ten Commandments).

(From John Gaytryge's Sermon<sup>5</sup>; cf. R. Rolle's article p. 195).

*A nedefull thyng* to know god all-mygthty, er þe tene Comandementis þat god has gifen vs. Of þe whilke tene þe thre pat er first aw vs haly to hald onence oure god, and þe seeuene þat er efter, onence oure eenencristene. / *Þe first Comaundement* charges vs þat we leue ne lowte ne<sup>6</sup> fals goddis: and in þis comaundement er forbodine vs alkyn Mysbilenes and all maumentrysce, all fals enchauntementis [&] all so[r]ceris, all fals charmes & all wycchecraftes, & all fals coniurions and all wikked craftis þat men of mysbileue trayst opone or hopes any helpe In withoutene god all-mygthty. *Þe tothir Comandment* bedis vs nogth take in Idellchype ne in vayne þe name of oure gode, so þat we trowe nogth in his name bot þat es stedfast; þat we say nogth In his name bot at es south-fast; þat we swere nogth be his name bot wirchipfully, and þat we neuene nogth his name bot it be houely<sup>7</sup>. *Þe thryd Comaundement* es þat we hald & halow our haly-day, þe soñday, & all other þat fallis to þe ȝere þat er ordayned to halowe thorow haly-kyrke: in whilke days all folke lered & lawed aw to gif þaim

<sup>1</sup> Ans. adds: *Fateris te tam male vixisse ut meritis tuis poena eterna debeatur?* R. Fateor.  
<sup>2</sup> Ms. Thanke. <sup>3</sup> Ms. schedynde. <sup>4</sup> Ms. þe; Ff. þe & me. <sup>5</sup> This Sermon occurs in Mss. Arund. 507, Harl. 1022, Thornton, Cambr. Trin. Coll. B 10, York; ed. in Perry Reliq. pieces in prose and verse; Ms. Ar. 507 has slight additions from R. Rolle. <sup>6</sup> r. na. <sup>7</sup> Ms. honerly.

gudely to goddis scrnyse, to here and to say it efter paire state es in wirchipe of god all-mygthty and of his gud halowes; nogth þan forto tent to tary with þe werlde, ne life in lykyng ne luste þat þe flesshe yhermyns, bot gudly to scrue god in ciennes of life. *Pe fierth* biddes vs [do] wirschipe to fader and moder, nogth [anly] to flesschly fader & moder þat gettes & fosters vs forth in þe werlde, bot to our gastly fader þat has hede of vs & teches vs to lif to hele of oure sauls, & to oure gastly moder þat es halykyrke, (f. 62) to be bouxsomm þare-to and saue þe rygth of it, for it es moder of all þat cristenly lifs; and [als]-swa til ilke a man þat wirschipful es forto do worchipe efter it es. *Pe fift* bedis vs þat we sal sla na man, þat es at say, bodely, ne gastely nowthire; ffor als many we sla in þat<sup>1</sup> we may as we sclannder or bakbitis or falsly defames or fandes to confound þaim þat nogth scrnyse, or withdrawes lyuelade fra þaim þat nede haues, If we be of hafyng forto helpe þaim. *Pe sext* Comaundement forbidis vs to syn or for to foly flesschly with any woman, oither<sup>2</sup> sybbed or fremmed, weddid or vnweddid, or any flesschly knawying or dide haf with any, othir þan þe sacrament of mater-mone excuse, & þe law & þe lare of haly kyrke teches. *Pe seuent* Comaundement biddis vs þat we sal nogth stele: In þe whilke es forbydene vs all robberyng & reuyng, all wrangwys takyng or with-haldyng or hydyng or helyng of other men guddis agaynes paire wille<sup>3</sup> þat has rygth to þaim. *Pe aghlend* biddis vs þat we sal bere na fals wittenese ogayne oure eenenecristen: In whilke es forbidden vs all maner of lesyng, fals conspiracy & forsweryng, whathurgh<sup>4</sup> oure eenenecristen may lesse paire catell, fayth [or] fauour, fāme or any thyng, whethir it be in gastly or bodely guddis. *Pe neyend* Comaundement es þat we zern[e]<sup>5</sup> nogth our neighthur house: In whilke es forbidene vs all wrangwysse couaytes of land or of lith or ogth els þat may nogth be lifted ne raysede fra þe grounde als thyng þat es stedfast & may nogth be stered. *Pe tenend* & þe last is þat we zerne nogth þe wif of our neighbur ne of our eenenecristene, ne<sup>6</sup> þe maydene ne his knaue ne his ox nor his asse: In whilke es forbidene vs to zerne or to take any thyng þat may be sterede of[f]<sup>7</sup> other men gud, als Robes and Rychesce or other Catil, þat we haf na gud titil ne na rygth to; ffor what thyng sa we gete or takis on other wys, we may nogth be assoiled of þe trespas bot if we make a-sseth in þat<sup>1</sup> we may to þaim þat we haf harmed withhaldand þair guddis. And in case þat we haf thurgh fals athes, als in assyses or other enquestis, wyttandly or wylfully gert our eenenecristen lesse paire Patermoigne or paire heritage, or falsly be dissesed of land or of lithe, or fals deuorce be made, or any man be dampned; of<sup>8</sup> all we do þat we may vnto þe party, zit may we nogth be assoild of þe trespas, bot of oure biscope or of hym þat has his power—ffor swylke case es ryuely reserued til hym-self. || Þis tene Comaundementis þat er befor rekennede, er vnbiolouked<sup>9</sup> in twa of þe gospell: *Pe tane* es, þat we luf god ouer all thyngs; *þe tothir*, þat we luf our eenenecristene als we do oure-selfe. For god aw vs to luf haly with hert, with all our mygth, [with] all our thogth, with worde & with deide. Our eenenecristene als wa aw vs to luf vnto þat ylke gud þat we luf our-self, þat es at say<sup>10</sup>, welefare in body & in saule, and come to þat ylke blysse þat we thynke till. Tyll þe whilke blysse brynge vs Ihesus Cryst goddis sonne of heene, *eeuer-mare with hym to dwell. Amen.*

<sup>1</sup> *al.* þat at.    <sup>2</sup> *Ms.* orther.    <sup>3</sup> *al.* witt & w.    <sup>4</sup> *al.* wharthurgh.    <sup>5</sup> *Ms.* zernyng.    <sup>6</sup> overl.  
<sup>7</sup> *Ms.* Or.    <sup>8</sup> = þof.    <sup>9</sup> *al.* vnbiolouked.    <sup>10</sup> *al.* þat þay.

## 9. (Points best pleasing to God).

<sup>1</sup> *Will ze offe þir þoyntis lere*, þat our lorde es leue and dere: How þat man couaytis whilke es our lord maast likynges. Þan sayd oure lord til þat man in þe erth leuand: »Till þe pouer almos donne, whils þou lifs oft & sone: þat payes me mare, þan þou gaf grete hilles of gold after þi dede be any-kin lare. Like tere of þi neghe for my passion, and for þi synnes þat (f. 63) þou has done: þat pays me, mare and þou mouth in als mykel sorowe be, þat þou mouth grete als mykel water als ware in þe see, for erthly guddes and erthli thyng. Off þe seke

<sup>1</sup> Another version, reduced into simple prose, is extant in Ms. Vernon and Harl. 1704, f. 48<sup>b</sup>.

Ms. Vernon.

Hit was an holi mon and bi-souzte god sende him grace such vertues for to vse þat weore best to lyf and to soule. Þenne apeered vr lord *Ihesus* godes sone to him and seide: // »Zif þin herte to me and þin almus to þe pore mon for þe loue of me: and hit schal lyke me betere þen þanh þou ziue al þe gold of þis world aftur þi day. // Weop a ter wiþ þin eize, þenk on my passion: and hit schal lyke me bettere þen þow weope as muche watur as is in þe sée for anger and for teone of los of worldes catel. // Forbere a wikked word of þin euen-cristen: and hit schal lyke me bettere þen þou beote þi-self wiþ as mony rodde as grouweþ on an acre of londe. // Keep þe out of dedly synne wiþ al þi mizt: and hit schal lyke me bettere þen þou founde Nizene knihtes werryng vpon Sarazynes, euer-more liggyng aboute my sepulcre. // Haue reuþe and pite of þin euen-cristne: and hit schal lyke me bettere þen þou faste fourti wynter þreo dayes in þe wike to bred and to watur. // Visyte þe pore and þe seke, spekyng alle goodnes: and hit schal lyke me bettere þen þou go bare-foot to þe wei rennyng blod on<sup>a</sup> þi feete. // Do no wrong to no mon, nouþur harm ne schome: and hit schal lyke me bettere þen þow eueri day maade a newe church. // Tel to me al þi wille, and leue þat I am al-miht al goodnesse to fulfill: and hit schal lyke me bettere þen þou preyed my moder and al þe halewes of heuene

<sup>a</sup> r. be r. bl. of?

Harl. 1704.

It was an holy man besought god to send hym grace to teche soch vertues for to vse that were best to lyf and to soule. / »Yef thyn hert to me and a peny to the pore for the loue of me: and it shall like me better þan þou yeue all the good of þis world after thy day. / Veppe a tere with thyn eye þenkyng on my passion: & it shall like me better þan þou wepte also moch water as is in the see for anger or for tene of los of worldis Catell. / For-bere a wicked word fro thyn euen-Cristen: & it shall like me better þan þou bete thy-self with all-so monye Roddis as growen in an acre londe. / Kepe the oute of synne with all thi<sup>a</sup> myght: and it shall like me better þan þou fynd IX knyghtes werryng vpon the Sarezens, euer-more lying aboute my sepulcre: þan þou for to lie in synne. / Haue rewth and pite on thy euen-Cristene: & it shal like me better þan þou fastid xli<sup>th</sup> wynter iii dayes in the woke bred and water. / Visite the pore and the sike, spekyng all goodnesse: and it shall like me better þan þou goo barefote that þe waye renne blod after thy feet. / Do no wrong to no mane, nether harme ne shame: and it shal like me better þen þou eueryday make a newe Chyrch. / Tell to me all thy will, and beleue wele that I am al-myghti god and all goodnesse to fulfill: and it shal like me better þen my moder & all alowene

<sup>a</sup> Ms. the.

haf pete and passion<sup>1</sup>: þat paies me mare, and þou war with als many stauys  
dougne als men mouth bar, In a hundreth woddis grouand and wele marc.  
*Constreyme* þi foule hert and þi wikkyd wille, and take mekely with-In þe clennese,  
<sup>1</sup> r. compassion.

Ms. Vernon.

to preye for þe. // Loue me wiþ al  
þin herte, to haue my blisse: and hit  
schal lyke me bettere þen þou made a  
piler rechying vp to heuene, stikying ful  
of rasours al þi bodi to renden on.

(Follows: Vnkuinde mon gif kep to me &c.,  
see p. 71).

Harl. 1704.

*praydens* for the. / Loue me for me: and  
it shall like me better þan þou make a  
piler Rechying vp to heven, stiking full  
of Rasours all þi body to Rendyn  
vppone.

Ms. Harl. continues in the same strain:

Flee perille and doute of deth<sup>a</sup>, take  
þe better for hope of mede: the blisse  
of heven shalt þou not misse, so<sup>b</sup> þou  
wilt kepe the *commaundementis* of Crist.  
Thou most forsake pride and all wickid  
willis, yef þou wilt kepe þe *commaunde-*  
*mentis* of Crist. // I besech the, leue  
brother, take to þe loue & Charite, yef  
thou wilt to heven flee. // Here þou  
might lere the *commaundementis* x; ne  
be þou neuer so gret Clerke, þou hast  
gret nede for to lerne hem. // Haue god  
in worship. Take not his name in Idel-  
ship. / Hold wele þi Holidaye. Fader  
and moder worship aye. / Loke that þou  
nought stele, Ne no fals wetenesse thou  
ne bere. / Loke þou ne sle non mane.  
Do no foli by no woman. / Desire not  
thy neygbours wyff, Ne nothing that  
þerto light. / He that will kepe these  
*commaundementis* he shal neuer die. //  
Leue frende, I besече the, the vii.  
dedely synnes that þou flee, / yf þou wilt  
in heven be. / Who so is taken þerin /  
in hell shalbe his wonnyng. // Pride /  
Wrath / Envy, / Slouth / Gloteny, /  
Lecherie / Couetise. / He that is taken  
þerin, sore may hym agrise. // Man, take  
Comfort to the, beholde and se the  
*vertues* seuyn, that will bring the to  
heuyn: // Mekenesse, Pacionce, Charite /  
Besinesse, Mesure, Chastite / Largesse  
to hem that haue nede to the. / He that  
will kepe these *vertues* seuen: in heven  
shal be his dwellyng, with our lord  
heven kyng. Amen.

<sup>a</sup> r. dede.    <sup>b</sup> Ms. se.

pees, resone and skylle, and pute away þe foule syne þat of þi hert wille come: for forsakyng of prene wille and opyne es parfite religione: and paies god mare, and þou fasted fourschore yhere water and brede and ilke a day þi bodily flesshe in blod gert fare. *Swetely* suffre frawarde wordis for my sake, and when þi hert es mast gret late nogth with-schape<sup>1</sup>, and in pees kepe þus þi saule: þis paies me mare, þan þou sough fourschore myle þi fete and schankes sa bare, þat breres and stanes þaim so retted<sup>2</sup> þat þe blod rane eener ay-whare, and men by þat trase of blod mouth fynd whare þou ware. *Loue* þi neighbur and þi eener-cristene, and speke þaim þe gud and pare-til eener-lastyne<sup>3</sup>, and wille þaim þe gude, and turne þaim hale to gude: and þat paies our lord mare þat died opon þe rode, and we and our spirit hilke a day In til heeuene fley, southly to say. *Breke* þi slape and wake with oryson, prayand with gud deuocyone: for þat es me mare payand, and þou toke twell armed knyghtes, and sent þaim in til þe haly land, on saraines to feigth. *What* (þou wile)<sup>4</sup> hafe, fyrst of me þou it crafe: and þat paie(s) me, mare and my moder and all halowys pray for þe. *Loue* me (ouer all þin)gis soueraynly, and þi hert to me gif all haly: and þat paies me mare likand to my wille, and þou Mountid vp clymmand on a hille, full of sharpe rasours kerwand þe sare, þat þi flesshe fra þe banys hynged ay-whare. Amen. (The rest of fol. 64<sup>b</sup> is filled up with 6 Notae variae in Latin, prose and verse, partly from St. Bernard, see p. 128, note).

# 10. (Meditation on the Passion; and of three arrows on doomsday.)

This piece, which is certainly a work of Rich. Rolle, is also extant in Ms. Arund. 507 f. 48, under the title *Meditacio de passione Ihesu Christi*, in the midst of other works of R. Rolle. Neither Ms. can claim priority; Ms. Rawl., however, has more rhymes. (A later treatise on the theme of the 3 arrows, sometimes ascribed to Wicliff, is contained in many southern Mss.: Univ. Coll. Oxf. 97, Simeon, Douce 13, Ff II. 38, Ff V. 45).

fol. 64.

Now open þi hert wyde to thyne on þase paynes þat Cryst for þe thoolede, and thyne þaim in þi hert rygh als he þaim thoolede, How þai his lufly face all with spyttyng fyeled, How þai buffetted þe fayrest face of al mankynde. How þai his swete hend with coordis band so fast, þat of all þe fyngers þe blod oute brast. How þai bette hym with knotty skourges, þat neuer did amisse with worde ne with deid. How all sayd with a voyce and on Pylate cryed, þat he suld dye als schameful dede als eener any di[e]d. ¶ Yhete thyne how he was streeke

Ms. Arundel 507, fol. 48.<sup>5</sup>

*Meditacio de passione Ihesu Christi.*

Oppyng þi hert with sighings sare til þink on þe pyne þat Ihesus Crist suffred, & sette þaim in þi saule: bi ordere / as he þaim tholid: How þai his hali face with spittyng fliid, How þai buffetted þe fairest face of al mankynde; How þai with cordis bande his faire handes, so þat oute of alle his fyngres þe blode oute brast; How þai betid him with knottid scourgis; How alle with a voice cried »do him on croice, / þat he die als schameful dead: as eener any deied«, How he was strekid on þe croice þat

<sup>1</sup> r. withtake? <sup>2</sup> = ratted, tore. <sup>3</sup> Ms. lastynd? r. listyn? <sup>4</sup> A hole in the Ms.; I supply from Ms. Ff V. 40. <sup>5</sup> The Ms. has dashes on k, t, f, g, h, which of course mean e; but that point is quite insignificant; I is written .i..

Ms. Rawl.

upon þe croyce þat layd was on þe  
 erthe, and draghene out with rapis,  
 to mak fote and hande accord to þe  
 boores þat mad war In þe tree. So  
 fer he was draghen on þe croyce þat  
 he on lay, þat all his baanes men  
 mygh telle, als haly wrytte tellis. And  
 to þe tree he on lay, þai fest hym with  
 lrene nayles. ¶ Thynk after how his  
 body was lift vp with þe croyce and  
 smyten in þe erth, als men duse with  
 a staake of tree to make it fast in þe  
 erth to stande; with þat swete body þat  
 hanged was þare-on. ¶ At þis smytyng  
 in to þe erthe all his vaynes brast, þat  
 of all his lym þe blod out stremede.  
 Þis greued hym sorest [of] all his paynes,  
 outakyne our vnkyndenes, þat ylke a  
 day newys his payn. ¶ Thynke after  
 how a knygh<sup>1</sup> bifoor hym kneeled and  
 sayd to hym on schorne: »Haylle be  
 þou, kyng offe Iewys! Þat so many  
 helpis, now þe nedes to help þi-self.  
 Lat now se whate þou may do! Come  
 now doun fro þe croyce þat þou ert  
 to naylled, and we sal trowe with-uten  
 moor þou ert goddis son of heeneene.«  
 ¶ Thynke on þat scharpe coroun of  
 thorne þai [had] corouned hym with, þat  
 made his luffly face streeme all on blod.  
 And of þat bitter aysel menged with  
 galle, þai gaf hym to drynke whene he  
 pleyned hym of threst, als he þat mykel  
 had blede. Bot wite þou wele, hym  
 thrested noght after pyement ne wyne,  
 ne after othir likour þat men nootes for  
 threst, bot anely after þe luf of man,  
 þat he so dere boght. Thynke þan  
 when þou ogh agaynes hym duse, þou  
 bedis hym gall at drynk, als þe Iewys  
 dide. ¶ Thynke on his careful moder,  
 and of his Cosyne Iohū, þat stod by  
 hym nere and saght all þat he thoolde.  
 Na speche of man may telle what sorow  
 þai had þat stound! ¶ Thynke on þase  
 wordes he to his moder sayd whilles he

Ms. Arund. 507.

was laid on þe erth, / & drawyn oute  
 with rapis: til make handes & fete  
 acorde til þe holes / þat war made  
 in þe tree. So straite he was dra(w)en  
 oute on þe croice: þat men might telle  
 alle his banes; & to þat croice was he  
 festenid with irnen nailles. Thinke after  
 how is bodi was lifid vp with þe croice /  
 & smyten oft in þe erth: als men dose  
 a stake of tree til make it fast til stand:  
 with þat swete bodi lifand þat hinged  
 þeron. At þis smytyng in þe erth:  
 alle his vaynes brast, þat oute of alle  
 his swete lymes: þe blode oute stremid.  
 Þis greuid him sarest of alle oþer paynes:  
 oute-take oure vnkyndenesse, þat ilk  
 daie newes his pyne. Thynk after  
 how knightis to him knelid: & said to  
 him in scorne: »Haile, kyng of Iues!  
 Þou þat mani helpis: þou nedes now  
 helpe þe selfe; come downe fra þe  
 croice / þou art nailid to: & we sal  
 trow þat þou art goddis sone of heuen.  
 Think on þe scharpe corone of thornis,  
 þat made his loueli face: til streme al  
 on blode; & of þe bitter aysill myngid  
 with galle, þai gaf him to drink / when  
 he pleynid him of thrist / als he þat  
 mikil had bledde. Bot witte þou wele,  
 him thristis noght after pyment ne wyne/  
 ne after oþer liquore: bot aneli after  
 þe luf of man / þat he so dere boght.  
 think þen / when þou dose ani thinge  
 agayn his wille: þou dose as þe Iues  
 did / birls him galle to drinke, as a  
 vnkinde wreche. Thinke on his careful  
 moder, & on sayn Iohan his dere cosyn,  
 þat stode bi him & saght al þat he  
 tholid; na tonge mai telle: how sari  
 þai ware þat tyme. Thinke on þe wordes  
 he spake til his moder hangand on þe

<sup>1</sup> r. knyghes.



Ms. Rawl.

hanged on þe rode: »Woman, lo here  
þi son!«; he sayd to hys Cosyn Iohn:  
»lo here þi moder dere! Þou *serue* hir  
with all þi mygth!« Whate thynges<sup>1</sup> com  
fra hir hert when scho herd þir wordis,  
whene mans son for goddis sone, þe  
disciple for þe mayster, þe *seruant* for  
þe lord<sup>2</sup>, was gifen hire to yheme! ¶  
Thynke how þat blyssed body nakede  
and pale, hanged on þe rode so bette  
with skourges þat noth left on hym hale.  
And yhete so pouverly he was stedde  
þat he had na place his heued on for  
to rest; and als naked als he hangede,  
gude he nane had hym with for to  
hide, bot his moder courceife knetted  
about his lymis. ¶ Thynke how ful he  
was of *mercy* whils he hanged on þe  
rod, þat forgaþ þe thef his synnes þat  
hanged by his syde, þat myssayd hym  
a whyle befoore, als þe gospell tellis;  
and high hym þat he suld be þat day  
in *paradyse* with hym. (f. 65). ¶ Thynke  
þan on þe wordes þat Bernard to Iheru  
sayd: »A, god, my loouerd, swete Iheru,  
whate hafs þou don þat þou so blodye  
hangen on þe rode, þat neuer dide  
amysses bot euer dide þe gude? Sackles  
þai do þe to þe dede, woo es me so: for  
I am gylty of þi dede, for-þi<sup>3</sup> þai suld  
me sla and late hym passe with-outen  
harme, þat no cheesoun es of dede.  
For-þi, yhe wrytches þat wrange has  
done, takis me for hym and duse me  
to dede: for I am þe synfull þat ille  
hafs wroght, thurgh þat I haf folwed  
þ[e]<sup>4</sup> fendes rede; for-þi lat þis Inno-  
cent passe þat neuer man couth say  
ille by, bot til all has done þe gude,  
for-þi I pray zow I may for hym dyen.  
¶ And zite thynk Inwardly on þe word  
he sayd befor he yhelded þe gaast,  
þat es þat he to þe synfull man cryes  
and says: *Consummatum est*, »Al es ful-  
filled«; þat es: »I am fulfilled of sorowe,

Ms. Arund. 507.

rode: »woman: lo here þi sone«; til  
sayn Iohan his cosyn: »lo here þi moder  
dere: þou *serue* hire with al þi might« /  
What sighinges come til hire hert / when  
sche herd þis wordes: when mannes  
sone for goddis sone / þe disciple for  
þe maister / þe *seruant* for þe lorde:  
was gifen hire to zeme. Thinke on þat  
blissid bodi nakid & pale hinged on þe  
rode / so ryuen with scourges: þat  
nought left hale. And zitte so pouverly  
was he stad in þat stoure: þat he had  
nought to rest his heuid on; & als nakid  
as he was borne—bot his moder cower-  
chiefe was knit aboute his lymes. Thinke  
how ful he was of *merc(i)* zit whil he  
hinged on rode / þat forgaþ þe theefe  
his synnes þat hinged biside him: þat  
missaid him a while bifore; & hight him  
he suld þat daie be with him in *para-*  
*dise*. When þou art vmbithought of  
alle (f. 47) (þe) pynes þat Iherus suffred  
for þe: thinke in þi sanle / þat þou  
standis bi (him) in þat place & sees  
what þai him do; speke þen to þi lorde  
þe wor(des) of sayn Bernard: »God mi  
lorde, swete Iheru, / what hanes þou  
(do)ne: þat þou so blodid hinges on rode /  
þat neuer did iuel: bot euer did gode? /  
Sakles þai do þe til deade, wa is me  
þerfore / for i am gilty of þi deade;  
& agayn lawe & reson it is: til sla him  
þat neuer did misse, & lat him passe  
free: þat did þe harme. For-þi, ze  
wreches (!) lues, (ta)kes me, for i am þe  
synful þat uel has done & folowid þe  
fendis rede. I prai zow / latis þis  
Innocent passe: & dose me til deade,  
for i haue *trespassid*«. Thinke alswa  
inwardli / how he said on þe rode  
bifore he zelde þe gaste—for it mai  
stere þe til haue sorugh of pi synnes  
& rue on his deade þat was so pynid  
for þe, & swa wreke his deade on þe  
selfe; / þat þus on þe rode cried: *Con-*  
*summatum est*: þat is: »al is fulfilled«,

<sup>1</sup> r. sichynges. <sup>2</sup> Cf. p. 89. <sup>3</sup> Ms. for. <sup>4</sup> Ms. þat.

Ms. Rawl.

bath in body and in saule. In body, þat all was pyned, for fra þe schuf of þe hele was nogth left hale. In saul was he pyned, als þe prophete says: thurgh our vnkyndnes þat kyd hym na thanke for his gud dide, and duse þat in vs es ilke a day to new his payne; and þat ouer-passis all his payne þat he bifoor thoold, for-þi he says at his end »I am fulfilled of sorow«. ¶ Thynke þan, after þir wordes war sayde he bogthed doun with his hecued and sayd at all mygth here: »In to þi handes, loouerde my fader, my gast I yheld«. ¶ Thynk on þase wonderes þat fele þat tyme: how creatures þat na witte had forthogth of his dede, and mad sorow on þaire manere, and kid at þai felid his dede ful sare. Þe sone withdrogh hym and wex myrke; þe harde stane all to-raaf, þat all þe erth qwoke; þe tounbes of dede men alto-raafe þat mad war of stane, and þe ded þat in þaim war lokene, qwyckened to lif, and witenest þat he was southfast god þat þe Iewys did to þe dede. ¶ And thynke yhete Inwardly on þase sorowes þat his moder had, þat folwed hym in all þat tyme righ vnto þe dede, and als carefull moder euer biheld al þat þay did hir child. Was neuer na martire þat thoold so mykel payne als scho dide! for in þat party all martires war pyned þat deedly er of kynde: bot goddis moder was pyned in saul þat neuer mygth dye; for all þat hir son thoold, stake thurgh hir hert. His paynes left hym at þe dede, þay mygth grieve hym no mare: bot in hir saul all þai left, for-þi hir paynes war maare; for scho yherned for sorow to dye, bot na sorow mygth hir sla. Þan was þe worde fulfillede of Symeon, þat to hir sayd: »Þe swerd of sorow sal stycke thurgh þi hert«. ¶ Thynke þan whate he es þat alle has thoolede, and how vnworthy þai war to luf wham he dyed

Ms. Arund. 507.

as if he said: »I am fulfilled of sorugh: bathe in bodi & saule«. In bodi: for al was pynid / fra þe crowne of þe heuid til þe sole of þe fote. In saule: thorough oure vnkyndnesse, þat kithis him na thanke for his gode dede: bot dose þat in vs is: euer til (n)ew his payne; & þat ouerpassis alle his paynes þat he bifore tholid, for-þi he said at his ende: »I am fulfilled of sorugh«. & at þis worde: he loutid downe his heuid / & said til his fader: »In til þi handes: mi saule i zelde«. Think þen on þe wonderes þat þen felle: how creatures þat na witte had: rued on his deade. Þe sone withdraw his brightnesse & bicom al mirke, & schewid so: þat it rued Cristes deade; þe harde roche rafe; þe erth qwoke; þe grafes openid / & þe deade men þat ware in þaim / rase to life, & wittenesid þat he was sothe-fast god: þat þe Iues did til deade, / with sighings & teres. Als i rede þou þink on þe stingand sorughs of his moder, þat was with him ai til þe deade / & bihild al þat þai did with hire child. Neauer tholid martir so mikil / as sche tholid! for martirs ware pynid in bodi, & goddis modir: in saule, þat mai noght deie; for alle þe pyne þat hire sonne tholid: thorough-stikid hire saule, & sche zernid for sorugh til deie: & na sorugh might hire sla. Þen was fulfilled þe worde of Simeon: *Tuam ipsius animam pertransibit gladius*, þat is: »Þe swerd of sorugh sal thorough-stike þi saule«. Think als inwardli what he is þat þus tholid, & how vnworthy þai ware to lufe / for whaim he

Ms. Rawl.

foor. If þou þir stirynges oft haf in mynde what-so-*euer* þou be, it agth to meke þi hert in lufe and make þe synnes to fle. ¶ Thynke after with whate deuocione he was taken doune of þe rode. How þe thre Maryes his body digh, and layd hym in a tounbe new made of stane. ¶ Thynke after of his

vp-rysynge: how brygth, how fayre þat body raas þat þe Iewys made so laythely in þat entent forto hafe for-done hym for *euer*: and now he lifs all-myghty god, kyng coronouned in heuene, and sal deme þaim at his wile þat hym demed to dede. ¶ Thynke what Ioy his discyples had whene þai sagh hym risen and haf Maystery of þe dede; þan þai war so drunken (f. 66) In þe luf of hym þat þai war prest forto dye for hym, þat befor forsoke hym and swore þai knew hym nogth. To tell of þe Ioy þat his moder had, es na tung þat may it telle!... Thynke þan, if we kepe vs fra synne our life, of<sup>1</sup> we synfull haf bene of *neuer* so lange tyme, and we wille sare forthynke and schrife of þat we haf myse-done and *neuer* turne agayne, we may chalenge als righ ayers<sup>2</sup> to dwele with hym In blisse with-outene ende. ¶ And thynke þan on þe dredful day of dome: whene god allmyghty sall come all *cristene* sauls forto deme and gif til ylke ane after þai haf *seruede*, ille or gude. And als gladfull als his come sal be vnto his chosyn childer, als g[r]ymly and als agthful sal it be til þase wryckched caytifs þat has led þaire

Ms. Arund. 507.

deied; for if þou hane oft in mynde þis steryngs: þai hald þi hert in lufe & makis þe to fle synne. Thinke after with what deuocion he was taken doune of þe rode; how þe .iii. Maries dight him with oignementis & faldid his bodi in white clathe & laid him in tounbe of stane. Thinke after of his wendynge til helle; / what comforte þai had: þat abade so lange his (co)mynge þare in so mirke stede; what sorugh & drede / sighing & gn(as)tinge þe wode fendes of helle had þat tyme; how he bande Sathan so þat he might *neauer* harme ne fande þe folke after / as bifore. After of (his) vprisynge: / how bright / how faire he rase in bodi: þat þe Iues so laitheli di(gh)t in þat entente / for til hane fordone þe mynde of him for *euer*; & now he lifes al-mighti god & kyng coronid in heuen, & sal deme þaim at (his) wille. Thinke what ioie alle his disciples had: when þai saw him risyn / & hane þe maistri of deade; bifore: þai deniid him & sa(id) þai knew him nogth; bot þen þaim forthought þat þai had missaide, & luffed him as þaire lorde; & ware so fullfild of his lufe: þat þai ware redi til die for him / & qwite him deade for deade. Til telle what ioie his (mo)der had / when sche sagh him risen til life: na man mai telle. Thinke af(ter) how he steie til heuen with our manhede, & sette it on þe right hand of al-mighti god his fader; & swa festenid our kynd in him: þat þai sal neu(er) twyn; & thorugh þis alliannee / if we kepe vs fra synne / or forth(in)ke & schryue vs of þat we hane misdoun / & turne na mare agayn: we m(ay) chalenge as haire / til dwelle in his blisse. Thinke þat he sal come & deme al mankynde / & gife ilk man after he has wrought; & als gl(ad)ful as is come is to þe gode: als auful &

<sup>1</sup> = þof, or r. or if?    <sup>2</sup> r. ayres.

Ms. Rawl.

lif in lust and likynges of paire flesshe  
and in dedely synne, and walde nogth  
amend þaim bot ended þare-Inne. Til  
þase god sal say: ¶ *Congregabo super  
eos mala: Et sagittas meas complebo  
in eis:* »And I sal schote«, says god,  
»thre scharpe arowes at þaim, þat sal  
smyte þaim þat þai sal neuer couere«. ¶  
*Pe first arow* es when he sal bide  
þaim rise & come til þe dome, when  
he sal say: *Surgite mortui & venite ad  
iudicium.* Thurgth þe mygth of þis  
word all þat deed eer sal qwycken to  
life, and toubmes of marble and of  
brasse sal al to-ryue, to lat out þe bodys  
þat in þaim war lokyne. Þis es þe  
arowe þat þe haly man euer ilike felid  
sment hym ful sare, and sayd: *Sine com-  
edam sine bibam sine aliquid aliud faciam,  
semper michi videtur quod illa vox terri-  
bilis intonat in auribus meis: Surgite  
mortui & venite ad iudicium*—þis word  
com neuer fra his hert. Sen þis haly  
man had swilk dred of þire wordis, me  
thynk it war nedfull to þe synfull to  
haf þaim in mynde, to make þaim  
afferred þat þai fall in no syne. For als  
Salomon says: *Sicut fremitus leonis, ita  
ira dei.* Pan þis [es] þe kynd of þe  
lyoun þat he feris all beestes with his  
romying and makes þaim so hertles for  
drede þat þai dar nowr<sup>1</sup> flee; bot þogh  
his noyse be hidouse til all bestes, yhet  
it comfortis his awene whelpis and  
whykenes þaim to life. Righ so sal  
Ihesu Crist beer hym at þe day of dome  
til all þat haf lifid in syne and wald  
mak na endyng of þaire ille life; at  
þis Callyng þai sal be so feride and so  
vmyghty of þaire self þat þai sal nogth  
mow stire þaim on na syde, bot þare<sup>2</sup>  
bihoues þaim to take als þai haf seruede,  
ille or gud. And als he sal be wrothe-  
full vnto þase weryed wrycches: so to  
his awen childer þat here has wroght  
his wille, lufely he sal be and wynly

Ms. Arund. 507.

grisly sal it be to þe ille. For god thretis  
þe yuel with .III. arowes / & sais: <sup>III</sup> *Sagitte*  
*Congregabo super eos mala & sag. III.<sup>1</sup> com.*  
*in eis*, þat is: »I sal hepe on þaim al-  
kyns yuel & wa, & mi .III. sharpe  
arowes sal i in þaim feste: þat sal  
wounde þe s(in)ful / þat he sal neuer  
couere. *Pe first arow* is: when he sal  
bidde þ(aim) rise & come til þaire  
dome / with þis wordes: *Surgite mortui:  
venite ad iudicium*, þat is: »rise ze þat  
are deade, & comes til þoure dome«. Thorough  
might of þir wordes: alle þat  
ware deade sal quikyn. Þis is þ(e) arowe  
þat sayn Ierome said by: *Sine comedam  
sine bibam, semper vi(detur) michi quod  
illa vox terribilis insonet auribus meis*  
*»Surgite mortui, venite ad iudicium*«,  
þat is: »Wheþer i ete or drynke / or  
what ellis i do: euer me thinke þis  
dredeful wordes rynges in mine eres:  
Rise ze þat are deade, & comes til þoure  
dome«. Sen þis hali man dredid þis  
wordes: nede is a synful man til drede  
þaim, so þat he falle in na synne. For  
Salomon sais: *Sicut fremitus leonis: ita  
ira eius*; þat is: »þe wreke of þe domes-  
man at his comyng: is as romyinge of  
a lion«. / Þe lionis kynd is til f(er)e  
alle bestes with his romyinge, & zitte  
dar þai noght flee; & þofe þis noice  
be dredeful til alle bestes: zitte com-  
fortis it his awen whelpis & quykens  
þaim til life. Swa sal Ihesu Crist at þe  
straite dome do til alle bestli men þat  
has liuid in synne & wold (f. 44) make na  
endynge of þaire ille; at þis callinge  
þai sal be so f(erid) & so vnmighti,  
þat on na halfe sal þai flee, bot þai sal  
dwelle (&) take as þai haue seruid. & as  
he sal be wrathful to þe wrechis, so  
sal he be loueli til his anne childre þat  
has wroght his wille here: for þai sal

<sup>1</sup> r. nowar.    <sup>2</sup> Ms. þaire.<sup>1</sup> r. m. (meas).

Ms. Rawl.

on to loke; þai sal waken with<sup>1</sup> ioy at his calling and to his blisse wend, euer to be [þar] with-outen end. Bot þe synfull wricches sal seke hooles þaim inne forto hid, þat þai se nogth his dredful face þat feres þaim out of þaire witte; als Isaye þe prophete says: *Introibunt in speluncas<sup>2</sup> petrarum et in voragines terre a facie formidinis domini, cum surrexerit percutere terram.* Of þis Commyng spekis saynt Ancelyne and says: »On þe ta half on þe day of dome sal our laythly synnes be-call vs of þe slaughter of our saul. On þe toþer half sal righthwy[s]nese stand, þat no pyte es with. How sal þe synful fare þan? for flee may he nogth, ne hid hym may he nogth, bot þare bihoues hym stand to tak als he has serued. Þan sal þai þat now er so kene þat harmes all þat o-boute þaim dwellis, be als (f. 67) Cowardis and hertles bath in worde and in dede; þai sal be so stade þat þai sal wille crepe in a monshool or in a pitte stynke it neuer so illes. ¶ *Pe tothir arowe* es þat sal smert þaim ful sare: when god sal reyne þaim of al þat þai haf done sen þai war borne, þat fell to syne. Þan sal þe domes-man schew his woundes til al man folke, þat þai may southely se what he vngilty for þaire synnes tholede, and on þis manere he sal þaim areyne: »Of þe erth I þe toke and made þe with my hende, and in paradise þat lufely stede I þe stalled pore to lende: with-outen care þar to haf bene and dwellid, had þou bouxome bene, and had nogth broken þe forwarde þat was mad<sup>3</sup> vs bi-twene. Bot sen þou my biddying withstod and leued me for my foo: for-þi my righ-wysnes dampnes þe to hele þare to be in sorow & wo. And when I sagth þat þou ille ferid so, pyte me stird to rew on þe, þhof þou nogth seruede; I lighd doune in til þe erth and toke þe kynd

Ms. Arund. 507.

wakyn with ioie at his callinge / & wend with him til dwelle in blisse. Bot þe synful wrechis sal seke til hide þaim þat þai see nogth his dredful face / þat flais þaim oute of þaire wi(tte); as Ysaie sais: *Introibunt in caernas petrarum & voragines terre / a facie (for)midinis domini: cum surrexerit percutere terram*, þat is: »Þe weried synful sal crepe in to þe creuys of þe stane: & in holis in þe erth, for to hide þaim fra þe wrekeful face of god / when he risis til smyte þe erth, þat is, when he sal come to deme erthli men. Of þis comynge spekis sa(yn) Anselme & sais: »On a halfe sal oure synnes bitterli bicalle vs of þe slaughter of oure saule. On an oþer halfe sal stand rightwisenesse, þat na pitee is with. Abouen vs / þe wrekeful domesman / þat als soft as he is here: als wrathful he is þare; mild here: storne þare; & he is bathe domesman, & wittenesse, þat wate alle oure giltis. // *Pat oþer arowe* is: when god sal þaim areyn of al þat þai haue misdone, sethen þai ware borne; & þe domesman sal schew his woundis til alle men / þat þai mai see sotheli þat he vngiltli tholid for þaire synnes, & with þis word(es) he sal þaim areyne: »Of þe erth i þe toke / & with mi handes þe made, In paradise þat loueli stede with-oute care til haue duellid / if þou had bien buxom to me & kepud mi comandment; bot sone þou brake it, & left me: for mine enemy; for-þi rightwisenesse dampnid þe til helle, þare to be » sorugh & waa. When i sagth after þine iuel fare: i had pite on þe / þof þou nane deseruid; I lighdid til erth & toke þe kyn of þe; where i was sare

<sup>1</sup> Ms. euer with. <sup>2</sup> r. speluncas. <sup>3</sup> Ms. mas.

Ms. Rawl.

of þe, whare-In I mygth for þi gilt  
sare pyned be. In þat kynd I toke  
many a dyspyte, I tholed vilany in word  
and dede, and for þe was boght & salde;  
after Indas had sald me, þe Iewys  
buffeted me and spittid in my face, and  
with scharpe thornes þay coroned me,  
and with knotty skourges þai bete me—  
al þus for þe was I digth. Þis agth  
haf mad þe rew on me, had þou bene  
kynd. Ande in my threst þai gaf me  
ysell menged with bitter gall; and for  
þe þus was I threlled bath fote & hand  
and naylled on þe tre, and opend my  
syd with a spere to make my hert bledde  
for þe. I forgate my self for me list  
huf þe: ffor on þe was al my thogth;  
all þis haf I done for þe, and þou als  
ane vnkynd wryche hafs sette it at nogth.

Now vnderstand þou vnkynd man, lift  
vp þi heued & loke to me, bihald my  
syd, fote<sup>2</sup> & hand, how I am digth for  
þe. Þus am I digth nogth for my gylt  
bot to heele þi wondis þat war so sare,  
and þi gilt on me I toke þat þou suld  
luf me þe mare. For suth I ne wate  
qwate I mygth haf done mare þan I  
haf done for þe: ffor-þi þe bihones  
now nedely schewe qwat þou has thoold  
or done for me. For now righth-  
wysnes wil þat ilke ane haf als þai haf  
seruede, outhire to dwel in payne or in  
blysse, for eener and ay. How sal þan  
þe wricched fare when he sal be þus  
areynede of þe domes-man, and all his  
synnes openly knawene and schewed to  
all mens sighth? For nogth may þare  
be hid, bot þat at here es fordone with  
screyft of mouth; for als þe haly man  
Iob sais: *Reuelabunt celi iniquitatem,*  
*et terra consurget aduersus eum.* And  
yete þe apostel sais: *Testimonium*  
*reddet illis consciencia illorum,* þat es:  
þaire awen Inwite sal bere wittenes  
agaynes þaim. Who may better bere  
wittenes agaynes man, þan he þat eener  
dwellis with man, þat sese & knawes  
all his werkis? þat es mans Inwite, þat

Ms. Arund. 307.

pinid & despisid, & toke for þe mikil  
vil(a)nie in dede & worde. And after  
Indas had salde me: þe Iues toke me,  
& buffet me & spittid in mi face; with  
scharpe thornis þai coronid me, with  
knottid scourgis þai dang me; so laitheli  
þai dight me: þat i was like a mesell  
til loke on. Al þis agth hane gart þe  
hane pite on me / if þou had bien  
kynde. In mi thirst þai gaf me to  
drinke aysill myngid with bitter galle;  
þai thirld mi fete & handes: & nailid  
me to þe rode, & hopenid mi side with  
a spere: & made mi hert til blede. I  
forgate me self: for on þe was al mi  
thoght; & zitte þou as an vnkind: settis  
al at nogth. Now þou vnkyndman  
vnderstand & loke to me, & bihald mi  
side / fete & handes / how waful i  
am made for þe, & to hele þi wondes;  
& for-þi þou suld hane loudid me þe  
mare; (for i) ne wate what i might  
hane done for þe: mare þen i hane  
do(ne). For-þi nedli bihoues þe til  
schew: what þou haues done or tho(l)id  
for me; ffor now mi rightwisnes wil:  
þat i schape til ilk man his mede /  
to dwelle in pyne or in ioie for eauer /  
after he has seruid. How sal þen þe  
waried synful fare / when he is þus  
reyned of þe wrathful domesman / &  
alle his synnes schewid til alle men?  
for noght mai þare be hid: bot þat was  
fordone here with schrifte; for hali Iob  
sais: *Reuelabunt celi iniquitatem eius,*  
*et terra consurget aduersus eum,* þat is:  
þeuen sal schew þe wikednesse of þe  
synful, & erth sal rise & stand agayn  
him & bere wittnes of his werkis. And  
zitte þe apostle sais: *Testimonium*  
*reddet illis: consciencia eorum,* þat is:  
þaire inwite sal bere wittnes agayn  
þe synful, fra þe whileke man mai noght

<sup>1</sup> Cf. poem p. 71.    <sup>2</sup> r. fete.

Ms. Rawl.

nogth may by hide fra. And yhete his ille werkes sal wend with hym to þe dredful dome, & stand by hym all on rawe, to his schame and to all man folk, and þus bitterly sal with hym flyte þat al þe werlde may here: »We», sal þai say, »er þase werkis þat þou with wrange has wrought, In dyspyte of þi gud loorde þat þou for vs sette at nogth; for þou wrought vs agaynes (f. 68) his wille þat schede his hert-blod for þe, for-þi we er now gedired alle to-gider als witenes agayne þe; for þou wald nogth amend þe qwilis þou mygth. Now þe forthynkes þat euer þou synned: bot, sory wriche, alto lat, for þou had no likyng bot in vs; and for-þi we now sal be with þe in pyne with-outene ende, to eke þi payne. ¶ *Pe threde arowe* þat he sal schote, sal be when he sal say þat saynt Mathew says in þe gospel: *Ite maledicti in ignem eternum*. Þe haly man says: »Sare & bloody er þase eghen þat for smoke & hete sal grete ma teris þan drops of water er in þe see. Þou may þan aske: »Sen þai sal gret so mykel water, why sleckis it nogth þe fyre þat þaim so hat brynnes? Þane answers saynt Anstyne and says þat »so wodly it brynnes euer like & so stalwarde it es in þe kynd þat if all þe water of all þis werlde ouerflowed it, it mygth nogth slecke it, ne yhet litelle kele it; bot teres makes it mare wodly to brynne als oyll casten in þe fyre. Mynde of þis wordis had þe haly fader þat to his disciples sayd after þai had lange on hym cryed to say þaim sum gud word; þan sayd he: »My dere childer, leer we to wepe for our synnes, þat we wepe nogth for eene. What sorow, qwat dred hopes þou þe weryed wryches sal hafe whene god sal say: *Ite maledicti in ignem eternum*. When þe weryed wryches heres

Ms. Arund. 507.

hide. And zitte his iuel werkes sal stand bi him at þe dredful dome, & bitterli flite with him & sai: »We are þe werkis þat þou wreche has wrought in despite of þi gode lorde; for þou wrought vs agayn his wille: þat schad his hert-blode for þe. Now forthinkis þe þat euer þou synnid: bot, sari wreche, / al to late; & þefore sal we dwel with þe with-outen ende: for til eke þi pyne. // *Pe .iiii. arow* sal he schote: when he sais þis wordes: *Ite maledicti in ignem eternum*, þat is: »ga ze waried, in til endeles fire. Þe hali man sais: »Þe inee of þa þat are in þat fire & smoke: sal grete ma teres / þen water is in þe brade see. Þis fire, as saynt Austin sais, brennis so wodeli & euer like / & so stalword is in his kynd: þat þof alle þis werldis waters it al ouerflowid: it might nogth þis fire slokyn nor kele it a litil. Þis fire makis ai smoke, þat makis þe wrechis til wepe; & þaire teres strynthis þe fire þare: as oil wold if it ware castin in þis fire here. Þe hali man had mynd of þis teres, þat said til his disciples / when þai had lange cried on him til sai þaim some gode worde: »Mi dere childre, he saide, wepe we here: so þat oure teres seche vs noght in helles. When þe waried heris & wate þat þai are dampnid, & wate þer is na gayn-charc ne merci to fynd: þen he sais þe wordes of Iob: »Þe dai mote peris þat i was borne inne / & þe night þat i was conceyuid inne! When<sup>1</sup> had i bien dead in mi moders wambe? allas þat sari while þat euer i was borne! Wharto sette mi moder me on hire kne, & weschi me, & rokkid me, & fed me on hire breste? allas þe while, so mikil trauail sche lost / þat norist me a brande til smore in helle-fire. When þis waful worde *Ite maledicti* &c. is said, þe

<sup>1</sup> = whi ne.

Ms. Rawl.

and knowes þat þai er dampned and  
þat þare es na gayne-calle mercy to  
craue, þan sal þai say þe wordis of Iob:  
»Þe day mot perysshe þat I in borne  
was, and þe nyght in þe whilke I con-  
sayned was! Allas þat sorye while þat  
I borne was, þat I ne had bene dede  
in my moder wambe! Where-to noryst  
my modir me and sette me on hire  
kneise and fed me of hir brest of Allas  
þat while! so mykele trayuelle scho  
lost, and noryst of me a brand to  
smore in hell-fyera. When þis of goddis  
mouth es sayd, þan sal þe gude be  
twynede fra ylle, þat þai sal neener-  
mare mete. Pan sal þe foule deueels  
dryfe þase wrytches in til hell als wod  
lyouns, *with-oute* end þare forto dwele.  
Pan sal þay wery þe tyme þat þai  
eener ylle wroght; ffor all þat þaim may  
pyne sal þai redy fynd. For þe fendes  
þat þaim sall pyne sal neener wery be,  
bot eener Ilyke freke to wirke þaim all  
waa: and yhet na payne sa[1] mow þaim  
sla. Nedderes, snakis, tadis and other  
venemous beestis, ma þan I can neeuene,  
sal lif in þat fyre als fysshes duse in  
þe flode, to pyne þase wrytches. And  
yhet, for threst at þai sal haue, þai  
sal seke þe neddir, ffor threst þe  
venywn out to souke, for þe hate fyre  
at þai er In. Pare sal na thyng be herd  
bot yhellyng and Crying and grettyng.  
And ligh es þare nane, for smoke it  
for-duse. Pan wald þai be fayne, and  
pyne wald þaim slaa. Bot goddis childir,  
þat here haf done his wille, with aungells  
sal be lede tile heeuene, In Ioy and  
blyse to dwelle eener withoutene ende.  
To þe whilk Ioy he brynge vs þat  
bogeth vs. Amen. Amen. Amen.

Ms. Arund. 507.

latheli deuels sal geder þe iuel fra þe  
gode, & as wode lions: draw þaim til  
helle / eauer þare to be in al þe pyne  
þat mai be on thoght. For þe fendes  
þat sal þaim pyne: sal neaner be weri,  
bot eauer ilk fresche, til wirke þaim waa;  
& þir sari wrechis / na pyne mai sla  
þaim. Nedderes / snakis & tades & oþer  
venemouse bestes sal life in þat hate  
fire / as fish in water: til pyne þa  
wrechis; & for (f. 45) thrist þat þai  
haue: þ[ai]<sup>1</sup> sal souke þe venym oute of  
þe nedderes heuid(es). Pare sal nocht be  
herd / bot zellinge & grettyng & gnaistinge  
of tethe. (Light) is þare nane for smoke,  
bot so mikel merknesse: þat men mai  
it g(rape). / Bot goddis awen childre þat  
haues done here his wille: sal be lede  
w(ith) angels til þe blisse of heuen /  
þare til be in ioie / eauer *with-oute*  
ende. S(o) grete is þat ioie, as þe  
apostle tellis: þat na hert mai it thinke /  
ne iee it (se). If man might be in þat  
ioie / half an houre & felid þat heuensi  
likyng / & ware broght agayn til þis  
middel erth: so strange payne it ware  
t(il) him til life here-inne, / þat, of al  
þe welth of þis world ware at his wille,  
he wold his bodi ware dalte in a thou-  
sand pecis / til wyne þat ioie (agayn)  
þat he come fra. // Thinke, þou was with  
Ihesu Crist in alle his paynes, & þat  
þou stode so nere him in al his passion-  
tyme & al þe hardnes þat was done til  
him: & be awondird þat so grete a lord  
wold thole swilke hardnesse: & falle  
þ(ou) doune to þe erth, as gilty of his  
deade, & thank him of þe woundes þat  
he for þe tholid / & haue him eauer in  
mynde. Thinke nocht of alle þis to-  
geder at ane tyme / as þai stand in  
ordre, for kolyng of deuocion: bot  
n(ow) on ane / now on ane oþer / as  
þou felis þat god þe steris / thorough  
his dere g(race). // Þus mani woundes  
suffird god for man kynde: ffyue thou-  
sa(nd) & foure hundreth & sexti & fiftene.  
And if þou sai ilk dai of þe (z)ere  
fiftene: þou sal sai als many *pater nostres*  
in þe hale zere.

<sup>1</sup> Ms. þat.



## 11. (Against Boasting and Pride).

Grenous es þe vice of bostynge & pride, and full perillous it es, ffor it castes doun saules fra þe heygthnes of perfeccyone; and þarfor I wille ze wante first þat vice of all opere. ¶ Bot þis vice has twa spices: ¶ It falles to some alstite in bygynnyng of þaire turnynge to god, qwene þai hafe done a litil whate (f. 69) to god in fastynge or in gret bodely penaunce doynge or in mekelle almas gyfyng; þai suld þan feele mekly of þaim-selfe, as if þai had done rygth nogth or eells þat þai had castene away þat þay hafe gifene in almas: ¶ þai do nogth sa, bot þe contrary, ffor þai fele of þaim-selfe þat þai er better þane oper, & hegher in grace þane þai er þe whylke þai gafe almas to; þis es pryde. ¶ Anoper spice es þis: whene a mane es commene to heghth perfeccione & arettis it nogth mekely to þe grace of gode bot to his aghene trayuell and to his aghene stody, & sa sekkes he ioy withoutene of men & leefes verray ioy within of god. ¶ Wharfore, my dere soñs, on all wise flee ze þe vice of bost and pryde: þat ze fall nogth in þe lake þat þe feend fell in for his pride. ¶ For-þi mekyll bysynes es for to sete aboute þi thoghtes, & aboute kypyng of þi hert. ¶ Be war þat na couetyse ne wykked luste ne vayne yhernyng ne ogth þat es agayne þe wille of god, festene rote in þi hert: ¶ ffor why, of swylke manere of rotis costynualy sprynges out braunches of vayne ioy & vnprofytabyll thoghtes & fleschly desyres, & þay er þane sa þasand & sa gredy þat whils we pray & standes in þe sigh of god for to offere oure prayers & oure gud thoghtes to god for heel of our saules, þai sese nogth for to tary vs anely, bot als wa þai refe fra vs our-selfe, our mynde & our<sup>1</sup> thogh, als prisoners; þat whene we seme standand in prayer with our body, neuere-þeles we stray out with oure felyng & our thogh & er led awaye with sere thynges als falls in our thoghtes. ¶ And þar-for he þat wenes þat he has forsakene þe werlde & þe werkes of þe feende, It suffice nogth any in þat, þat he leefe his possessionys & his landes & his<sup>1</sup> werldly ryches & all werldly profeytes þat ere with-outene hym-selfe, ¶ bot if he also forsake his aghene vice & cast fra hym his vayne fleschly wills þat are with-in hym, festynd to hym by corrupciōne of kynde, & are waxene vp with hym fra his yhouthed. Þis it are of þe whylke saynt Paule says þus: ¶ »Vayne yhernyngs & noyous, þat gers men synke in endles dedex. ¶ For whi, he þat forsakys þis [werld]<sup>2</sup>, he forsakys þe feende with all his werkis. ¶ Þe feend of hym-selfe may nogth dere vs, bot thurgh occacione of syne & a gate of wykkyd wille in our-selfe he entres & crepis in preuely in to our hertes; ¶ ffor als vertus ar of god, righ sa are vices of þe feende, ¶ and þarfor if vices festyne rotes in our hertis, sothly whilke tyme þe feend comes þat es þaire prince, þai gyf sted to hym as to þaire aghen lorde, & ledis hym to þe saule as to his aghene possessione. ¶ And þarfor swylke hertis may neuer hafe pes ne trew rest, bot þay are troubled ay & drouyd, & ay ferred & vnstable in þaim, & now þai are listid vp in to vayne gladenese & now þay are castyne doune sodaynly in to vnprofytable sarynes; ¶ ffor whi, þai hafe with-in þaim a wykked ost, þat es þe feend womnand in þaim; to hym þai gaife leefe thurgh lustis & passionys of syne for to entre in þaim. ¶ Rygth on þe contrary wise a mane þat sothfastly has forsakene þe luf of þe werld: þat es he þat has schorne & cutte awaye all vices fra his hert & leues na entre to þe

Omni  
custodia  
serua  
cor  
tuum.

<sup>1</sup> expunged.    <sup>2</sup> om.

fende thurgh schrewed wils for to come in to hym; þat flees all prid, brekes doune wrethe & malencoly, hates all maner of lesyngis, vggis w<sup>th</sup> enuy, & noth anely wile nogth bakbite, bot he wil nogth suffre hym-selfe feeble anes or supos any eucl of his euene-cristene, and haldes þe grace & þe comfort of his euene-cristene als his aghene, & þaire disces arettis to his aghene desese. Þat kepis þis & oþer vertous like to þis, he stoppis out þe feend & openes a place in his saule to þe haly gast: þe whilke, whene he es entred in, he lightenes þe saule & thurgh his blyssed presence confortes; & whils he es ofte wonnand þare-in, it es ay ioy, gladenes & gastly myrth, ay luf & charite, paciens, gudeness, & clenness, chastite & oþer vertous þat are þe fruyte of þe haly gast. ¶ And þat es þat our lord says in þe gospele: ¶ »A gud tre may nogth make badde fruyte, ne an eucl tree may nogth bryng forth gud fruyte. Whate þat þe tree es, be þe fruyte it es knowen. ¶ Þare er some þat semes as þai had forsakene þe werld, bot þai hafe na cure ne bysness aboute þe clensyng of þaire conscience, ¶ ne þai hafe na trauce to cutte away vices & fleschly passiouus fra þaire saule, & for<sup>1</sup> to aray þaire saule in gud thewes & in vertous; þai haf na heigh þare-to, bot all þaire stody es outward for to seme haly to þe sygh of þe werld; & þai er besy for<sup>1</sup> to visete haly men & wyse men & see þaim, & for to here of þaim some gud wordis of edification: þat þai mygh preche & telle þe same wordis þat þai (f. 70) haue herd to oþer men w<sup>th</sup> anauntyng and wayne glory of þaim, þat þai can sai sa wele. And perchaunce some of þaim when þai hafe herd or rede a litle of haly write or has gettyne a litle cunynge of techyng of haly faders, alstite þai make þaim-self doctours & wille teche oþer men, nogth þat þai hafe fulfilled in werkes, bot þat þai haf herd & sene in bokes, ¶ and sa þai presume of þaire aghene cunynge & despice oþer þat er synfull; & þai couete state or prelacy, þat þai mygh teche all men: ¶ nogth knowand þis þat it es lesse deuote to hym þat schynes in vertounes & ouer-passis in conyng and yhit he dare nogth teche, þan it es to hym þat es ouer-layde w<sup>th</sup> passions & vices & he presumes wilfully to teche oþer men of vertounes. ¶ Sa it semes þat þe state of prelacy or of suffereynte, it es nogth for to fley v<sup>er</sup>ily, ne it es na gates for to aske ne to couete: bot all our werkes & all our bysness es for to gif here-to þat vices may be ripid out of our saules, & vertous mygh be gettyne in. ¶ Þe toþer es for to leue to þe dome of god whayme he wille take to soueraynte & gouernance, & whame nogth; for he es nogth worthi þat profers hym-self forth þerto, bot he þat god chesis & takis. ¶ Þe werke of a parfite seruand of god es þis: þat he may offer a clene praier to god, hauand na thyng blameworþthi, ne nane vnclennes, in his conscience. Pan may he pray frely, as our lord sais in þe gospels: ¶ »When ze stand for to pray, fforgifis your brether all þat þat þai haf done agaynes zou; ffor if ze forgif it nogth, youre fader in heuene wile nogth forgyfe zou.« ¶ And þarfor, if we w<sup>th</sup> a clene hert may stand be-fore our lorde, & fre made be grace fra alle vice & passiouus of þe saule befor neuende, þan at arst may we see god, als mykele as it es possible for to se hym here: ffor »clene of hert sal se god«; ¶ and þan whene we pray, we sal sete þe egth of our saule in hym & se hym þat es vnseable, nogth w<sup>th</sup> bodely egth, bot in thogth; nogth w<sup>th</sup> luyng of fleschly egth, bot be þe vnderstandenge of þe saule illumyned thurgh grace. ¶ Luke þat a mane wene nogth þat he may hym-

Contra  
ypocri-  
tas et  
Lollar-  
dos.

Opus  
perfecti  
serui-  
entis  
dei.

<sup>1</sup> expunged.

selfe se þe blyssed substance of þe godhed as it es; ne þat a man paynte hym  
 ane ymage for any schape of godhede; ffor whi, þare es na bodely schappe of  
 þe blyssed trinite. Our blyssed vnseable god may be perseyned alane be inly  
 vnderstandyng, & he may be felid & touched & halsid anely thurgh a gastly  
 affeccione; bot he mai nogth fully be comprēhendid, ne tellid be tonge, ne discried  
 be lyknes. He passes alle fleschly felyng & ymaginaciouse. And þarfor it be-  
 houes vs with all manere of reuerence & with lusty drede come to þe presence  
 of god in our prayers, and in alle our gastly werkes, and sa pryncipe in hym þe  
 gastly byhaldyng of oure saule þat what manere of schynynge or bryghthnes,  
 light or fayrhede þat a saule may thynke or ymagine, þat he feeles ay god  
 abouene þis, þat may nogth be sene. | Þat may þe saule wele feele if it be  
 clene, as it es befor sayde, þat it be nogth occupid ne ouerlayd with fleschly  
 lustes. And þarfor it nedis þaim þat forsakis þe werld & makis þaim to folwe  
 Crist, ffor to gif þaire trayuell, as it es befor sayd, þat þai mygth folle þat  
 Dauid sais þus: ¶ »Cese ze, & seece þat I am god.« ¶ And þan, if ze come to  
 þis knawynge of god þus with clenness of hert: after þat it es possible to a saule  
 to receiue þe knawynge of þe sacrament of god & of heuenly preuetece; & þe  
 clenness þat þe saul es, þe ma thyngs god schewys hym; ffor he tellis to hym  
 þan his preuetece for he es mad godis frend, as þai ware to þe whilke oure  
 lord sais þus: »Now I tell you noth seruandis, bot frenddes, ffor whi I make  
 knawene vnto you all þat I haue herd of my faders. & þan what-sa he askis of  
 god, as to a dere frend it es grantid; yha & ouer-mare þe haly aungells & all  
 blyssed spyritis lufes swylke a saule, ffor it es sette in luf & parfite charite sa  
 stedfastly þat »noþer dede ne life ne aungels ne princes ne powers ne na other  
 creatoures may depart it fra þat es in Crist Ihesus, as saynt Paule sayd. ¶ And  
 þarfor, dere brether, sen ze haue chosyne þe life of perfeccione for to please  
 god & for to come to his lufe, ¶ luke first bisely þat ze be mad strange & ferre  
 fra vice of prid & of bostyng, & fra all þe vice of þe saul, & fra all fleschly  
 delites. ¶ Fleschly delites I cal nogth anely daynteth metes þat men of þis werld  
 takes for lust: bot I cal dayntes all thyng þat es takene of couetese & fleschly  
 yhernynge; al if it be vile in it-selfe & of litele prise, as bred & water; if it be  
 takene for luste & noth for nede of body, bot for to make a-seth to þe fleschly  
 yernyng, it es arettid as fleschly delites. It nedis to a saule þerfor vse it-self  
 how it may be fere fra syne; sa says our lord, þus: »Entres by þe narrow gate:  
 ffor wyde & brade es þe way þat ledis to losyng: ¶ Strayte & narowe es it þat  
 ledis to life«. Large es þe way of þe saule when it makes a-seth to any fleschly  
 desire & folowes it. ¶ Bot strayte es þe way when it feghtes & agayn-standes ylka  
 fleschly desire & ylka vicious sterynge. It helpis mekell to (f. 71) a saule forto gette  
 þis perfeccioun: pryue dwellyng & anely conversacione; for it fallis oft thurgh  
 conversacione of men & comynge & gaynge of brether & spekyng, a man es  
 mad mare louse in abstinence & in continence<sup>1</sup> & in kepyng of his hert; & swa  
 some-tyme thurgh occacione a man falls in custome & in vse of fleschly delites;  
 & sa er parfite men some-tyme drawene doune fra þaire perfeccione. For-þi said  
 Dauid þus: »I flyed & lengthed me & dwelled in anely stede, & layd<sup>2</sup> hym þat  
 saued me fra scorn of þe spyrite«. Deo gracias amen.

<sup>1</sup> r. continence.    <sup>2</sup> = laited; expectabam Ps. 54, 8.

12. (Sayings of Fathers).<sup>1</sup>

Pray god þat he wil gif þe compungcion & wepyng in þi hert, with mekenes, & ay luke on þi nawene synnes, & deme nogth other, bot be vnderloute to all; ne haf na hamely frenschippe with wymen, ne with heritiks, ne with childer. ¶ Cutte away fra þe ouer-mykell triste, & halde þi tonge, & abstene þe fra wyne; & whate a man spekes to þe, stryue nogth agayne hym for na cause, bot, if he say wele, ac(e)o(o)rd<sup>2</sup> with hym; If he say euyll, say to hym þus: »Brother, þou wate þat þou says«, bot stryue nogth with hym: & þan sal þi saul be restfull & in pees of quiete conuersaciounes. Amen.

¶ *Saynt Agathon* said þat with-outene kepyng a man sal nogth come to vertoue. ¶ *A haly fader* said: »Haf mynd of þi last forthgayng & forgette nogth þe endeles dome: & þer sal na syne rest in þi saule. ¶ *Alswa* he said þus: »For als mekill as our thoth es letted & drawen down fra contemplacioun & sigh of god, þarfor ere we ouercomene & lede away as caytels with maystry of fleschly passions«. ¶ *Saynt Simcletica* said þus: »All wille we de safe, bot for our negligence & our slawnes we fal & fales fra saluacione: Þarfor life we sobirly, wakirly, & besely; ffor whi, be þe wy[n]do[u]les<sup>3</sup> of oure fyue wittes, nyl we sa wile we, thefes comes in. How may it be ells, bot a house sall nedis be blake & soty with-in, If smoke synce in ay fra with-outene at þe wyndouse þat er na tyme stokyne? Righ sa it es of oure saule, & þerfore it nedis to be ouer-all armyd with-in and with-outene agaynes oure gastly ennemys, for þai come & prases on vs fra with-outene at oure bodely wittes, & þai stirte & rysen with-in vs be ymaginacione of vayne thoghtes«. ¶ *Saynt Arseyne* says þus: »As na man may hurte hym ne harme hym þat es contennelly beside þe kynge in his presence: righ sa may Sathanas nogth hurte ne harme vs if oure saule clefe stabely to god in behaldyng of hym; ffor it es wrytene þus: ,Neigh ze to me and I sal negh to zow.‘ Bot for als mekil as we oft-sithes liftes vp our-self to pride & has vayne ioy in our hertis, þerfor grace god withdrawes & our enmy lightly raunysches our wykked saule to syne & drawes [it] doune in to schamefull passions of lychery & of fleschly vnclennes«. ¶ *Saynt Machary*<sup>4</sup> was askid þus: »how sal a man pray?« & he aunswerde þus: »It nedis nogth to spek mekil with voce in prayyng; bot lift vp þi hert to god, & oft streke vp þi handes to hym & say þus: ,Lord, as þou wille & as þou wate, haf mercy on me!‘ ¶ And if fightyng of temptacions prese in to þi saule, say as David did, þis word: Deus, in adiutorium meum intende: ,God, helpe me‘. And for he wate quat es spedfull til vs, þerfor he sal do with vs his mercy.« ¶ *A fader* said þus: »If a broþer falle in any defeaute, late hym pray fast, ffor assiduell prayer sone correctis a saule.« ¶ *Alswa* he said þus: »As it es impossible þat a mane see his face in droune water, righ swa a saul, bot it be clennsed fra vnclene & strange thoghtis, may nogth contemplatify pray god.« ¶ *Saynt Agathon* said þus: »A parfite seruand of god sal nogth suffre his conscience accuse hym-self in na thyng: and þan es it clene conscience.« ¶ *A broþer* sayd to a fader þus: »I desire for to kepe my hert.« & he answerd þus: »How may we kepe our hert if our tonge

<sup>1</sup> Similar collections of sayings are not unfrequent; some more are extant in Ms. Bodl. 938, Laud 210; cf. p. 106. <sup>2</sup> some letters are erased. <sup>3</sup> Ms. wysdomes. <sup>4</sup> Ms. Mathary.

haf ay þe yhate opyne?« ¶ *A haly fader* said þus: »I suffred neuer thoght rest in my hert þat greid<sup>1</sup> gode.« ¶ *Alsua* he sayd þus: »As knyghtis of þe emperoure, when þay stand by-for hym, þay suld luke on noþer syde, nother on þe rygth ne on þe lefte: righ swa goddes seruaunde when he standes in þe sigh of god & his entent es alle tyme sette in þe dred of god, þare es na thyng þat may hurte & ouercome hym be malice of his aduersaries.« ¶ *A fader* said þus: »Þe life of a parfit seruaunde of god aw to be mad efter þe folowyng of aungels: Righ as in aungels es na syne, righ swa in hym suld na syne endure, bot it suld as tit be brynte & waschid thurgh þe grace of þe haly gast, as stykkes in þe fiere.« ¶ *Alsua* he said þus: »I hope, bot if a man kepe his hert, he sal be forgettill ande rekles of all þat he heris; ffor whi: when þe enimy fyndis a rekles hert vnkepid & noght tentyd to, als fast he bygyles it vnder slely, & noght sodaynly, bot sokandy<sup>2</sup>.« ¶ *A fader* said þus: »Sathanas has thre snarres þat gas bifor all oþer (f. 72) synnes in a sanle: þe first es forgetyng, þe secound es rekleshed & nēlegence, þe thrid es luste or concupiscence; fforgetyng genders nēlegence, & of nēlegence es concupiscence caused, & fra Concupiscence, when it es seruyd, falls a man in to werke of all synes. Þarefore make we first þe hert sobire, þat it cast away forgetyng: & þan sal it noth falle in rekleshed; and if it be noght rekles, it sal wele eschew & flee luste: and if he may eschewe luste & fleschly lykynges with þe help of goddis grace, he sal neuer fall in euyl werke.« ¶ *Saynt Ion* said þus: »If a kyng wil take a cyte, he stoppis first þe water, þat þe vitayles may noght come to þe cyte. Righ swa it es if a man tranayll hym-self in fastyng & in hunger: Þe passione of gloteny sal perisch, & his enmys þat perswys hym sal feble.« ¶ *A broþer* said þus: »I am frele & þe passione of lichery ouerledis me: what may I doo?« *A haly fader* answerd þus: »At þe bygynnyng when þe steryng comes & þou feeles þe feend speke in þi hert of lichery, answer hym noght be flitand wordis, bot ryse vp & pray god with mekenese & with repentance, sayand þus: ,Iheru goddis sone, haue mercy on me', & stynte noght.« ¶ *A brother* asked a fader: »how sal I doo?« & he answerd þus: »If þou wil fynd rist in þis werld & in þat oþer, say ylke a day: ,Whate am I?', & deme nanec.« ¶ *A brother* askid a fader how he suld wone in his congregacione. And he answerde þus: »Righ as on þe first day when þou comes in, as meke & as deuote, as sobire & as paciente, righ swa be all þe days of þi lyfe with þaim; & tak na triste to þe of þi life: ffor whi, þare es na werse passione to þi sanle þan trist in þi life & fals sekyrnes, ffor whi, it es modir & brynger forth of all oþer passions.« ¶ *A brother* said [to] a fader þus: »how may I be safe?« & he answerde þus: »If þou wille be safe: when þou gase to any man, speke not fyrst til he aske þe.« ¶ *Saynt Machary* said þus: »If we vmbethynke vs of euyls þat has bene layd apon vs of men, þan cutte we away fra our mynd vertone to thyнке of god. Bot if we thyнке of euyls þat feendes doose to vs, þan sal we eschap alle temptaciouns.« ¶ *A brother* asked Pastor þus: »If I see a gud thyng, sal I tell it als fast?« He answerd þus: »Wha sa answers or he be askyd, he doose foly; þarfor if þou be askid, answer, ellis be stile.« ¶ *A fader* said þus: »It nedis a saul þat wil comersen after þe wil of Criste, for to lere trewly<sup>3</sup> þat he can noght, & for to konne apertly þat he cane; & if he wille noght doo bath whene he may in tyme, he es gastly wode.«

<sup>1</sup> Ms. grefe?<sup>2</sup> Sokingly: suckingly, gently; Halliwell.<sup>3</sup> Ms. trowly.

¶ *Alswa*: »þe byggyng of departyng fra god es when a man yrkes & heuys with leryng & heryng of goddis word: ffor when he has not appetite for to here þat þe saul desires & hungres, how lafs he god?« ¶ *A fader* said þus: þat hym thogh na thyng better in þis life þan a man ay blame hym-selfe & reprehend in all his werkes with-outene cesyng. ¶ *Saynt Ion* said þus: »Mekenes es þe yhat to heuene-ward, & our forne faders assaid be many tribulacions of mekenes entred in to þe cyte of god.« ¶ *A fader* said þus: »A man þat neghes to god thurgh grace, þe mare clerely sal he see & feele hym-self a synner; ffor Ysaye þe prophete, when he saw<sup>1</sup> god, þan cryed he & sayd hym-self a wreche & vnciene.« ¶ *A fader* said þus: »Whene<sup>2</sup> a thogh of pryde or of vayne-glory touchis þe, for to entre into þine hert, raunsake wele þi conscience if þou haf kepид wele all þe bedyngs of god, If þou luf þi enmys, If þou be glade in þi enmys wele-fare, If þou be sary in his lessyng, If þou know & fele þi-self a synner, a seruand vnprofitable to þi lord god, & werst of all synners; & if þou fele of þi-self þat þou has not zit amendid alle þi defautes in þe. For witte þou wele þat swylke maner of thynkyng sall loese alle sterynges of pride.« ¶ *Alswa* he sayd þus: »If þou fall in to syne thurgh temptacione of þine enemy, blame neuer na oþer man for þi temptacioun bot anely þi-selfe, sayand þus: ffor myne awene preue syns þis temptacioun be-fele me.« ¶ *Saynt Pastor* sayd þus: þat a mane sal honte gastly with-outene sekyng mekenes & dred of god, not as he drawes in & blowes oute wynde at his nese-thrills. ¶ *A broþer* askid a fader: »how sal I wone in a place?«, and he answerd þus: »Haf whayntise with þe, þat þou be ay as a straunger, & suffre nogth þi thogh haf maystry<sup>3</sup> ouer þe where-sa þou be: & þou sal haf rust.« ¶ *Alswa* he sayd þus: »If a man kepe wele his ordre & his rewle, he sall nogth be troblyd.« ¶ *A broþer* sayd to a fader þus: »I see my-self þat my mynd es bente vp to god.« And he answerd þus: »It es grete thyng þat, þat þi thogh be with god: bot þis es a grete[r] thyng, for to se þi-self vnder alle creatours — þat es mekenes; & bodely trauayll helpes mekyll a saule þerto.« ¶ *Saynt Sincletica* sayd þus: »As it es impossible a schype to be made with-outene (f. 73) scharp tole, righ sa es it impossible a man to be sauf with-outene dred & mekenes.« ¶ *A fader* was askid what es mekenes. And he answerd þus: »If þou forgife þi brother þat trespass agaynes þe or þat he aske forgifnes, þou ert meke; and alswa mekenes es: if þou doo gud to þaim þat dose þe harme. & if a saule nogth come to þis perfeccioun, þan es it gud þat he flee & kepe silence.« ¶ *A fader* sayd þus: »Qwen we er trauelde thurgh temptaciouns, þan er we mekyd; ffor our lorde seand our freelte, helpis & defendis vs, ffor þan we crye to hym for helpe. Bot whene we hafe ioy in our selfe, þan takis he away his proteccioun fra vs, & þan perische we.« ¶ *Alswa* he sayd þus: »Me had leuer be ouercommene with mekenes, þan for to ouercome prid. Þe heele of mane es þis, & þat god askis of mane, þat a man caste all his synns before god as if he wald offre þaim to god, & late god do whate he wille.« ¶ *A fader* was askyd what he said of þaim þat said þai saw<sup>1</sup> aungles. & he answerd þus: »He es blyssed þat seese ay his awene syne.« ¶ *A broþer* had þis condicioun þat when any man dide hym any schame or dises in worde or in werke, sa mekel mare he lufde hym, & ran to hym sayande þus: »Swylke maner men þat

<sup>1</sup> Ms. swa.    <sup>2</sup> Ms. wwene.    <sup>3</sup> Ms. maystry, y overl.

wille reprove, schame & scorne oþer & tell þaim þe soth, are sette in cōggregacion for-cause of correcciounwe, & sa þai prophete til oþer, of<sup>1</sup> all þai hurte þaim-selfe. Bot þai þat flateres & blysses men, þay confound þaire sauls; for þe prophete says þus: „My pupill, þai dyssayue þou þat says þat ze er blyssyde.“ ¶ Saynt A[n]tton sayd: „If we may wyne our broþer fra syne, þane wyne we god; & If we sclaudre our brother, we syne in Criste.“ ¶ A fader says þus: „Pare es na thyng better þan lufe ne mare, þat a man wille for lufe gife his awene life for his broþer: & þat es fulfillid on þis maner. If a broþer here a heuy worde of another brothere vnwysely sayd: If he stryfe with hym-selfe for to suffre it patiently, þat he disece nogth his broþer agayne, þofe he mygth do it; or ells, if he take harme in any thyng of his broþer: If he zeld agayne ay gud wordes, gude chere, gude werkes to his broþer þat dyscesid hym, In charite nogth feynand: sothly he gifs his life & his saule for his brother.“ Amen. Ihesus. Amen.<sup>3</sup>

<sup>1</sup> = þof. <sup>2</sup> Cf. Vit. Patr. ed. Migne p. 974.

<sup>3</sup> On fol. 64<sup>b</sup>, and 73<sup>b</sup>, the Ms. contains the following Latin Notes\*:

- (1) *Multa bona referuntur hiis qui in ecclesia sunt presentes in hora eleuacionis corporis Christi in altari. Primum est quod cibaria necessaria eodem die eis conceduntur. Secundum, quod uana colloquia eis dimittuntur. Tercium, quod iuramenta(?) oblata delentur. Quartum, quod lumen oculorum eo die non amittunt. Vm, quod si eo die decesserit, pro communicato habebitur. Sextum, quod mortem subitanam non incurrit. Septimum, quod quamdiu uiuet non senescit. Octauum, quod omnes passus eundo & redeundo ad ecclesiam numerabuntur & remunerabuntur. IXm est quod in eleuacione corporis Christi omnes maligni spiritus fugabuntur a quocumque instante.*
- (2) (Secundum Bernard.) *O anima, recognosce quanta beneficia deus tibi largitus est, scilicet generalia, specialia, & sing[ul]aria; ac etiam, quantam misericordiam tecum fecerit & quam totiens & quam eius beneficium nunquam tibi defuisse cognoscat. Et in hoc perpende quantum eum diligere.*
- (3) (Secundum Bernard.) *Securum ad deum habemus ingressum, ubi mater orat filium, filius exorat patrem; mater ostendit filio pectus & uera, filius patri latus & uulnera. Certe non potest oratio esse repulsa, ubi tot occurrunt caritatis indicia.*
- (4) *Quingue dona spectancia ad quingue sensus in patria scilicet in celo: i<sup>a</sup>. Armonia omnium angelorum, suavis auditui. ii<sup>a</sup>. Fragor omnium aromatum fumigans olfactui. iii<sup>a</sup>. Pulchritudo admirabilis obiecta uisui. iiij<sup>a</sup>. Dulcedo incomparabilis influens gustum. v<sup>a</sup>. Suauitas inestimabilis obiecta tactui. Vita autem tibi est sine morte, inuentus sine senectute.*
- (5) *Si tibi deficient medici, medici tibi fiant hec tria: mens leta, labor, & moderata dieta. Ira frequens, dolor assiduus, mens cuncta(!) renouens, uitam consumunt, hec tria sine (ca)rent!*
- (6) *Qui faciendo moram prandendi distulit horam, Aut male prandebit aut sedis honore carebit.*

On fol. 73<sup>b</sup>:

- (1) *Ora uigilanter, s[ci]licet uoce & pronunciacione uerborum. Confidenter, .s. ut videatur a deo & ab omnibus angelis. Eliganter .s. & uultu & gestu corporis.*
- (2) *Bene de reprobis dicitur: Inuoluti sunt semite gressuum eorum. Esse quippe humiles, set tamen sine despectu; esse contenti propriis, [set] sine necessitate; esse casti, set sine maceracione corporis; esse patientes, set sine contumeliis, uolunt.*
- (3) *Quidam requisitui a beato A[n]tonio per que posset saluari. Cui respondit: Labor, humilitas & oracio sine cessatione possident Christum. Omnes enim sancti a principio usque ad finem per hec tria saluantur. Nam requies, & uoluntas, & iustificacio propria, impedimenta sunt anime; omnes enim per ea perunt.*
- (4) *Tria sunt que ducunt homines ad celestia regna: Cogitacio sancta, optimum uerbum, opus perfectum. Similiter tria que ducunt homines ad profundum infernum: .i. cogitacio immunda, uerbum alienum, opus prauum. Tria sunt que retinent homines in bono opere & refrenant ab omni malo: Amor dei, Timor gehenne, Desiderium regni celorum. Tria sunt martiria sine effusione sanguinis: i. abstinentia in habundancia, largitas in paupertate, castitas in inueniute. Tria sunt que non remittuntur hic neque in futuro: Qui blasphemat deum, & desperat de misericordia eius, & qui non credunt in resurrectione.*
- (5) *In pugna Christi prius contra gulam agitur: Quia nisi prius hec refrenatur, frustra contra alia uicia laboratur. Et alibi: quod diabolus letatur(?) de gula, non temptat de libidine.*
- (6) *Iusta sunt cuncta que patimur. Et ualde iniustum est si de iusta passione murmuramus. Qui murmurat de periculo temptationis, murmurat de premio probationis.*
- (7) *Fuat stilla de mamilla gloriose uirginis, Qui calorem & ardorem extingit libidinis. Vix uenit ad uentem qui nescit amare Mariam. Inueniet ueniam ueniens uenerando Mariam.*

(8.) *Delictis pasta, caro nescit uiuere casta. Luxuriat raro non bene pasta caro.*  
(9.) *Ibi namque est cogitacio tua ubi est affectio tua. Ibi est cor tuum ubi est desiderium.*

\* Same notes in Ms. Cambr. FF V. 40, fol. 129.

<sup>b</sup> Ms. uidet.

*The same Ms. Rawl. contains, after W. Hilton's Scala perfectionis, the 2 following pieces<sup>1</sup>:*

f. 39.

1. (A poem).

**P**ai þat withoutene lawe dos syne: Withoutene lawe sal perys þare-in:  
 For at þat dredfull dome sothly: Sal ilke a man haf þat he is worthy.  
 Þat day sal na mane be excused: Of na thyng þat he has here vsyd;  
 Þe synfull sa na mercy haue: Ne na thyng þat day may þam safe.  
 Þai sal haue nan for þam to plete: Ne þam to consell ne þam to rede,  
 Ne na halowe sal for þam pray—: Þis may be cald a dredful day!  
 Full wa sall synfull man be: For grete redowre þat he sal see,  
 And to hell pyne putt for ay.: Þis may be cald a dredfull day:  
 Þe day of grete delyuerance: Þe day of wreke & of wengeaunce,  
 Þe day of wreth & wrychednesse: Þe day of bale & bitternes,  
 Þe day of playnt & accusyng: Þe day of answer & hard reknyng,  
 Þe day of dred & of tremlyng: Þe day of gretynge & of granyng,  
 Þe day of cryng & dylfull dyne: Þe day of bale þat neuer sal blyne,  
 Þe day of flayng & grete affray: Þe day of partyng fra god for ay.

*Mortis vel vite brevis est vox ite venite;*

*Aspera vox ite, vox est iocunda venite. Deo gracias Ihesus. Maria. Iohannes.*

*Passio domini nostri Ihesu Cristi &c. Humilitas. Caritas. Obediencia. Labor.*

2. (Quotations from Bonaventura, R. Rolle &amp;c.)

f. 39<sup>b</sup>. Bone-Auenture.

Continuel meditacione of þe passione of Cryste sall rewle a man in spekyng,  
 in thynkyng, in wyrkyng, and rayse hym into gastly felyng, and to couete to

<sup>1</sup> The same 2 pieces are extant in Ms. Dd V. 55, evidently copied from the above:  
 fol. 92<sup>b</sup>.

1. **P**ay þat withouten lawe dos synne, Withoutyn lawe sal peris þer-inne:  
 ffor at þat d[r]edeful dome sothely, Sal ilke a man hafe þat he is wurthy.  
 Þat day sal na man be excused: Of na thyng þat he has here vsed.  
 Þe synful sa na mercy haue, Ne na thyng þat day may þam safe.  
 Pay sal haue non for þam to plete, Ne þam to concill ne þam to rede,  
 Ne na halowe sal for þam pray—þis may be called a dredeful day!  
 Ful wa sal synful man be For grete reddoure þat he sal see,  
 And to helle pyne put for ay—þis may be called a dredeful day!  
 Þe day of grete delyuerance, þe day of wreke & of vengeaunce,  
 Þe day of wrethe & of wretchednes, þe day of bale & bitternes,  
 Þe day of playnt & accusyng, þe day of answer & hared rekkenyng,  
 Þe day of drede & of tremelyng, þe day of gretynge & of gronyng,  
 Þe day of cryng & dylful dyne, þe day of bale þat neuer sal blynnne,  
 Þe day of flaying & grete affraye, þe day of parthyng fra god for ay.

fol. 93. Bone-Auenture.

2. **C**ontynuel meditacion of þe passyon of Criste sal rewle a man in spekyng,  
 in thynkyng, in wyrkyng, and rayse hym into gastly felyng, & to couete to



be haldene vile and to be dispysede. His ded gyfs vs lyfe, his wondis helys vs, his blod weschese & makes vs qwyte, þe openyng of his syde with þe spere is til vs entre to ioyn our hert to his hert. And forthy I wile ay dwell in þe wondys of hys handes a[n]d of his fete and of his syde continually, & þare speke til his herte, and aske qwate I wile haue. Þou man, trow þat I say. If þou oftyth afforce þe to entre into Criste thurgh his straye wondys: þou sall noght anely fynd ryste in saule, bot als wa þi body sal fynde wonderfull swetenese. Forthy I wyll clethe me in þe wondes & þe passione & þe reprocus of Ihesu Cryste als in a clethyng, and þan his passione in als mekill as me nedys, sall fecht for me agayne þe flesche, þe werld, & þe fend, & all myn ennemys. It war impossible þat if I war wele transformid in to Crist crucifyede, þat I ne sulde be his hayere in heuene. For-þi drede þe, þe passione is sofferayne refuyte to eschew all euyls, & to purchase all godes. It is paradyse of delyces. It rayseth our thoght aboue all erdly lykyng, and anely to ioy in Ihesu Cryste. Sayt Bernard: »Whate es swa spedfull to hele þe wondes of þe conscience & to clense þe sygh of þe mynd, als assyduell thoght of Cryste wondys?»

Ric. herm. Ricard<sup>1</sup>: »Pe passione of Ihesu Criste confondes þe fend. It destruyes his dysaytes & his gilders. It slokkens fleschly temptaciouns. It clarifys þe mynd to couete anly Ihesu Cryste lufe. Festen in þi hert þe mynd of his passione: I wate na thyng þat swa inwardly sal take þi hert to couete goddis lufe, and to desire þe ioy of heuene, & to despise vanites of þis werld, as stedfaste thyngkyng of þe

be halden vile & to be dispised. Hys dede gyfes vs lyfe, hys woundys helys vs, hys blode weschys vs & makes vs qwyte, þe openyng of hys syde with þe spere is till vs entre to ioyn oure herte to hys herte. And forthy I well dwelle in þe woundys of hys handys and of hys fete and of his side continually, & þar speke til hys herte, & aske qwat I wil haue. Þou man, trowe þat I say: If þou oftythe afforse þe to entre in to Criste thorow hys straye woundys, þou sal [noght] onely fynde riste in saule, bot als wa þi body sal fynde wonderfull swetenese. Forthy I wille clethe me in þe wondes & þe passyon & þe reprocus of Ihesu Criste as in a clethyng, and þan hys passyon, in als mykel as me nedis, sal feyght for me agayn þe flesche, þe werlde, & þe fende, & alle myn ennemys. It war impossible þat if I war wele transformid in to [Crist] crucified<sup>a</sup>, þat I ne sulde be hys ayer in heuene. For-þi drede þe; passio is sufferayne refute to eschew alle euyls & to purchase alle gudes. It is paradyse of delices. It rayseth oure thougth aboue alle ertheli lykyng, & anely to ioye in Ihesu Cryste. / Seynt Bernard: »Qwat is<sup>b</sup> so spedful to hele þe woundys of þe conscience & to clense þe sygh of þe mynde, as assyduell thougth of Criste woundys?» Ricard hermet: »Pe passyon of Ihesu Criste<sup>c</sup> woundes þe fende, it destroyes his dissaytis & hys gyldirs, it slokkens fleschely temptacions. It clarifies þe mynde to couete anly Ihesu Cryste lufe. Festen in þin herte þe mynde of hys passyon: I wate na thyng þat swa inwardly sal take þin herte to coued goddis lufe, and to desyre þe ioye of heuene, & to dispysse vanytes of þis werlde, as stedfaste thyngkyng

<sup>1</sup> Cf. R. Rolle's *Emendatio peccatoris*: Hec enim recordacio siue meditacio (passionis) diabolum confundit et machinas eius destruit, carnales temptaciones extinguit et animum ad amorem Christi incendit, mentem subleuat et clarificat atque clarificando purgat.

<sup>a</sup> Ms. crucified crucified. <sup>b</sup> Ms. it is. <sup>c</sup> Ms. cristes.

myschefe & þe wondes, & of þe ded of Ihesu Crist. It wile rayse þi thogth abouen erdly likynge, & make þi hert brynnand in Crystis lufe, & purchase in till þi saule delitabilite & sauoure of heuene.<sup>a</sup>

<sup>1</sup>»Thorowe þe passione & þe wondys of Ihesu Criste we haue parfite inherdyng to gode.« Bone-Auenture says til our lauedy saynt Mary: »Leuedy, it is vnpossible to inter in to þe wondys of þi sone & nogth inter in to þi hert: for þe<sup>2</sup> wondys er sete to be ay in þi hert, as þe erres of þe wondes sal euermore be in þe body of þi sone. Leuedy, it is swete to here speke of þe, & swetter to thynke on þe: bot allerswettest to inter in to þi hert, thorow þi soñ wondys.«

of þe myschefe & þe woundes & of þe dede of Ihesu Criste. It wyl rayse þi thougth abouen erthely lykyng, & make þi hert brynnande in Cristis<sup>a</sup> luffe, & purchase in til þi saule delitabilite & sauour of heuene.« »Thorowe þe passyon & þe woundis of Ihesu Criste we haue parfite inherdyng to god.« Bone-Auenture says til oure lady Seynt Mari: »levedi, it is vnpossible to enter in to þe woundys of þi sone & nougt enter in to þi herte: for þe woundys er set to be ay in þi herte, as þe erres of þe woundes sal euermore be in þe bodi of þi sone. Levedi, it is swete to here speke of þe, & swetter to thynke on þe: bot alther swetteste to enter in to þi hert thorowe þi sone woundys«. *Ihesus Amen.*

<sup>1</sup> A name reading like Vicio (in Dd: Vision), is on the margin.    <sup>2</sup> Ms. þi.

<sup>a</sup> Ms. criste?

## Treatises of Ms. Arundel 507.

Ms. Arund. 507, small fol., mostly paper, in 100 foll., was written c. 1400 by a Durham scribe, perhaps Richard de Segbrok, monk of Durham<sup>1</sup>. Some leaves are wrongly bound, fol. 48 ought to be 44; 47: 45; 44—6: 46—48. The Ms. contains, amongst a variety of Latin, and some French, writings (excerpts from S. Augustin, Bonaventura, Ioh. Metensis, Anselm, Benjamin minor, prayers, epistles, bulls, verses &c.), the following in English:

- fol. 36—8 »Four thinges nedis man til knowe« = Cap. 6 of the Forme of liuyng, abridged, but with some additions.
- » 40 (R. Rolle's) »Ego dormio et cor meum vigilat«, imperfect at the end, and abridged (verses om.).
- » 41—3 On grace, and de libero arbitrio, printed below; same text in Ms. Thornton; at the end:  
The VII giftes of the haly gast = Form of liuyng Cap. 11, and Ms. Thornton.
- » 43<sup>b</sup> and 48 »Twa liues are þat cristin men liues inne« = Form of liv. Cap. 12; abr.
- » 48 »Three thinges are nedeful«, ed. below.
- » 48, 47, 44, 45 »Oppyn þi herte«, ed. p. 113, with the text of Ms. Rawl. C 285; in Ar. it bears the title: Meditacio de passione Ihesu Christi.
- » 45, 46, 49 »In ilk a synful man« &c. = Form of liv. Cap. 1—4; abr.
- (» 49<sup>b</sup> »Cum infelicitur florerem«, a chapter of R. Rolle's De incendio amoris;.
- » 50—54 Tractatus domini Iohannis de Caterigz monachi Ebor. (this is Dan Gaytryge's Sermon or transl. of Thoresby's Cathechism.; other Mss.: Thornton (ed. Perry Rel. pieces), Harl. 1022, Ms. York, Cambr. Trin. Coll. B 10. 12; Ms. Ar. has slight additions.)
- » 54<sup>b</sup>—66<sup>a</sup> »Three thinges are nedeful« ed. below; partly extant, but in different order and arrangement, in Ms. Thornton.

R. Rolle's name does not occur in the Ms., not even with those pieces that bear his name in the other Mss. So there is little difficulty in ascribing to him the pieces printed below, which are mixed up with works of his, and exhibit the same peculiarities of style, the same laxity of plan, the same beauty of detail, the rythmical prose, the figurative language. It must however be understood that, as in »Ego dormio« and in the parts of the Form of living, the scribe evidently abridged the original, as will be seen by comparing the texts of Ms. Thornton.

### I. (De gracia).<sup>2</sup>

fol. 41.

- i. Three degreez of grace: are. Þe first: god gifs til alle creatures / til vphald þaim with, & þis is callid goddis help / freli gyuen til alle creatures; & witā-uten

<sup>1</sup> The Ms., fol. 92, contains a note de pecuniis, vasis, vestibis &c. Ricardi de Segbrok mon. Dunelm., dated die ascens. 1396, and, fol. 93, a bull of Boniface IX directed to Ric. Segbrok mon. Dunelm., Gilbert Elwet and Matilda his wife, Ioh. Ayre, Emma de Chestre, & Alicia, relict of Rob. Couper, and licensing them to transfer their oblations to certain churches of Rome, dated Romae, VII Id. Nov. (1389—90).

<sup>2</sup> The Ms. has dashes on k, f, t, ll, g, h. I is written .i. or .I.. The margin of the leaves has oft been torn, so that many words have disappeared. I partly retain the punctuation of the Ms.

þis gife of grace: creatures mai nocht do nor last in þaire kynde; for als water is made hate thorough fire / & bicomes calde agayn / if þe fire be withdrawn: swa, als saynt Austyn sais, alle creatures / als þai are of nocht made: als þai worthe til nocht in a littil tyme / bot god þaim vphalde with þis grace thorough whilk þai are. For-þi sais þe apostill: *Gracia dei sum: id quod sum*, þat is: »thorough goddis grace i am: þat i am«. Als if he said: »þat i life / þat i fele / þat i speke or here or see / & al þat i am: al þis i haue aneli thorough goddis grace«.

// Þe second degree of grace is mare speciale, þat god gyues freli til ilke man .ii. þat is gode & skilful creature. & þis grace standis euer atte zates of oure hertes: & knokkys on oure free-wille / & biddis / lat him inne. Þis sais god þat he dose, *Ego sto ad ostium pulsans*, þat is: »I stand atte þe dore of þi herte & knokkis / lat me inne«. And þis grace is gyuen freli til man: or he it deserue. Make þen ilke man him worði & redi til resceyue þis gife of þe hali gast: þat euer steres til gode mannes free-wille / & callis it fra ille. *Twa* thinges are nedeful: til hele of mannes saule. Þe first is þis grace þat i speke of; þat oþer: is manes free-wille acordant þer-tille. And with-oute þire twa: na man mai do, thorough ought þat in him is: þat suld helpe him til hele of his saule; for noiþer free-wille with-oute þis grace sterand, nor þis grace with-oute free-wille assentand: mai do ought þat paies god. And for-þi sais saynt Austyn: *Qui fecit te sine te: non iustificabit te sine te*, þat is: »he þat made þe with-uten þe: wil nocht make þe rightwise / bot if þou help þerto«. And þof þe free-wille of man mai nocht make þe grace of god in man: nere-þe-lesse / do man þat in him is / & graithe him swa, þat he be redy & abill / til resceyue þe grace when it comes. / If þou ware in a merke house / on day, & doris & wyndowes ware stoken: if þou wold nocht late þe sonne come inne / wha ware til blame / if þe house ware mirke? Als swa, wyte nane bot þi-selfe: if þi grace be lesse. For saynt Anselme sais: »Man wantis nocht þis grace: for god gifs it him; bot he haues it nocht: for he makis him nocht redy til resceyue þis grace als he suld«. God is na chynche of his grace: for he haues ynogh þerofe—for þofe he dele it neuer so ferre / ne to so mony: he haues neuer þe lesse; for him wantes nocht bot clene vessels: til do his grace inne. Þerfor sais saynt Austyn: *Deus ingenti libertate alique ubertate: replet omnes creaturas, i. secundum capacitatem earum*, þat is: »God thorough his grete fredome of his mykel grace: fulfille all creatures / after þat þai are abill til resceyue his grace«. If man oppenyd his hert til þis grace / when god sendis it til him: he wold schew it in werke; for þe apostle when he had won it: said: *Gracia eius in me vacua non fuit*, þat is: »þe grace þat god haues gyuen me: is nocht vnnayt in me«—for he notid it euer in werke. / We felaschip with god of his grace: as marchandis dose to-gyder; for god settis his grace: agayn oure werke; bot for his grace & his dede: he wil nocht bot oure louynge & thankynge, & he wil þat þe man: haue al þe prowe þat mai rise þerofe. Bot þa fandes til reue god his parte: þat wold be loued of men for þaire gode dede. Agayn þaim sais god: *Gloriam meam alteri non dabo*, þat is: »Louynge & worschip þat til me fallis: i wil gife til nane oþer«.

Þow sal vnderstand / þat fre-wille of man: is frely til tærne til gode or De  
til ille. Thre statis are of man: bifore synne; after mannes synne; & after man<sup>libero arbitrio.</sup>  
is confermyd, þat is after man is departid oute of þis dedli life: & comen til

þat ioie / þat neuer sal ende. In þe first state / bifore man synned: was mannes wille so free / þat he might synne & noght synne; in his free wille it was: til do wele or ille. In þe last state þat is *confermid*: sal man noght mow synne. In þe second state / is þe whilke he mai synne / & mai noght bot he synne: mannes wille is free til ille / til it be stryngthid *with grace*; & when *grace* ledis þe wille: þen is it free til wirke þe gode. Bifore man synned: na lettyng had he til do þe gode, nor na nedyng til do þe ille; bot now has synne copild *with* our flesh a brodde / þat saynt Paule callis *Legem carnis*, þat is, »þe lagh of þe flesh«: þat it es<sup>1</sup> maister of þe flesh / swa þat it withstandis goddis lagh in al þat it mai. Þis lettis our wille til assent til þe gode: & steres it to þe ille; þat it mai noght wirke þe gode: bot if *grace* help & vse him oute of synne. / Ilk a man or he synne: haues a free wille til do gode or ille; bot when he is bonden to þe fende thorough werkys of synne: he mai thorough na might of him-selfe / come oute of his bandes, & þen he fares as a schippe þat is tempest had lost al þat suld helpe it / & is casten fra wawe til wawe: whider tempest dryues (f. 42) it. Right swa a man þat wantis goddis *grace* / fra he be fallyn in dedly synne: he dose noght þat he walde, bot al wayes fra hand til hand: at þe fendes wille; & bot god gif him *grace* til rise oute of his synne: he sal be in synne til his lines ende, & after: be lost bodi & saule / & dampned til endles pyne.

Exem-  
plum. If þe folk or þe commune chese þaim a kyng / & he be *confermid* in his kyngdome: be he neuer so ille to þaim / þai mai noght do him doune, bot it be thorough oþer: þat haues mare power þen he; & swa bihoues þaim suffre: do he þaim neuer so mykel ille. Right swa, man or he synne: haues a free wille til chese wether he wil be vnder god or þe fende; & when he chesis *with* his wille for to serue þe fende: he mai noght after when he wold / come oute of his bandis.<sup>2</sup> And þerfore werldli men þat are bonden in synne / sais til þa þat counsails þaim til amend þair life: »fayn we wold rise: bot we mai noght«. No / þai mai noght thorough might of þaim-selfe; bot thorough goddis *grace* helpand: þai mai. //

.iii.  
gracia Pe thrid *grace* is maste special: for it is gyuen aneli til þa: þat resceyues þe second *grace*, & *with* þaire free wille: fillis it in dede, & mai sai as saynt Paule said: *Gracia dei: in me vacua non fuit*, þat is: »goddis *grace*: was noght vnnayt in me«. And saynt Austyn sais: »god *with* vs wirkand: fulfillis þat he thorough *grace* sterand / bigan in vs«. For nouþer *with-uten* him helpand: mai we do gode til vs selfe / nor paie til him; as god sais him-selfe: *Sine me: nichil potestis facere*, þat is: »*with-uten* help of mi *grace*: ze mai noght do«. Goddis *grace* sterand gase bifore gode wille: & steres it til do þe gode / & leue þe ille.

Quid  
gracia  
opere-  
tur  
quando  
visitat  
homi-  
nem. Grace when he comes first til visite mannes saule: he wakyns him as of a slomeryng / & spires at him *with* .iii. scharp wordes / & sais<sup>3</sup>: »Where art þou? Whethen comes þou? & Whider sal þou?« First he sais: »Where art þou?« as if he said: »vmbithink þe / vnhappy wreche: how foule þou art castyn doune / & what peril þou art inne. For for þi synne: þou art fallyn in til þi enemy handes: þat ouer alle thyng couaitis til wirke þe waa; & noght mai deliuere þe oute of þi faes handes: bot almighty god / þi gode lauerd / þat þou haues forsaken«. / After he sais: »Whethen comes þou?« as if he said: »þou wreche / bihald how þou

<sup>1</sup> Ms. *est*.    <sup>2</sup> Ms. bandes?

<sup>3</sup> A similar passage in nearly the same words occurs in Milicia Christi (Ms. Arund. 286 f. 36).

haues wastid al þi life in synne; þou comes fra þe fendes tauerne. Where are  
 alle þe godes þat god hase þe gyuen / til help þe with / & worschip him? Sarili  
 þou hanes þaim loste. Pi lauerd made þe riche: & þou art bicomen a pouer  
 wreche. After he spirs: »Whider wendes þou?» »Waful wreche / þou wendes to  
 þat waful dome: þat god demes wreches to; for as þou haues seruid: sal þou be  
 demed. Swa anful sal þou see god þare: þat þou sal for ferde / be oute of þi  
 witte, & til þe montayns & hilles þou sal crie with a grisli noice, & prai þaim  
 til falle on þe & hide þe: þat þou noght<sup>1</sup> on him see. Waful wreche, þou wendes  
 til helle: if þou do forth / as þou haues bigunne; where þou sal fynde fire so hate  
 & so wodeli: þat al þe water in þe see, þof it ranne thorough it, might noght  
 slokyn a sparke þerof. & for þou stynkes here til god / for þi foule synnes: þou  
 sal fele þare stynke ai-lastand; & for þou loued here mirknes / & ai til be in  
 synne: þare sal þou fele sa thike mirknesse / þat þou mai it grape; & for þou  
 restid þe here in synne agayn goddis wille: þare sal þou grete ma teres / þen  
 motes are in þe sonne. Þou sal suffre payne ai after payne / ai til new þi waas. //  
 When goddis grace haues stered man & wakenid him with þis three / & haues  
 made him til knawe þe peril þat he is inne: þen he conceyues a ferdennesse of  
 goddes anful dome; & þare-thorough he bigynnes til forthinke: þat euer he did  
 ille, & couaitis til amend him thorough goddis grace / þat steres him til flee þe  
 ille, & gif him til þe gode; & þen comes grace folowand til helpe þe gode wille  
 of man: to fulfil it in dede. For þofe man haue a gode wille til do þe gode /  
 thorough grace bifore-sterand þe gode wille: zit mai he noght do in dede with-  
 oute goddis grace folowand & helpand. & þis þe apostle affermes bi him-selfe:  
 þare he says: *Non autem ego: set gracia dei mecum*, þat is: »þe gode þat i do  
 is noght: bot goddis grace dose it with me», als if he said: »na gode mai i  
 do: bot if goddis grace me helpe». Gode wille is als hand-maiden til grace: to  
 wirke al hire wille. Goddis grace where it is: wil noght be vnnayt, bot euer  
 wirkand / & waxand ai mare & mare: til mikel þe mede. For-þi do we as þe  
 apostle vs redis: *Hortamur vos fratres: ne in vacuum gratiam dei rec[ipiatis]*, þat is:  
 »I prai ȝow & biddes ȝow as mi brether in god, þat ȝee resceyue noght goddis  
 grace in vayne». He resceyues goddis grace in vayne: þat notis it noght in  
 gode / when god sendis it til him; & þerfore percase: he sal neuer after wyne  
 þerto. // Ysidore telles of a litel fle: þat is cald Saura, & þis fle bitakenes grace  
 bifore-sterand. Þe kynde of þis fle: is til be enemi til alle wormes of venyme;  
 swa þat where he sees ani worme to-ward man til stang him þare he slepes in  
 wildernes: he flies bifore to þe man & lightis upon his face / & bites him a litell; &  
 þare-thorough he (f. 43) wakys: or þe beste come til stange him. Bi þis Saura: is  
 vnderstanden grace þat god sendis til man: agayn þe fandynge of þe fende / þat  
 stanges oft venomously; it cries apon þe: as þe apostle sais in þis wordes: *Surge  
qui dormis, & exurge a mortuis: & illuminabit te Christus*, þat is: »Rise þou  
 þat slepis in synne, wakyn & rise fra þi deade: & Crist sal help þe thorough his  
 worthi grace». Bot þe vnkynd dose agayn þis grace / & fordose it: als Virgil did  
 with þis litell fle: þat sauid him fra þe deade. He lai at slepe: & a neddre come  
 til him-ward / til stang him, bot þis fle Saura fled bifore & lightid on his forheuid  
 & prikkid him a litell, & þare-with he wakenid: als þe neddre come; bot þis  
 Virgil in his wakenynge / he felid his forheuid smerte: & smate him-selfe in þe

Pene  
inferniMusca  
Saura

Ephes. 5

<sup>1</sup> r. moght noght.

fronte / & swa he slogh þe fie; & þus he qwitte him his seruice: þat sauid his life. For-þi / fordo þou noght goddis grace / when it comes to þe: til warne þe of þi harme / & sterc þe til gode. Fayn aght man to be of goddis grace: when god sendis it til him, & til zeme ful warli: so riche a gifte; for grace is erlis of þat lastand ioie: þat is to come; as þe apostle says: *Gracia dei: vita eterna*, þat is: »goddis grace is as help & waie: to þe lastand life«. For-þi he settis grace bifore as waie þat ledis til lastand ioie; & als a wedde if we kepe it wele: til make in vs sikernes of endelesse ioie; as þe apostle sais: *Qui dedit pignus spiritum suum in corporibus nostris*, þat is: »god has gyuen til vs þe hali gaste / as wedde of þe endeles ioie«. Hald we þen þis heuenli wedde: & note we it wele in werke; for wele is vs in þis life: if goddis grace vs lede; & when grace vs leuis: we faile of þat wele. For-þi / fordo we in vs thorough help of grace: al þat is agayn grace / be it lesse or mare: þat oure skille sais is agayn goddis wille, þat is, al þat synne is: or mai sterc to synne; & haue we forthynkyng in herte / schrifte in mouthe / & gaynstandyng: with wille til neuer turne agayne.

## 2. (The 7 gifts of the holy gost).<sup>1</sup>

<sup>7 dona Spiritus Sancti</sup> **Þ**is are þe .vii. giftes of þe hali gast: Wysdom, Vnderstandyng, Consail, Strenth, Conyng, Pite, Drede of god. Þir ordeyne man til lede his life rightwisli in þis world. Bigyn we at consail: for þerof is mast mister. Consail / is doying a-wai: of world riches & delices / & of al thinge þat man mai be tagild with in thought or dede; & steriinge inwardli til contemplacion of god. / Vnderstandyng is: til knawe what is for to do: & what is for to leue; & to gife þat sal be gyuen: til þe nedy / noght til þa þat haues na nede. / Wisdom: is forgetyng of erthli thinges & thinkyng of heuen / with discrecion in alle oure dedes; in þis gifte: schynes contemplacion, þat is as saynt Austyn sais, a gasteli dede of affections: thorough þe ioie of a raisid thought. / Strynth: is lastyng to fulfil gode purpos þat it be noght left / for wele ne waa. / Pyte: is þat a man be mylde, & gayne-sai noght hali writte: when it smytis his synnes / whether he vnderstand it or noght; bot in al his might: purge he þe vilete of synne / in him & in oþer. / Conyng: makis a man noght rosand him of his rightwisenesse / bot sorowand for his synne; & þat he gedir erthli godes / aneli til þe honour of god & prow til oþer men as til him-selfe. / Drede: is þat we turne noght agayn til oure synne; & þen is drede perfite in vs: when we drede til wrath god in þe leste synne þat we can knawe, & flees it as venyme.

fol. 48.

3<sup>a.2</sup>

**T**hre thinges are nedeful: til mykel mannes mede with. Þe first: þat he be in honeste werke: with-oute losyng of his tyme / þat is schorte; & despend noght þe tyme in idelnesse: þat god haues gyuen him til serue him inne: & gedere tresore of grace / til bie heuen with. Noght aneli oure tyme is schorte: bot als wa oure elde flees as þe wiseman sais: *Nostra etas volat*. And saynt Gregor sais: »oure life is like a man in a schippe: sitte he / stand he / slepe he / wake he: eauer is he piderward / as þe schip dryues with þe strinth of þe

<sup>1</sup> Same piece occurs in Form of living (Ms. Dd. V. 64) Cap. 11, and, separately, in Ms. Thornton.

<sup>2</sup> This is the beginning of the following treatise, but not crossed out in the Ms.

weder. Swa we in þis schorte life / what-so we do: we dryue ai til oure ende. Als, oure enemy, þat is þe deade: folows vs atte þe bak with a scharp spere, as Senek sais: *Vita fugit: & mors sequitur*. And saynt Austyn sais, þat »life is bot a swift rennyng to þe dead«. For-þi is it noght to telle bi how lange a man lifes: bot how wele. // Þe second is: þat he do his werke with a fredome of hert & spirite / in stede & tyme þat til ilke werke fallis. // Þe .iii. is: þat his vter beryng where-so he comes / be so honeste & faire: þat louyng be to god / & steryng of gode / til alle þat þaim sees; for swa biddes þe apostle: *Omnia in vobis honeste & secundum ordinem fiant*, þat is: »Þat ze do: honestli be it done & in ordre«.

### 3<sup>b</sup>. (*Our daily work*),

fol. 54<sup>b</sup>.

(a mirror of discipline).<sup>1</sup>

T[h]ree things are nedeful til ilk man: til mikil his mede / þurgh goddis grace helpand: þat him sal lede. Þe first: þat man be in honest werke / with-out losyng of his tyme. / Þe .ii.: þat he his werk do with a fredome of spirite, in stede & in tyme / als til ilk werk fallis. / Þe .iii.: þat his vter beryng where-so he comes / be so honest & faire: þat louyng be to god / & steryng of gode / til alle þat him sees, as þe apostle biddis: *Omnia in vobis honeste & secundum ordinem fiant*, þat is: »Þat ze do: honestli, & in ordre be it done«.

[*Prima pars libri*].

Atte Þe first: man sal loken þat he tyne noght his schort tyme, nor wrang dispend it, nor in idelnesse: lat it ouer-passe. God has lent man þis tyme: to serue god in, & to gedere with gode werkes grace: til bi heuen with. Noght aneli þis schorte tyme flees fra vs: bot al-swa oure elde / as þe wiseman sais: *Nostra etas volat*. And saynt Gregor sais: »oure lif is like a man in a schip; sit he / stand he / slepe he / wake he: euer he is þiderward þer þe schip dryues / with stryngth of þe weder«. Swa we in þis schorte tyme, what so we do: we dryue euer til oure ende«. And oure enemy / þe dead / folows vs ai at þe bak: with a scharp spere til stike vs thorough; for-þi sais Senek: *Vita fugit, mors sequitur*. And saynt Austyn sais: *Nichil aliud est vita: quam velox cursus ad mortem*. For-þi is noght to tell bi / how lang man lifes: bot how wele. Zit þis schorte life is vncertayn: how lange it sal last; for-þi sais Iob: *Nescio quamdiu subsistam, & si post modicum tollat me factor meus*. And saynt Gregor sais: »I ne wate þe tyme i sal dwell, ne when i sal be taken heyn & led to þe domes«. And saynt Ierom sais: »na thing so mikil bigilis man: as þat he knowis noght þe tyme of his life / þat to him is vncertayn«. & zit hightis he him-self lang life: as he might at his will / dryue dead obake. Þus was þe riche man deceyuid of wham þe gospel spekis of saynt Luke xvi. For-þi biddis þe psalme: *Diuicie si affluant: nolite cor apponere*. For riches failis & lastis noght with man: bot glidis awai as fantoum. Bot when men has getin godes to-gedir / with right or wrange / & pouer mennis malisons: þen sodaynli þai ga fra þaire godes / or ellis þe godes fra þaim.

<sup>1</sup> The same treatise is partly extant in Ms. J. Thornton, though in a different order and arrangement. It is of the same kind as Bonaventura's *Speculum disciplinae ad novitios*, *De profectu Religiosorum*, *De institutione Novitiorum*, *Regula Novitiorum* (Opp. XII), and similar works of Hugo de St. Victore, St. Bernhard &c.; but is not written for monastic life. Many a sentence can be traced to Bonaventura.



And hali writte sais: *Mundus transibit: & concupiscencia eius*. A man þat is fallin in þe water / & thorough strinht of þe water is borne forth & reft þe gronde: if he mai gete ani thing þat has gode festenyng / as rote or stake: he mai lete þe water to bere him forth; bot bi þat thing þat fletis as he dose: mai he noght festyn him. & sotheli, wil we nil we, in þis lif<sup>1</sup> as in a water / with þe godis of þis werld / eauer are we passand, & noght is in þis werld to festyn vs bi: þat we ne sal pas; ffor þe wis man sais: *Omnes morimur, & quasi aqua dilabimur in terram*. And Iob sais: *Ego opulentus quondam, repente contritus sum, & ecce leues amici mei transierunt, & semitam quam non reuertor ambulo*; and is as if he said: »Richesse<sup>2</sup> & frendes had i mani, bot (t. 55) þai all might noght lete: þat me ne bihould wende forth / with-oute agayn-come«. And bi whilk pase man sal wende: þe prophete schewis: *Omnis caro fenum, & omnis gloria eius: quasi flos agri*, »Mannis flesh / is as hay, & al his ioi & noblay: as þe flour of þe medow«.

Exemplum.

<sup>3</sup> Hay: first is grene gresse, & sone after: bringes forth floures; & a while after: þe floures dries & fallis; after: is it mowen doune with þe sithe, & dried & led to house / to bestes fode. Þus it fallis bi man; in his childhede: he springis & waxis as dose þe gres; after / he waxis to man & floris in fairenes & strinht & wite & hafyng of godes; after / he drawis til elde, & þen fallis his flouris, þat are / his vertuz, fairehede / strinht / wite & oþer vertuz; after / he is striken doune with þe sithe of deade, after led to house to bestes fode, þat is, duluen in erth to fede wormes. For-þi sais þe hali man: *Cum moritur homo: habitabit serpentes & bestias*. Man dead / is so wlatsoone to þe werld: þat he mai nogh<sup>4</sup> lat him be in his hous .iii. daies to-gider, bot beres him oute: þat he harme nane with stinke. / For-þi is it now tyme for to wirke: ffor in þe tyme to come: is na tyme to swynke, bot to receyne mede: for are-done dede. And þis affermes þe angel with athe & sais: *Iurauit enim angelus / quod non erit tempus amplius*. Do we þen as þe apostle

Nota de occupatione Pauli

sais: *Dum tempus habemus, operemur bonum ad omnes*. And as þe apostle redi vs: he did him-selfe: for fra þe first houre of þe daie: vn-to þe fift: he trauaild with his handes / til wyn his fode; & fra þe fift to þe tende: he prechid to þe folke; fra þe x. til euen: he seruid þe pouer & pilgrimes with swilk gode as he had; bi night: was he praiaing; & þus spend he his tyme. // In .iii. maners / man tynes his tyme: In idelnes, or in werks þat na gode comes of, or in gode werks bot noght ordeynd as þai suld be. Agayn idelnes: sais Salomon: *Multam maliciam docuit ociositas*. And hali write sais: *Qui sectatur ocium: stultissimus est*.

x Ocium

A grete fole he is: þat forberis noght þe thing þat him harmis; Mare fole he is: for he wynnys him na mede; Mast fole he is: for he wynnys him payne. For-þi god blamis þe idel: & sais: *Quid hic statis tota die ociosi?* Idelschip wastis þe godis þat are ware geten, & tillis þe fend til hows; for als thorough gode werkis þe fend is lettid til entre mannis herte: so idelnes drawis him in þerto. And Seneker sais: »he lifs noght to him-selfe: þat lifs to his wambe & to eise of his flesh in al þat he mai«. For Iob sais: *Homo ad laborem natus est*. To trauail was man bonden / after he had synnid: thorough goddis biddinge / þat to him said: *In sudore u[ultus] t[ui] ves[ceris] p[er]a[ne] tuo, donec reuertaris in terram de qua assumptus es: quia de terra es: & in terram ibis*. Pou sal trauail stalwordli & noght fayntli, for he biddis þe trauail / »with swete of þi face, ay til þou torne to þe erth«, þat is, al þi life-tyme, / þat þou lose na tyme in idelnes. Idelnes smitis a man as

<sup>1</sup> overl.    <sup>2</sup> se added.    <sup>3</sup> Cf. p. 77 v. 33.

he ware in paralsi, & makis his lymes drie / þat he mai noght wirke. For-þi sais þe psalmwright: *Manus habent & non pal[pabunt], pe[des] habent & non amb[ulabunt], os habent & non lo[quentur], oculos h[abent] & non v[idebunt], aures h[abent] & non audient*; ffor þaire lymes are so bonden in syn: þat to all gode / are þai as deade; & to il: are þai light. Idelnesse is norice til all vices, & makis man rekles to do: þat he is halden to do. And when þe fend fyndis man idel: he puttis in his hert / foule thoughtis of fleshli filth, or oþer folys þat mai bring him to syn; after he eggis him til do þaim in dede. & þus he dose agayn þe apostles bidding, þat is: *Nolite dare locum diabolo*. / Þe idel man makis him vnwhorthi to dwell in ani stede / bot hell. In heuen mai he noght dwell: for heuen is ful mede to þa / þat here spendis þare tyme in werkis þat þai hope are Criste to paie. In purgatorie mai na idel dwell: for þare are aneli þe gode purgid / in þat clensand fire / til þai be als klene of syn: as when þai cristend ware; for-þi sais þe psalmwright: *In labore hominum non sunt: & cum h[ominibus] non flag[ellabuntur]*. Grete schame is to be idel in þis tyme of grace: in þe whilk we are hired to wirke, & if we wirke as vs agh: grete mede vs abidis. God gifs vs ensample to work: bi him-selfe, as þe apostle wites þer he sais: *Exinaniuit semetipsum: for[mam] ser[ui] ac[cipiens]; in similitudinem hominum factus / & habitu inuentus ut homo; humiliavit semetipsum factus obedi[ens] usque ad m[ortem], m[ortem] autem cru[cis]: propter quod & deus ex[altavit] il[lum] & dedit il[li] nomen quod est s[uper] o[mne] nomen, ut in no[mine] Iesu: omne ge[nus] fi[el]ectatur ce[lestium] t[errestrium] & inf[ernorum], & omnis lingua con[fi]teatur quia dominus Iesus Christus in g[loria] est dei patris*. Ouer-proude þen & ouer-delicate is þe seruant / þat in batail wil rest / & sees his lauerd / of his enemys assailid & iuel woundid. / Alsua vs agh to work in þis tyme of grace: for we are goddis boght thrallis / with þe price of his deorworthi blode: to work in his wyne-zerde. & zit he hightis vs mede: if we do with gode will / þat we thorough dette agh for to do. Til his priue frendis bifore þe tyme of grace: god hight bot erthli godis / if þai wele did; til vs: þe blisse of heuen / if we wele do. & if he hight ani of his priue frendis þe blisse of heuen: it was lang after or þai might come þerto, for þai went to hell & abade þare / some a thousand zere, some twa, some thre: or þai til heuen come; bot now mai men in a littil while wyn heuen, as if ani deie: sone after he is cristend, or if he hafe done ful penance for his misdede, or be martird for goddis lufe. The tyme of soper þat þe gospel of saynt Luke spekis of / to þe whilk god bad his seruantz kall all þat war bidden: is þe tyme of grace / þat is now, in þe whilk al is redi; so þat þer is noght els to do: bot wash / & ga to mete, þat is, clense þaim  
2 of all þaire synnes þat þai hafe done / sen þai war borne. // What losyng of tyme it is: to traual aboute thinges þat na profit comes of! / Man agh to traual aneli to þe worship of god: & his saule-hele. Thou sal noght deme þe man has lang lifid / þof he gang with a stafe stoupand / & be grai-harid: bot deme him so halde / as he has wele lifid. For-þi answerid Barlaham til Iosaphath his disciple when he askid him how alde he was: »I am, quod he, of xlv zeres«. »Maister, quod Iosaphath, me thinke þou art of .lx. zere & mare«. Þan said (f. 56) Barlaham: »Sen I was borne: hase bien lx. zeres; bot þas zeres þat i spendid in idelnes & syn / or i toke me to þis life: I hald as zeres of dede. Bot all þas I tell zeres of life: þat i hafe seruid Ihesu Crist mi lauerd in / thorough his deorworthi graces. / Wha-so wald vmthink him / what tyme stelis fra him in lang

etyng & drynkyng / in outrage & vnnayt werkis / idel speche / idel thought & foule / vnnayt bourdis / & oþer vanitees þat men delitis þaim in: he mai sotheli vnderstand / þat þof he be alde of zereis: þat litill tyme he has lifid / of þe maner he suld haf lifed; for he lifid noght til his profit / ne wan him mede / bot per-aunter payn / for losyng of tyme.

// Nota // Wonder it ware þat man þat gifs him to bisynes of þe werld / mare þen nedis: had na lettyng in praier, in rest of hert, in sothefastnes of worde, in perfeccione of gode werks, in luf to god & all cristen men. For-þi hali men bifore þis tyme þat knew þir lettyngs: þai fled þe werld with all þe vanitees / as it had bien cursid, for þaim thought þat þai might noght lede rightwise life þerin; & þerfore þai went in to wilderness / where þai trowid to serue god to paie. For-þi sais Seneke: *Auarius redeo & crudelior & inhumanior: quia inter homines fui.*

3 genera occupacionum. ¶ Thre maners of occupacions are, as sere langling & mikil, Raykyng aboute, Mikil traailing aboute werldli thinges. ¶ Agayn mikil langling: sais Salomon: *Qui dimittit aquam: caput est iurgii.* »Lat þe water oute«: is lat þe tonge flete oute in langlinge. Bot to þe knowyng of god / ne of him-selfe mai nane come: þat latis his hert flete oute / with mikil vnnait speche; for he makis waie to þe fende in him-selfe. Þerfore Salomon likyns slike til a Cite with-outen wall: *Sicut urbs sine murorum ambitu: ita vir qui non potest cohibere spiritum in loquendo.* And for so mikil lettyng of gode / is in mikil speche: þe Philosophir byndis his discipils with silence / þaire first fyue zere. Alsua, abbot Agathon bare .iii. zere a stane in his mouth / to lere to hald him still. ¶ Agayn þas þat eaner raikis aboute to fede þaire wittis with vanitees and lustis: is þe leryng of þe angel / how he lerde þe hali Abbote Arsenius & said: »Arseni / flee þe werld & his zernyngs, hald þe in reste, bridil þi tonge«: þat it flete noght oute in langlyng / ne idel speche. / Where þir .iii. are: is waie to gode / & with-drawyng fra iuel. It tellis of an Abbot þat fulli .xx. zere sat in his scole: & neuer lift vp his heued to see þe scole-rouf. ¶ Agayn þas þat traails ouer-mikil aboute werldli godes: sais Salomon þus: *Vana est spes eorum / & labor eorum sine fructu: Quia nichil auferunt secum / de vniuerso labore suo.* Þis is ilk dai sene: bi þe deade / þat with þaim beris / be þai neuer so riche: bot a

3 wyndyng (cl)athe. ¶ Þe thrid maner of men are / þat has likyng til do gode, bot for þai do it noght in þe maner þai suld do it in: þai lose þaire mede; for are þaire entent fallis<sup>2</sup> in ani gode dede: þe mede þat to þe gode werke suld falle: failis. And þat mai be on .iiii. Maners. First / for þe wik[i]dnes of þe wirkand; as þe offrand of Caym, þat þof he offrid to god of þe frute þat him newid: god wold noght loke þerto; bot to þe offrand of Abel his broþer god Gregor. lokid. Þerfor sais saynt Gregor: »bi þe hertis<sup>3</sup> wille of him þat offris: is þe gift receyuid of god / or reþrouid; & god was noght paid of Abel for þe offrand, bot he was paid of þe offrand for Abel, þat in al his werk: was trew & gode; bot to Caym & his offrand god wold noght loke: for he þat made þe offrand / mispaied god greteli«. And whi oure offrand / or what we do þat gode is in kynde / mispaies god: þe prophete sais: *Cum multiplicaueritis oraciones: non exaudiam, quia manus vestre / sanguine plene sunt.* // Þe .ii. þat reuis man mede for his gode dede: is vanite / þat steris man to do þe gode: for he wald be

<sup>1</sup> o. m.: fuge, quiesce, tace.

<sup>2</sup> Th. for þare where gud e. fayles.

<sup>3</sup> Ms. herte.

praisid. For vayn glorie mase of gode: yuel; als, if almesdede / þat is gode in kynde / be done for praisyng: it wyynnys bot syn. // Þe .iiii. þat renys mede fra gode dede: is rosyng of him þat dose þe gode dede; as þe phariseyn did, of whaim god said to þe folk þat stode bifore him: »Sotheli þis man has lost his mede for al his gode dedes«. Nedeful for-þi it is / þat man do þe gode he mai & ne pride him noght þerof in thought nor in worde; for he has noght þe doying of gode dede: of him-selfe, nor of his deservynge. // Þe .iiii. [þat] renys man his mede fra his gode dede: when he dose it in þat entent / for to be halden better þen oþer, or to lesse gode dede of oþer, or for to fordo it in þat he mai. Bi slike tellis saynt Gregor a tale in þe dialoges: Þat on a tyme / þe hali bischop Gregor. Fortunate chasid þe fend oute of a man in an euenynge, & þe fend when he was chasid oute: put him in liknes of a pilgrim / & went thorough þe cite þare þe bischop dwellid / wepand & zelland as a pouer wreche, as he þat was wil of his herberi þat night; & þus cried he: »Lo what zowr bischop has done to me: þat zee hald so gode! he come to þe hous þar i had tane my herberi: & put me oute with force; & now als a pouer wrech: of herberi am i wil; oueral I seke herberi: & nane wil on me rwe«. A man of þat cite þat þis herd: toke him in to hous / & set him bi þe fire & esid him on his wise. When þe man had spird at him of ferre thinges / as men dose at pilgrimes: þe fend stert to þe child in þe credil / & wrathe þe nek in twa / & kast it in þe fire: & vanyst a-wai. Of þis spekis saynt Gregor & sais: »Mani semes gode dedes / & are noght gode, for þai are noght done with a gode wille. And þis man herberied þe pilgrime / for na pite he had of him: bot for he spake yuel of þe bischop; & þat he suld be halden better & of mare pite / þen þe bischop«. // Zite gode dede is lost: if man be it cou(ete) to hane of man: riches / or state / or honours / or ani werldis gode. / Zit thorough syn filand: gode dede is lost; & here-to acordis hali writ / þat sais: *Qui in uno peccauit: multa bona perdit*, þat is: »he þat in a thing deadli synnes: mani god(is) he tynys« / bot he amend him with schriff / & do penance þerfore.

Narracio

(f. 57.) [Secunda pars libri.]

[II.] Þe second parti of þis boke: techis man til do his gode wer(k with) a fredome of spirite, in stede & in tyme / as til ilk werk fallis, nog(ht) be-nedid þerto, nor do [it] with anger, ne with a deade herte. For hali writ says: *Hillarem datorem diligit deus*, »God lufs þa / þat ought gifs him with a glad herte«. & nameli þa werks þat fallis to goddis louynge / & hele to mannis sanle, as praier & hali thoughtis / & clere mynde of god / & of gode dedis; thir & oþer slike / wil hane litil rest: if þai wele sal be. // Praier is a sacrifice þat mikil paies god: if it be made o þe maner it agh to be; for-þi god askis it of vs / as dette, þar he þus sais: *Gentes creauit deus in laudem & gloriam suam*. Et: *sacrificium laudis ho[n]rificabit me*. And þe apostle: *Oportet semper orare & nunquam deficere*. For-þi bihoues man eauer to prai & neauer faile. He is eauer praiand: þat is ai gode doand. And nameli men of religion are halden to worship god with praier, & men of hali kirke / for þai life bi almes & tendis—for al þe werld trauails to bring þaim to hand þat þaim nedis, so þat þai mai serue god with rest & with paire hali bedis make saghtlyng bitwix god & man. And als wa maydens & wydows: þat has aowid chaste; all þir bifore oþer are halden to prai. / He þat wil pai god with praier: offir it to god with a free wil & louand hert; & graith him bifore as Salomon

De virt. oracionis

redes: *Ante oracionem: prepara animam t[ua]m*, & noli esse quasi homo temptans deum. He temptis god: þat ȝernis noght to wyn þat he for praies, or despairis to spede þerof; & þat makis syn & yuel life: þat man thinkis noght to leue. Bi slike sais sayn Gregor: *Quid mirum si tarde a domino exaudimur: cum precipientem dominum tarde aut nullo modo audimus?* Et Ysidorus: *Non potest habere certam fiduciam precum: qui adhuc in preceptis dei pigritat, & quem recordacio peccandi delectat.* // Wha s(a) wil spede of his praier: do þe gode he mai, flee syn, call his hert fra þe werld. & hald it at hame / as þe gospel techis: *Cum oraueris: intra in cu[biculum] t[uum] & clauso os[tio] ora p[atrem] t[uum]*. »Entre, he sais, þi bed«, þat is, call þi hert hame, »& þen steke þi dore«, þat is, hald þi wittis in þe: þat nane wend oute. For it is bot folie to prai god com to vs nedeful wrechis & pouere / to dele vs almis of his deorworthi grace / & noght abide his come, bot turne him þe bak. Saynt Isidore sais þe saule is to clense of þe teches of syn, & þe hert to withdraw fra taring of þe werld: þat þe praier with-oute lettyng mai rise to god. For ferre is þat man fra god / prai he neauer so mikil: þat praiaud is taried with werldli thoughtis; for-þi sais þe psalm: *Vacate, & videte quoniam ego sum.* Þis aght to sterc vs to prai with a (gret) drede & avisement: for we speke with al-mighti god / when we (er bot) vnworthi wrechis. For so did Abraham, goddis priue frende, þat s(aide): *Loquar ad dominum meum / cum sim pulvis & cinis?* And Ysidore sais: »W(e mon) prai with sighings & teris & bitter mynde of oure grimli synes, & of (þe) mani pynes & bitter / we sal for þaim thole, bot we vs amend (&) on vs rwe«. ¶ *Alswa* þe praiaud sal hope to spede of þat he for praies, (for Crist him)-self sais: *Omnia possibilia sunt credenti*; for-þi we sal prai til god (as til oure fader, & hope certaynli to spede at oure fader / of þat we him (pray, if we lu)f him as oure fader, & kynd to him be. For he sais to all his . . . . he sais: *Si quid petieritis patrem in n[omine] m[eo], dabit vobis.*

Sex thinges (a)re to wite in praier: ffirst: how man sal graith hi(m) bifore. Þe .ii.: wham he sal prai. Þe .iii.: for wham he sal prai. Þe .iiii.: what he sal aske in praier. Þe .v.: what lettis praier. Þe .vi.: what might & vertu praier is of. Þe first: is writen bifore, & bigynnes at *Ante oracionem prepara animam* 1 *t[ua]m* & lastis h(id)er. // The .ii., to wham þou sal prai: Sothli / bifore alle oþer: to god al-mighti; as þe prophete biddis: *Subditus esto domino & ora eum.* And in þe gospel god sais: *Dominum deum tuum adorabis.* Halughs we honour & prai, noght as gifars of godenessis: bot as goddis frendis / to help vs to wyn [of] him þat we after prai. For-þi is al oure hert in gode bileue, & certayn hope, & perfite 3 charite: oure laured god is to lufe. // Þe .iii., for wham men sal prai: a grete clerke vndose. Ilk cristen man / is a quyk lym of hali kirk: for-þi is he halden to prai for all, bot speciali for men of hali kirk, as þe pape, cardinals, & bi- schops, & all þat haues cure of mannes saule; alswe, for oure faas & frendes; & all þat are in deadli syn: þat þai thorough grace mai rise; for all þat are in pur- gatorie: þat goddis 'merci abidis; & sithen for all þat mister has / quyk & deade. And sayn Gregor sais þat soner he sal be herd & of his praier sped: þat for all praies. & saynt Ambrose: *Si pro omnibus roges: pro te omnes rogabunt.* And saynt Ierom: »Nede byndis man til prai for him-selfe, bot charite of brotherhede steris til 4 prai for all; & charite steris mare god til here: þen nedefulnes«. // Þe .iiii., what

1 From here cf. text in Ms. Thornton.

men sal ask in praier: *Certis* / grace in þis life, & endles loi in þat oþer; for þus techis god vs & sais: *Primum querite r[egnum] dei & ius[ticiam] eius, & hec o[mnia] ad[i]cuntur vobis.* God is dettoure to þaim þat are rightwise: to fynd þaim þat þaim nedis of erthli godis; for rightwisenes mase of men: goddis childre, & þe fader thorough kynde: is halden to fynd his childre. Erthli godis are noght to ask in praier, for þai hane done harme to mani; for-þi sais Salomon: *Vsquequo stulti / ea que sibi sunt noxia cupiunt?* Perfor ilk man aske of god with drede: þat he askis, & þrai his lanerd / if he see þat his praier be nedeful & skilful: þat he it fulfill; & if it ne be nedeful ne skilful: þat he it withdrawe; for what mai help & what (mai) harme: wate better þe leche þen þe seke. Bot ane of þir twa (sal) we traist at hane thorough praier: oþer þat we for prai: or þat þat better (is) for vs. // Pe .v., what lettis oure praier to be herd of god: *Se(x) p[ro]p[ter]ges.* Pe first is, syn of þe praiand; as god sais thorough þe prophete: (*Cum*) *multiplicaueritis oraciones: non exaudiam, manus enim v[est]re s[anguine] p[er]l[ene] s[unt].* Et Dauid: (*Iniqui*) *tatem si as[pe]xi in corde m[eo], non exaudiet dominus.* Et propheta: *Peccata nostra absconderunt (faciem) eius a nobis.* Et euangelium: *Scimus quoniam peccatores non exaudiet dominus.* / Pe .ii. is, þe (vn)worthines of þas þat men praies fore; & þat defendis god to prai for (þaim) thorough þe prophete: *Noli orare pro populo isto, neque assumas pro eis (laudem &) oracionem: quia non exaudiam.* It tellis in lif of hali faders þat (ane þat wajs bonden in syn: come to þe hali Abbot saynt An(t)one (f. 58) & said: »hali fader, haf merci on me, & prai for me«; / to whaim þe abbot said: »I wil haf na merci on þe: bot þou help þe selfe & leue þi syn«. / Pe .iii. is, foule thoughtis & idel, þat lettis vs to think on oure praier. Of slike fals praiand sais god thorough þe prophete: *Populus iste labiis me honorat, cor autem eius longe est a me.* It is grete wikidnes of vs vnworthi wrechis / þat when we speke with praier til almighty god, & we als vnwitti / herknes noght what we sai. Sotheli grete despite we do to god / when we prai him til here oure praier / & we wil noght here it vs-self, bot, þat wers is: in foule thoughtis and idel / wastis oure tyme. Abraham when he made sacri(f)ise to god: foulis lightid þer-on / & wold haf filde it, & he chasid þe foules awai, þat nane durst it negh: to al þe tyme ware passid / & þe sacrifice made. Do we swa with þis fleand thoughtis: þat filis þe sacrifice of oure praier. Þis sacrifice is ful queme to god: when it comes of a clene & a louand hert. God biddis: »send to me praier: & I sal send to þe grace; & what sa þou to me dose: I forget it noght«. / Pe .iiii. þat lettis oure praier to be herd: is hardnes of hert. & þat is on .ii. maners: first hardnes of hert agayn þe pouer, & þerbi þe prophete sais: *Qui opturat aures s[ua]s ad clamorem pauperis: clamabit & ipse & non exaudietur.* Þat oþer is hardnes of þaim þat wil noght forgife to þaim þat has misdane þaim; to slike Salomon sais: *Relinque proximo tuo nocenti te, & tunc deprecanti tibi: peccata soluentur.* & in þe gospel god sais: *Cum stabitis ad orandum: dimittite si quid habetis aduersum aliquem, ut pater vester qui in celis est dimittat vobis p[er] peccata v[est]ra.* / Pe .v. þat lettis oure praier to be herd: is littil zernyng after þe thing men praies fore; & saynt Austyn sais: *Vt ex toto corde desideretur / hoc seruat tibi deus; quod non vult tibi cito dare, ut discas magna magne desiderare.* And saynt Gregor sais: »if we with mounthe prai after þe blisse of heuen / & noght zerne it with hert: criand we are still«. / Pe .vi. þat lettis oure praier: is foule speche & idel / þat we file oure lippis with; for if þou gif

a grete lord drink in a slutti cup: ware þe drink nere sa gode, him wold wlat þer-with, & bid do it awai / thirst him nere sa sare; sa god dos with þe praier þat comes of a foule mouth: he latis noght þerbi / bot turnes him þerfra. For-þi sais sayn Gregor: *Os nostrum a deo tanto minus auditur in prece: quanto plus polluitur stultia loquutione.* // (Þe vi. what might & vertu praier is of)<sup>1</sup>. Men þat ware bfore þis tyme, þat held þaim in sothefastnes / & noght idel spake: wan of god what so þai praied. & þat was schewid til a hali hermite þat hight Florentius<sup>2</sup>, þat woned in wildernes vnkownen fra men. Sa mikil vermyn was aboute þis hermite stede: þat nane durst come þider / bi a fer wai. A deken was in þat land þat of þis hermite herd & come at þe last to þe place where þe hermite was duelland; bot sa mikil vermyn he sagh þer aboute: þat he durste come na ner, bot cried after help for ferde. Þe hali man come oute to wite what it was þat cried, & he sagh a man standand þare / & he sperid what he wold. & þe deken said: »hali fader, I haf soght þe of fer, & now I haf founden þe: I haf ioi inogh / might I com to þe; bot I mai noght for þis venemouse bestes þat here are so mani«. When þe hali man þis herd: he fel downe on knees & praied god / he wold fordo þas wormes. & als sone / a grisli storme rase with a thoner: & slogh all þe wormes. Þen said þe hermite til oure lauerd: »lauerd / þis bestis liggis here sa thik / þat I ne mai come til him / ne he to me: bot we be envenemede of þaim. Lo lauerd / þai lig here dead / bot wha sal lift þaim away?« At þis worde: mani foulis come & bare þaim all away clene. Here-of spekis saynt Gregor<sup>3</sup> & sais: »For-þi þat goddis seruantz / with-draw þaim fra þe werld & his werkis: vnnayte kan þai noght speke; sa þai bynd þaim to silence: þat þai dar na worde say / bot it be lerynge til oþer / or louyng to god. & þerfore / when þai ought askid god: he grantid þaim alson. Bot we waful wrechis þat with þe werld delis / þat al dai chaters as pies, now lies, now wries, now yuel spekis, now flitis, now bakbitis, now sweris grete athes: þir filis oure praier & lettis it to be herd; for als fer is oure mouth praiaud / fra god: as it is nere þe werld / with idel speche«. / Praier is so mightful / if he haf his right: þat he maistirs þe fend & lettis him til do his will.

For so it did þe fende þat Iuliane þe Emperour comandid to wende to þe vttr side of þe werld / to bryng him tithandis / how it was þare. When he had flowen ten iournes þiderward / he come ouer þe place þat Publius þe hermite dwellid in: þat praiaud was þat tyme. & his praier ouertoke þe fende & held him þare fast / fulli ten daies — for al þat tyme: þe hermite was in praier; & when he cessid: þe fend turnid agayn, for he might na ferrer wende, for praier him lettid<sup>3</sup>.

When þou has gederid hame þi hert / with his wittis, & has fordene þas thinges þat might let þe to prai, & won til deuocion þat god to þe sendis thorough his dereworthi grace: quykli rise of þi bed at þe bel ryngyng. & if na bel be þare: cok be þi bel; if þare be noþer cok ne bel: goddis luf wakyn þe, for þat paies mast to god. And gelusye in luf rotid: wakens bfore bathe cok & bel, & has waschen hire face: with swete luf-teris, & hire saule with-inne has ioie in god with deuocion & likyng & morneyng to him, & with oþer heuenli gladdynys: þat god to his losars sendis. Sely are þa bfore oþer: þat luf wakens, for mani gladdynys<sup>5</sup> þai haf / when oþer fast slepis; for þai fynd bfore þaim /

<sup>1</sup> so on the margin.<sup>2</sup> Cf. Gregor Dial. III. 15.<sup>3</sup> Cf. Vit. Patr., ed. Migne p. 1003.<sup>4</sup> Cf. Abbey of the Holy Ghost.<sup>5</sup> Ms. gladdynge.

þat gladdis all / rise þai neauer so sone; for god him-self þus sais: *Qui mane vigilauerint ad me: inuenient me*, »he þat erli wakys to me: he sal fynde me, to speke with him, (f. 59) & glad him with me, & haf me at his wille«. Be þen ai waker; & rise quikli & thank hertli þi gode louerd: for þe rest þou had, for þe zemyng of angels. Sen a knyght has grette likyng to be cald to come speke with þe kyng / when he knowis it is for his grette profit: with grette[r] skil goddis knight / þat is ilk cristen man / at þe callyng of his lauerd god agh redi to be, þat callis him for his mikil prow, & for na thing ellis. Soberli þou rise with a glad chere, & think þou heris god call þe with þis wordis: *Surge prop[er]a amica mea, formosa mea, & veni; ostende michi faciem tuam, sonet vox tua in auribus meis*, þat is: »Rise mi leefte, mi faire thinge, & schew me þi face; I zerne þat þe voice of þi praier / ring in mi nere«. // <sup>1</sup>Think in þi risyng: how mani men þat night / perist in life, & some in saule, / & some in bodi & saule; some brent, some drounyd, some sodanli dead / with-oute repentance or schrift: & þare saulis drawyn with fendes til hell; some fallyn in deadli syn, as lucher, glotonie, theft, couaitise, manslaughter & oþer sere synnes. And of alle þis perils þi gode god has delyuerid þe / of his godenes & noght of þi dessert. What has þou done to god / þat he suld zeme þe so / & suffre so mani oþer be loste? & per-aun-tere þou has done wers / þen þai haf done. If þou wele loke what god dose to þe / þof þou noght haf seruid: þou mai fynd þat god is als bisy til do þi prow: as he had noght ellis to do, & as he had al þis werld forgetyn: & aneli thought on þe. // When þou has þus thoght: lift vp þi hert to god & sai:

<sup>1</sup>I thank þe, dererworthi lorde, with al mi hert: þat me so vnworthi wreche / Oracio  
þus has zemid þis night, & tholid me with life & hele / þus abide þis daie. <sup>in mane,</sup>  
thank þe, lorde, of þis grette gode & mani oþer: þat þou has done to me / <sup>die vel</sup>  
sa vnkynde & vnworthi wreche, of all oþer; þat þou swilk kyndnes schewis to me / <sup>(nocte)</sup>  
agayn mine yuel dedis«. And put þe & all þi frendes: in goddis handes, & sai <sup>vel</sup>  
þus: »In þi dere-worthi handes, mi lorde, I zelde mi saule & mi bodi, & all mi <sup>vespera</sup>  
frendis / sib & fremmed / & all þat me gode has done bodili or gastli, & all  
þat cristendome has tane: þat þou for þe lufe of þi moder þat dere-worthi  
maiden / & þe bisekyng of all þi halughs: zeme vs þis dai, or þis night, fra all  
perils of bodi & saule, & fra all deadli synnes, fra fandying of þe fende, & sodane  
deade, & fra þe paynes of hell, & make vs þaim to drede. Þou halugh oure hertis  
with þe grace of þi hali gast, & make vs here eauer what so we do, þat we do  
þi will; þat we neauer twynne fra þe: dere lorde, amen«.

When þou has þus done: wende to þe kirk or oratori; & if þou mai wyn to nane:  
þi chambere make þi kirk. In þe kirk is mast deuocion til þrai, for þare is god in  
þe auter / til here þat till him praies, & grante þaim þat þai ask: or þat better  
is; & in presence of halows, & in worschip of kirkis þat are halughid; Mynd of  
angels þat þare are to serue þaire lorde & þe—for þaire office is / to receyue þi  
praier: & bere it to god & bring þe grace fra him, as sayn Bernard sais. Rise  
þen quikli at goddis calle & put fra þe al heynes, & answeere þi lorde with þe  
wordis þat Samuel said to god þat callid him be night: *Loquere domine, quia*  
*audii seruus tuus*.

For .viii. thinges aght vs to wake & eauer be doand gode: þis schorte life; Motiua  
þe straite wai we haf to ga; oure gode dedes þat are so faa; oure synnes þat <sup>8 bene</sup>  
operan-  
di

<sup>1</sup> Cf. St. Edmund's Speculum.



are so many; deade þat we are siker of & wate noght when; þe straite dome of domesdai / & so hard, for ilk idel thoght sal þare be schewid, þen sal ilk foule worde & synful werk be greteli chargid, for god sais: *De omni verbo ocioso &c.*, & saynt Anselm: *Quid facies in illa die quando exigitur a te omne tempus tibi impensum: qualiter a te sit expensum / usque ad minimam cogitacionem.* Þe .vii. thing is, þe strang pyne of hell; þe .viii. is, þe ioie of heuen.

After þi vprisynge: prai for þe saulis þat are in pyne of purgatorie, & think þou heris þaim cry on þe: þe wordes of Iob: *Miseremini mei, miseremini mei vos [saltem] a[mici] mei: quia m[anus] d[omi]ni te[tigit] me,* & help þaim with *De profundis, & Absolue.* After: þou grette oure leuedi with *Salve regina*: on þi knees. Wend þen to þe kirk; & bid þi vayn thoghtis & bisynes of þe werld: hald þaim þer oute, & sai to þi saule at þi incommynge: *Intra in gau[dium] domini tui, ut audias<sup>1</sup> vocem eius: & vi[deas] templum eius.* Hali kirke is entre and zate of heuen. After: fal doune bifore þe croice, & anoure him þat for þe was done on þe croice, & say: *Adoramus te Christe & bene[dicimus] tibi, quia per sanctam crucem t[ua]m re[demisti] m[undum].* And haf þen, or þou vp rise, in mynde / how hate luf him brente: þat deied for þe on þe crosse. After: bigyn þi matyns; bot first: crosse þi lippis & sai: *Domine, labia m[ea] a[peries],* þat is: »lorde / oppen mi lippis: þat al night has bien stoken fra louyng of þe; & I mai noght oppyn þaim: bot þou me help«. And þen sai: *Deus in adiutorium;* with þis wordes: zette oute þi herte bifore god / & sai: »lord / als mi domesman / bifore þe I stand: þou wreke me of mi faas: þat lettis me to serue þe, & þai assaile me keneli, so þat I be sone ouer-comen: bot þou me help«. And at *Gloria patri*: bowe doune & sai with þi hert: »lord, of þi blissyng I biseke þes. Torn þe þen to þe angels þat aboute standis til þi comfort & helpe & als þi wardeyns til kepe þe fra þi faas: & þus til þaim say: *Venite exultemus domino.* After: cast þin iee on sum-what: & hald it þer-on til<sup>2</sup> þou makis þi praiers: for þis helpis mikil / til stabelyng of þe hert; & paynt þare þi lord: as he was on þe croice; think on his fete & handes þat ware nailid to þe tree, & on þe wide wounde in his side, thorough þe whilk: wai is made to þe / til wyn til his herte; thank þi lorde þerof: & luf him þerfore; for þare þai fynde tresour of lufe: þat þider mai wyn. Think þou sees his woundes (f. 60) stremand<sup>3</sup> of blode: & falland downe on þe erth, & fal þou downe & lik vp þat blode / sweteli with teres kising þe erth; with mynde of þat riche tresour þat for þi synnes was sched: & sai þus with hert: »Whi liggis þis blode here as lost / & I perisch for thirst? Whi drink I noght of þis riche pyment / þat mi lorde to me birlis, / & cole mi tonge, / & here what god to me spekis: *Qui sitit: veniat & bibat. Gustabis & videbis quam<sup>4</sup> suavis est dominus, quam dulcis, quam mitis, quam misericors.* / With slike meditacions angels comes to þe saule: & god is þare / & sais til his lufar: *Quid vis ut faciam tibi?* & þou answer: »Lauerd: it is inogh to me synful wreche & oute-cast of þi folk<sup>5</sup> / þat þou, lorde, o-fer / wil loke to me, & suffre me, lorde, so synful wreche: to loue þe & luf þe if I couthe, for so me wele aght«. If þou mai wyn to slike thinkyngs in þi praiers: þou sal haue slike gladdyns / þat it sal be a payn to þe to think oght ellis. Sayn Bernard / for þe likyng þat he had in slike steryngs: gerner þat matyns tyme might haue

<sup>1</sup> Ms. videas.    <sup>2</sup> = whil.    <sup>3</sup> r overlined.    <sup>4</sup> Ms. quoniam.    <sup>5</sup> r. flok?

lastid til domesdai. Think, *þer þou standis or knelis in praier*, þat þou sees *þær Crist come with angels & hali halughs on ilk a side / & angels berand* bifore him lepis ful of relife þat is left of þe fest of halughs þat duellis *with* god in heuen / þat god bad gedir vp to help þe pouer *with* / þat it be noght lost. Þis relif: is mete til vs pouer wrechis / þat suld perisch for defaute: bot god on vs rued. Think þou heres god cri: »Wha so has nede of mete: put forth þe hand & hafe«. And loute þou *with* þi heued to god / & mene þi pouert to him & sai: *Non est in domo mea panis*, & sai als: »lorde / so lang meteles haf I bien: I die for hunger, bot þou on me rue; & noght mai hald mi lif: bot mete þat þou delis«. Stere þi-selfe in slike myndes & oþer þat mai kyndel þi deuocion & raise it to him, ay til þe think þou heris him sai to þe: *Dilata os tuum* & *im[plebo] illud*. And þen sal þou thorough goddis grace: fele som dele of þat heuenli fode / þat all halughs fedis; þat þou mai *with* likyng: syng þe maiden sange / þat is goddis moder: *Magnificat anima mea dominum, & exultauit spiritus meus in deo salutari meo*. / When god sendis þe slike likyngs thorough his grace: torne þe kyndli to þe angels þat bifore þe standis, & to þaim sai: »I *prai* zow als mi kepers þat god has to me send: þat ze thank zoure gode lorde for me«. And turne þe þen to þe auter, þare god sotheli is: & sai: *Vere domine / magna est misericordia tua super me*, þat is: »sothli lorde / mikil is þe *merci*: þat þou to me schewis«. *With* slike luf-steryngs: god comes to his lufars; & bidis noght to þe praier be made: bot pressis in / in þe middes & softis þe languisand saule: *with* a dewyng of heuenly swetenes; & teres & sighinges are messangers of goddis come. Cely are þai þat þus murnys & languys to god, for þai sal neauer twyn fra god, bot haf him ay at þaire will.

*How god comes to his lufars, & how he some-tyme fra þaim partis.* God when he comes to his lufars: he gifs þaim to taste how swete he is; & are þai mai fulli fele: he fra þaim wendis, & als an Egle he spredis his wengis & aboue þaim risis / als if he said: »som dele mai ze fele: how swete I am; bot if ze wil fele þis swetenes to þe full: flies vp after me, & lift zoure hertis vp to me / þar I am sittand on mi fader right hand: & þare sal ze be fulfillid in ioie of me«. God comes til his lufars: til comforte þaim; he partis fra þaim: for þai suld þe mare meke þaim, & þat þai suld noght ouer-mikil pride þaim of þe gladdying þat þai haf of his come; for if þi spouse ware ai *with* þe: þou wold late ouer-wele of þe selfe & despice oþer; &, if he ware ai *with* þe: þou wold rete it to kynde / & noght to grace. For-þi thorough his grace: he comes when he wil / & to whaim he wil, & departis when he wil; so þat his lang duellyng make him noght mare vnworthi, bot after his partyng: be þe mare zernid & soght *with* geluse luf & sighinges & teres. Bot be war þou goddis lufar / þof þi spouse withdraw him fra þe for a while: he sees all þi dedes, & þou mai na thing fra him hide; & if he wite þou luf ani bot him / bot if it be for þe luf of him / or if þou make ani luf-semlant til oþer þen him: als sone he partis fra þe. Gelouse is þi spouse / delicate / nobill & riche, seuen siþe brighter þen þe son; in fairenes & might: all oþer he passis; & what so he wil: is done / in heuen in<sup>1</sup> erth & in hell. If he see ani teche of filth / in him þat his lefe suld be: he turnis him fra him sone, for vnclenes mai he nane

<sup>1</sup> Ms. &.

see. For-þi be þou chaste / shameful & milde of hert; & *with* luf-langyng: ȝerne him ouer al thing. And when god *with*-drawis þis heuenli likyns<sup>1</sup> & swetenes *fra* þe / als some-tyme nedis in þis deadli lif: gif þe noght til fleshli lustis ne likyngs of þe werld: bot to praier & meditations / redyng of hali writ / or honest wirkyng; & *eauer* þou mourne after þi lefe: as ȝong child þat his moder missis. For þa þat after slike knowyng of god / & tastyng of his swetenes / *turnis* him þe bak & gifs þaim to syn: has na defense agayns god of þaire syn. Ane vnhappy chaunce & careful it is to lefe þe felaschip of god & his angels & halughis: & *serue* þe fend & folow his rede / *with* lustis & likyngs & werkis of syn; þat hert þat was halughid thorough þe hali gast goddis temple to be / þat was raisid here ouer his kynd for to hafe *with* god heuenli likyngs & mirthis: al-sone *with* foule thoughtis make it laith & foule; þas eres þat herd þis wordis þat to nane is lefesom to speke: oppyn þaim to here bakbityng[s] & lesyngs & oþer idel speche; þas ien þat right now was baptized *with* teres: oppyn þaim to see vanitees; þat tonge þat right now spake (f. 61) to god *with* praier: al-sone after *with* þat tong wary / forswere / bakbite & speke foule wordes. Prai we to god for his godenes:

Bernard he kepe vs fra þir vnthewes. Of goddis comyng mai men wit: bi þis þat sayn Bernard sais: »When þou art sterid of man *with*-oute / or *with*-in of spirite / for to ȝeme rightwisenes & stand *þerfore*, for to be meke & tholemode, to luf þi broþer in god, to be buxom to þi ouerlyngs, to luf chastite & clenens in bodi & saule: takenyng it is / þat al-mighti god comes to visite þi saule». If þou take godeli chastyng of þi frende for þi syn / or wordes þat steris þe to vertues & gode thewes: þis make way & takenyng of goddis comyng. Pan if þou put *fra* þe slawnes & heuynes / & *with* a luf-ȝernynge likis slike wordes: þen dera-worthi god þi lorde hastis him to þe; for þe ȝernynge god has to þe: kyndels þi ȝernyngs til haf likyng in slike wordes, & makis þe bitterli to forthink þi syn: & amend þi lif. For at his income: he wakkyng þe saule / steris it & softis it & waschis hire wondes *with* wyne: & softis þaim *with* oile; þat is, steris it to forthink bitterli þat it has misdane, & softis it *with* hope of merci & forgifnes of synnis. He ryuis synnis vp bi þe rotis: as gardener dos þe iuel wedis, & ympis gode trees & sawis gode sede: þare þe wedis grewe. So dos god þat is callid gardener / whil he is in *manis* saule: he ryuis vp synnes bi þe rotis, & ympis in þat saule vertues & gode thewis; þat was drie: he dewis it *with* grace; þat blak was & mirke: he makis it white; þat bonden was: he lousis; þat calde was:

Signa aduentus dei in cor hominis he makis warme *with* lufe. Bi þir steryngs mai þou knowe þi lordis come: bi steryng of þi herte, fordoynge of vices, *with*drawyng of lustis, amendyng of life, forthinkyng of misdane, bignyng of a new man in gode / ilk dai mare & mare.

And bi þis mai þou wite: when he *fra* þe wendis: þi gladdying wanis, slaw þou waxis & dri & heuy as a stane, luf in þe colis: as a pot þat had wellid / & þe fire ware drawn *þerfra*. Bot þen nedis þe saule to morne sare / ai til he come

Contra cogitationes malas agayn. If foule thoughtis egge þe to leue þi gode god: sai þus: *Cuius est ymago hec & superscriptio?*; if he sai, *Cesaris*, þat is, þe prince of þis werld, þat is þe fend of hell: sai to him: »Wend agayn þou foule fende *with* þi fals monee / bere it agayn *with* þe to hell; for mi ȝatis are stokyn / & mi lorde duellis here-in, DeSaluacione eli for-þi haf I na tome to dele *with* þea. // Think on þat hali gretyng þat Gabriel made to þat maiden Mari in Nazareth, how ioiful she was in bodi &

<sup>1</sup> r. likyngs.

saule is þat tyme; she was thorough þat gretynge with assent: fullfillid of grace, þat sche wan might & power: in heuen & erth & hell; & on hire: hingis al þis werldis hele / & restoring of þas þat fell. Think on þe birth of hire childe / how she bare him with-oute sorugh & site / þat all oþer wymen has kyndli in tyme of birth; & sche clene maiden after. Think when he borne was: þai laid him in a crib bifore an ox & an asse / oþer credil had he nane. Was þer nane to serue him of light with torches / as men dose bifore grette lordis; for-þi come a fire fra heuen þat lightid þe howse he was in / & Bethleem; & angels come fra heuen / to syng þe child o slepe / with a meri steuyn. Think how .iii. kynges come fra ferre landis thorough wissynge of a sterne & offrid him gold, rekils, & mirre; think how sweteli þe child on þaim smyld, & with his loueli ien: sweteli on þaim lokid. Think how poreli his moder was clad / when þe kynges bifore hire knelid, for on hir sche had bot a white smoke as þis clerkis sais, mare til hill hir with: þen to schewing of pride. Think how his moder come with him to þe temple / to make þe offering of clensynge / & bowid to fullfill þe lawe: as þai sinful were. Think þe alde preste Symeon toke þe child in his armes & blissid god; for þare he saght thorough steryng of þe hali gaste: þe saluour of al þis werld bitwene his handes, & praied þat he might passe oute of þis werld: for mine ien sees / þat þe folk sal saue. Think of þat sorugh his moder had when sche missid him & soght him .iii. daies, & þen fande him sittand amange þe maisters, herand & sperand of poyntis of þe lawe. Think how he come to be cristenid of sayn Ione; how þe hali gaste light þar on him in liknes of a dowue, þe fader þar with voice recordid: þat he was his son. Think how he halowid wedlaik in archibriclynes howse, & þare, to schew þat he was al-mighti god: chaungid water in to wyne. In wildernes how he fastid xl. daies withouten mete; how he ouercome þe fende þat fandid him with three: with glotonie, & couaityse, & vayne glorie. & of þe wonder / men had of his preachinge, for all þe wordes he to þaim spake: ware ful of grace. How he helid þe seke, raisid þe deade, gaf blynd þe sight, þe dumbe speche, þe mesels hale: with touching of his handes; and mani oþer sekeneþes þat vncurable ware of kynde: he helid thorough might of his worde, for he might mare þen kynde. How he as wery for mikil gangynge: rest him at þe well, & þare he bad gif him water to drink / for him thristid sare. Sethen oppyn þi herte with sare sighinges / & think on þe passion & pynes þat Ihesus Crist suffrid / as þai are writen bifore in þe .xviii. lefe.<sup>1</sup>

He mai god biseke of grace / & sikerli traist to spede: þat here steris him in gode werkis, & with deuocion & likynge: poudirs þaim so, þat þai mai be sauori til his dere lorde. / Werkis of penance / as fastynge, wakyng, hard weryng, forberynge of fleshli lustes, praier, almose-dede, & oþer slike as we do with deuocion & likynge in god: bihoues be swa þat þai be done with a glad hert & with a fredome of spirit. Deuocion: is a worthi drurie / þat god sendis to þe hert to glad it with; bot vnworthi is he til haf þis gift: þat wil make na duellyng-stede in his hert / til it. We seke þat abouen vs is / with oure bileue, bot it sauours vs noght / for we are so full of erth: þat we hane lost oure tast. Whi felis so mani men þe steryngs þat þe fend forgis / & tholis

<sup>1</sup> sc. in the Meditations on the Passion, ed. p. 230, which in the Ms. begins on the 18th leaf preceding this.

his enemis sa oft *him ouer-cast*? I see þat nocht makis þis: bot wantyng of *grace*. Amang all oþer, I trowe we *græue* god mast: for we wil nocht swynk (f. 62) to wyn þis *grace* of god; and god hightis þis *grace* til all þat wil seke it, [with]<sup>1</sup> þat Bernard þaire vessel be clene & voide til resceyne it in. Bot sayn Bernard sais: »Þat hert þat chargeid is *with* couaitise of þe werld: deuocion ne likyng *is* god / mai it nane hafe; ffor sothefastnes & vanite, lastand thing & failand, gastli thing & bodili: na mai nocht be to-geder na while«. Sa worthi thing is þe comforte of god: þat it wil nocht rest *is* þat breste / þare oþer comfort is. Sa delicious is þe likyng *is* him: þat *with* nane oþer likyng mai it acorde. Wha-so zernis oþer comfort to glad him *with*: he witnes agayn him-selfe / þat goddis *grace* he *with*-standis; bot it honest comfort be / be tymes to glad his kynd *with*, þat he mai þar-thorough: better *serue* god.

Ad  
refec-  
tionem. After þou has spendid þi tyme *in* praiers, & hali thoughtis, & gode werkis: *is* goddis hali drede / *graith* þe to þe mete / to strinth þi kynd: þat wold ellis faile. And *is* þis entent sal ilk cristen man / his bodi klethe & fede: þat it mai þe better *serue* his lorde / *is* what so he dose. / *With* morneing þou sal wende to þi mete; sobirnes & mesure: þou zeme *is* þi mete-while; & after mete: þou make louyng to þi lorde þat þe has fedde, & als bfore mete, & for alle þe gode dedis þat he to þe has done. / First or þou ga to mete: þou sal morne / as hali Iob did / þat þus sais: *Antequam comedam: suspiro*, þat is: »bfore I ete: I sigh; for mi kynd is made waike & feble for Adam syn, & ilk dai nedes bodili mete / til vphald þe kynd / þat ellis wold faile *is* a litel stounder«. And as it tellis *is* þe life of hali faders: Isidorus þat hali man / when he hete: he wepid sarz & said: »Me schamis *with* me selfe, for I life *with* bestli mete / as oþer bestis dose þat na skill has of kynde, & I goddis skilful creature / made like to him-self, þat suld hafe dwellid *is* paradise / & þare hafe bien fed *with* heuenli fode«. When þou fyndis delite or sauour *is* mete or drynke: think on þe heuenli fode þat fedis all halughs / þat all likyngs ouer-passis, & we be nearer fullillid: or we þerof fele. Men of religione heris lessons of hali mennis lyues at þaire mete, so þat as þe bodi is fed *with* bodili fode: so þe saule be fed *with* hali wordis. Mennes bodi *is* as a fornace brennand / & nameli of þe zonge; & delicious & hate metis / & drynkis: makis þis fire to brenne hatter; ffor-þi sais saynt Ion: »Plente *is* zouthhede: is double fire«. For-þi / al þat *is* þe flesh kyndels syn: is to flee. Þe wise man sais: »If þou wil abate þe flawme: abate þe brandis«. And saynt Ion: »flesh mete & wyne: are kyndelyng of licherous steryngs«. And saynt Austyn: »Þe flesh is as a wild colt / þat is to teme *with* bridel & hunger«. & Salomon: »Wand & birden: fallis to þe asse« / þat bitakenes oure flesh. / Wiseli suld man note of þe mete / þat bfore him comes, & take of þaim sa *is* mesure: þat þai him nocht grauid, bot þat he thorough þaim: *serue* god þe better. For-þi biddis sayn Ion: »ay when þou etis: ay þat þou hunger; þat after mete: þou rede & prai & *serue* god þe better«. Hali men / þat bfore vs has bien / notid store mete & scharpe, mare til abate hunger: þen for ani lust. Some lifd bi *grace*<sup>2</sup>, some bi rotis, some bi spices & herbis & frute þat þe erth bare; & *is* what so þai ete: þai fordid al sauour þat might sterc to lust. Als sayn German menged askis *is* his brede, þat na likyng suld he hane *is* his mete-while. Oþer sans þen hunger: toke þai nane. Saynt Gregor sais: »brede

<sup>1</sup> Ms. for whi.    <sup>2</sup> = grass.

made of branne & water / with cale or oþer symple potage: is gode fode to þe wele-taght wambe, with sans of goddis luf / if he it haue þer-with; with-outen þis sans: has na sustenance sauour / þat man notis«. Some ete na mete / bifore þe night; some: bot ilk oþer dai; some: fastid .iiii. daies to-gedir. Machari fastid al þe lentyn-tide: bot þe sonendaies; and ete noght bot rawe leues. Some toke na kepe wha[n]<sup>1</sup> þai ete / ne what þai ete, flesh ne fish, al sauorid þaim ilike; so þat after: þai ne wist what þai ete. Some when þai ware sette to þe mete & mete before þaim broght: þai forgate til ete; for so þai spendid þe dai & þe night in hali speche: þat þai thought of noght ellis, to þe vndir<sup>2</sup>-tide of þe second dai / þat þaire brether come to þaim & askid whi þai wold noght ete; & þen first: thought þai of mete, & þai ete þen as þaim gode thought / in goddis hali drede.

When þou art set to þi mete: make bifore þe a crosse on þe borde with .v. cromes, to sterc þe to think on him: þat for þe deied on crosse; & think, »here liggis his heued: þat corond was with thornes; þare his handes / þare his fete: þat nailid was fulfast; þare was his swete side þat oppenid was with þe spere, fra whilk come bathe blode and water / to hele mi wari woundes«. When þou has so done / if þou mai so forthe: take parte of þi brede & of þi soule & lai it be it ane, & sai þus stilli in þi hert to god þi lorde: »Lorde: what wil þou gif me for þis pitance / I to þe make? how mani teres / how mani luf-þernyngs & langyngs to þe? how mani confortes of þe hali gast, how mani steryngs to gode, how mani lokyngs to me with þi loueli ien? lord, wil þou for þis mete þat þe pouer hungri sal haue for þe / gif me þe luf of þe?« When þou has etyn þat þe gode think: loue þi lord þat þe has fed. After mete: honest þou bee, and zeme þe fra mikil speche & idel gamens, & hald þi wittis inward vnder goddis drede. Semeli it is to man / & to god it pais: þat his beryng be mare honest & atempre / after mete þen bifore; þat na takenyng of outrage: be in him sene; þat þe flesh / better mai serue þe saule in redyng / praiing & oþer gastli werkis: þat mai helpe to gode. //

Pine cuen-sange: sai with þe deuocion þat god þe sendis / in kirk or oratori or whare þou mai best sai / fra noice & thrang of þe werld. After / if þe nede: ga soupe, & schort be þi souper-tyme; so in mesure þou take mete & drink: þat it be na charge ne greuance to þi kynde / ne lettynge (f. 63) to serue þi lorde, or in tyme of rest: reue þe þi slepe, or with foule fandynge in þi slepe: þe fende þe file, as he dose oft with þa þat with a ful wambe gas to bed. Ilk man ete as sayn Ion sais, »after he is of strenth, & of elde, & after his bodi is mare or lesse, or hale or seke; take þat him nedis to sustenance of his kynde: & noght as lust askis«. After souper: ga to þe kirk / or to oþer stede / whare þou mai be mast in rest / & þare sai þi complyn, for in þis tyme as saynt Ambrose sais: »foules in þaire lede<sup>3</sup> loues þaire lord, & thankis him in þaire kynde: for þe godes he has þaim done«. Kal þou þen on þi god & sai: *Conuertere nos deus salutaris noster*, as if he<sup>4</sup> said: »lord, I haf bien þis dai taried with þe werld, þat has mikel lettid me to serue þe; thorough fandynge of þe fend & mi flesh, oft þis dai I haf done mis; for-þi, lord, turne me now fra þe werld / & fra all þat mai me let til loue þe with pure hert & all mi wittis, so þat þai be entendant to þe: to wirk þi will«. And sai forth þen þi Complyn, & after: oþer praiers with deuocion þat god þe sendis. And after / or þou ga to bed: hald a chapeter with þi hert, & ask it in what thing

Ad ves-  
peras

<sup>1</sup> Ms. what.    <sup>2</sup> = vndern.    <sup>3</sup> r. leden = language?    <sup>4</sup> r. als wha?

Nota de it is better þen it was. Has þou schryuen þe ȝit of þat syn þat þou þen & þare  
 exami- did? of þa wordes þat þou þare spake? of þat iuel will / þou was þen in? of þat  
 nacio- wrange þou þare did / & said to him? of þat handelynge, of þat lakkyng, of  
 consci- þat foule thought, of þat thing þou left vndone þou suld haf done? & art þou in  
 encie will to leue swilk vnthewis? What fandynge withstode þou þis day? in what art  
 þou mekar þen þou was? in what mare chaste, mare sober, mare suffrand, mare  
 atempte, mare lufand god in þi breþer, or mare likyng has in god þen þou had?

(1 r. Left?) Lefe<sup>1</sup> þat syn þat þou thorough custume: so oft fallis in? & oþer mani vnthewis  
 þou has done & paied þe fende with: & gretid þi gode god, & has forbarrid þe  
 of grace þat suld helpe þe? And þen with a forthinkyng of þas synnes þat  
 bitis þine inwit: knok on þi breste & sai a *Pater noster*, with *Aue Maria*, on þi  
 knees; and sone on þe morne: þou schryue þe of þas synnes. And if þou þus  
 do: I hope þe fend sal be afferd / þe for to fande; for þou art vnder goddis  
 warde: whil þou þus þe beris. After þis rekenyng whar-thorough þi saule is raisid  
 in a celi hope to þe fader of merci & þi flesh waxes heny: ga to þi rest; for if  
 þou let þi flesh of þe nedefulnes & trauail it oute of might: faynteli wil it help  
 þe / or let with-all. And or þou ga to rest: biteche þe & al þi frendes in til  
 goddes handes / þat for vs ware nailid to þe tree, & biseke him for his merci:  
 he zeme þe fra all perils of bodi & saule, & arme þe with þe takenyng of þe  
 crosse; for whare þe fend sees þis merke: sone he flees. Of þis merk is written

De vir- in þe life of saynt Edmund, þat as he went an tyme al anc: a child apord to  
 tute him þat was wonder faire, / & said: »Hayle, mi frende: wham I luf in gode.  
 crucis ostensa Saynt Edmund was awondred of þis gretyng. & þe child said to him: »Knaues  
 S. Ed- þou me noght?» & saynt Edmund said to þe child: »How suld I know þe? / I  
 mundo saw þe neuer are«. Þen þe child said: »When þou lorde in þe scole: I sate ai  
 bi þi side; & euer sithen I haf bien with þe: whare-so þou has duellid; for so  
 mi lord has festenid þe with me: þat I might neuer part fra þe / slike is mi  
 lordis will. Bot bihald in mi fronte: & rede what þou sees þare«. He lokid as  
 he him bade / & with heuenli letters: þis .IIII. wordes / he saght þare written:  
*Ihesus nazarenus, Rex iudeorum*. Þen said þe child: »þis is mi lordis name / þat  
 þou sees þus writen. Þis name I wil þou haf in mynde / & prente it in þi saule;  
 & croice þi fronte with þis name: or þou ga to slepe: & fra drecchings of þe  
 fend: it sal þe zeme þat night, & fra sodayn dede; & all þas þat bi night:  
 croicis þaim þerwith«. & when he had þis wordes spoken: he vanist awai. /  
 Bere some hali thoughtis with þe to bed / & sai þi praiers / til slepe fal on þe.  
 Til hafe soft slepe & swete: souerayn helpe is mesure & sobernes of mete &  
 drink: with mynde of goddis law & hali write; as god thorough þe prophete sais:  
*Custodi legem meam & consilium meum: & si dormieris, non timebis; quiesces: &*  
*suauis erit sompnus tuus*. And euer as þou wakyns: lift þi hert to god / with  
 som hali thought, & rise & prai to þi lorde / þat he grante relese of paynes /  
 to þe dead, & grace to þe quy / & lif with-outen ende. If fandynge of licheri  
 stere þe in bed: think þat þi gode lord / for þe hyngis on rode; think on his  
 .v. wondes / þat stremid downe of blode; think þat his bed: was þe hard knotti  
 tree, & in stede of a cod: he had a croune of thornis. And sai þen with  
 sighing sare: til cole þi lust: »Mi dere-worthi lord / for me hinged on rode /  
 & I lig in þis soft bed / & weltris me in syn: as a foule swyne / þat loues bot  
 filth«. Rise þen tide: & halde with praiers & loue-sighings & teris.

Of .iii. poyntis be warre. Þe first / þat þas deuociouns þat þou has thorough grace sterand: be noght knowyn of oper; hide þaim in þat þou mai: with will & dede, for drede of vayn-glorie. / Þe .ii.: þat þou think noght it is in þi might / slike deuociouns & steryngs til haue / ai when þou wil; bot aneli thorough goddis grace / when he wil þaim send. Þe .iii.: þat þou late noght ouer-wele of þe<sup>1</sup>-self for slike steryngs, ne think þefore þou art dere with god; ne deme nane oper mare vnworthi: þat dose noght as þou dose; bot when þou has all wele done: think sotheli bi þe-selfe / & grant it with worde: »it is noght worth, lord, þat I do: for I am bot an vnnaitte thrall«. If þou wil tyne na mede: deme nane oper, bot hald þe-self mast vnworthi; for if þou fast / or prai mare þen an oper, percase an oper passis þe in mekenes & suffrance & lufyng. Þefore / think of þe wantys / & noght aneli of þat þou haues. Noght-for-þi / god wil þou think on þas graces & godes he has þe done: to sterc þe til knowe þe endettid til him for þaim / & serue him & luf him þe mare; or if þou is angir be: til glad þe with. Some-while it fallis / þat he is better in goddis dome (f. 64) þat man demes iuel: þen some þat man demes gode. Mani are honest with-out: & vnclene with-in; Some werldli & dissolute: & hali with-in / as goddis priue frendes. And some beris þaim in mannis sight / as angels, & in goddis sight þai stynk as synful wrechis; And some semes synful til mannes dome: & are ful dere til god almighti, for þaire indre berynge: is heuenli in goddis bright sight. Þefore deme we nane oper: bot vs-selfe. And prai we for vs-selfe & all oper til Ihesu Crist Mari son / þat for vs was nailld on rode, þat wha-so is bonden in dedli syn: he louse þaim; & þa þat are in gode life: he grant þaim end þerin.

Twa messagers are comen to þe: to tell þe tithandis. Þat ane hat »Drede«, þat comes fra hell to warne þe of þi harme; þat oper: hat »Hope«, þat comes fra heuen til tell þe of blis þou sal haue / if þou wele do. Drede sais he sagh in hell so mani synful be pyned / þat if all þe wittes of men ware in an: ne might he þaim tell; »of glotones, licheours, robbeours, theues; Riche men with þaire scruntz: þat þe pouer harmed; Domesmen þat wold noght deme: bot it ware for mede; Countours<sup>2</sup> þat þe wrange bi þaire sotille mayntiend; Demesters þat leal men dampnid: & delyuerid starke theues; Werkmen þat falsli swynkis: & takis ful hire; Tilmen þat falsli tendis; Prelates þat has cure of mannes saulis: þat noiþer chastis ne techis þaim; Of all lede of men þat wrangli has wrought: þare I sagh þat ilkan bitterli it boght. For þare I sagh defaute of al godenes, & plente of pyne & sorugh, <sup>3</sup>as: hate fire ai brennand, brinstane stynkand, gredi denels as dragons: wide gapand, hunger & thirst for eauer lastand, nedders & tadis: on þe synful gnawand. Slike sorugh & zelling & gnaystying of tethe I herd þare: þat nere for ferid: I lost mi wit. Slike mirknes þar was: þat I might it grape; & sa bitter was þe smoke: þat it made þe waful wrechis til grette glowand teres; & bitterli I herd þaim banne þe tyme: þai ware borne in. Now þai zerne til deie: & þai mai noght deie; dead þat þai some-tyme hatid: had þai now leuer / þen all þe gode of þis werld. And þefore I warne þe / bot þou amend þe of þi synnes / with scrift & penance / & haue a stedfast will to leue þaim for euer: a sege I sagh in helle made for þe of brinnand fire, whare denels þe sal pyne / euer withouten ende«. // Þat oper messenger þat hat »Hope«: sais he

<sup>1</sup> e on erasure.    <sup>2</sup> Ms. comtours?    <sup>3</sup> Here alliterative lines.



is comen *fra heuen* til tell þe of þat vntelland mikil ioie: þat goddis frendis weldis; »to tell þerof as it is: mai nane erthli man speke, þof his tonge ware of steele. For þare is a gracious felawschipe of all goddis frendis, ordirs of angels & of hali halughs, & almighti god abouen: þat gladdis þaim all. Of all godenes I saght plente: fairenes & riches þat ai lastis, honour and power þat neuer sal faille, wisdom & luf / & ai-lastand ioie. Þare I herd melodi & sange of angels bright. So worthi is þat ioie / & so grette *with-al*, þat wha-so might taste of it a cely drope: he suld be so raunst in liking of god / & slike zernyng he suld haue / þider to wyn: þat al þe ioie of þis werld / ware to him payne. *With* sa grette a lufe he suld be ouertane in zernynge to wyn to þat blisse: þat be a hundreth sithes it suld mare stee him to luf vertuz & flee syn / þen ani drede he might haue of þe payne of hell. And I say þe for sothe / if þou wil leue syn & do goddis biddyns & luf him as þe agh: a riche sege & a faire / god to þe has made, whar-in þou sal dwell *with him / with-oute* endes. —

*Tercia pars libri.*

[III.] Þe thrid parti & þe last of þis boke: techis a man to bere him sa / whar-so he comes, & what-so he dose: þat it be louyng to god & ensample of gode / til all þat him sees; for þe apostle redis þus: *Omnia in vobis honeste & secundum ordinem fiant*, þat is: »al þat ze do: honesti & ordeynli / loke þat ze it do«. Þen at þe first / ilk a goddis lufar loke þat he noght zerne to mangil him *with* þe werld / þat taris & desceynis: all þat *with* it delis, & lettis þaim of mani godis: þat þai might do. And þa men þat wil nouth<sup>1</sup> reste bot ai raikis aboute: þaire ien sees mani thinges þat þe iee sendis to þe herte; & þein come þai noght lightli / after þai are þare inprintid. Sayn Bernard pleynis him of þe harmes þat he felid in þe werld / whils he was þerin, & sais: *Mundus circumcinxit me & obsedit*, þat is: »Þe werld has bisegid me on ilk a side, & thorough þe zatis of mi .v. wittes: he to me shotis / & woundes me ful sare, & thorough <sup>sensus</sup> þe woundes / dead pressis in: to sla mi sari saule. Mine ien lokes: & mi thought chaungees, & kyndels me in syn. Mine eris heris: & mi hert bowes þerto. I smell *with* mi nese: & it likis mi thought. *With* mi mouth I speke: & in mi speche I like, or oper bigilis. & *with* a litil ouer-soft felyng: licheri kyndels in mi flesch. & þe fende mi faa, þat I mai noght see: standis euer agayns me / *with* his bowe bent«. For-þi / if nede stee man to wende in to þe werld / þare so mani steryngs are to syn: *with* grette drede he sal wende / as in to a batail to fight *with* his faas. It nedis he be wele armid agayn þe arowis of his faa<sup>2</sup>: þat thrali to him shotis; & þe mare he mai him drede: for he mai noght him see; *with* caltrappis & gildirs: þe wai is ful sette. For-þi / arme him *with* goddis hali drede: þat oute sal wende. God warnid his disciples to be warre in þe werld / when he þus said: »Sotheli þe werld sal withstand zow / *with* sere fandyns«. For-þi / if þou sal nedis wende oute for þine awne profit or operis: colour noght þi wending *with* na fals hewe / to feyne þe an encheson to dali *with* þe werld / for likyng or biete, or to be knowen *with* lordis bifore oper... & þerfore þai make contenance *with* worde & feyne in þat þai mai: to be haldyn hali of all þat þaim sees; or puttis þaim to daliance of þe werld: mare þen nedis, as to biyng / or sellyng / or langling of werldli thinges. And all þaire vtter bering / swa acordis to þe werld: þat þai make sothe / þat David sais:

<sup>1</sup> r. naure, nowhere.    <sup>2</sup> Ms. faas.

*Commixti sunt inter gentes: & (f. 65) didicerunt opera eorum*, þat is: »þai menge þaim with þe folk of þe werld / þat has na knowyng of god; & slike werkis as þai see þaim do: slike þai wirke«. Þerfore when þou nedis to ga forthe: croice þe with þe hali name of IHESU Mari son þat deied on þe rode, for þen art þou mare siker: whider-so þou ga; as saynt Austyn said til his brethir: when þai forth wente. And saynt Ion sais: »Whider-so þou ga / & what-so þou dose: þi forhened & þi breste þou merk with þe croice; for it is na merk: þe fend so mikil dredis«. Loke þine vtter klathing / noiper be ouer-laith ne ouer-curious / in schap nor in hu. Hald þi lymes in þaire office: þat þai are made to, ne cast noght þine ien ouer-al as a barne; flish noght þi handes: ne lepe noght with þi fete. When þe hert of man is oute of warde: þe lymes somdele failes in þaire office. And as þou ordays þine vtter beryng in outeyng: als loke þou be with-in / deuote, & nameli in praying / & louyng of þi lorde. If þou mai noght in outeyng rest whil þou makis þi praiers: ga þe softer. Mani thinges lettis þe trauailand to prai: werynes of lymes, men þat he metis þat with him spekis; þe .v. wittis þen fletis oute of warde / & þen kelis þe deuocion of þe praiand. When þou has said þi praiers walkand þat þou art halden to sai: lift vp þi hert to god & prai him in þi thought in a celi mynde; think on þe godes god has þe done / & sal do if þou him truli serue; think on his biddyngs: & do þaim in dede after þi might; for so god biddis þare he þus sais: *Erunt verba hec que precipio tibi / in corde tuo, & enarrabis ea filiis, & meditaberis ea / sedens in domo tua, & ambulans in itinere, dormiens & consurgens*. Or in trauailing: tell faire talis to þi felawes, or sum-what of hali write, þat mai soft zoure wai & glad zow in god. And sai sum-tyme þe .vii. psalmes for þe quik & þe dead, þat god gif grace to þe quike: & rest to þe dead. / When þou comes to þe toune til ese þi bodi: seke þider þare þou mai mast honestli duell for þine state, & in mast pece, & þare þou mai mast profit til þe-selfe & til oþer. Flesh lust & vanite: till þe to na stede; bot spere whare ani is þat mast luþis god: & þider þou draw. Seke noght whare þou mai best be fed: for þare per-aunture are mani sterings to syn. Herbery þe with na woman: bot if þou knowe þaim for gode / of lang tyme. When þou art comen to þe house þou sal rest in: hald þi wittis in þaire warde in goddis hali drede, so þat þine vtter bering be so rulid with grace: þat þou mai stere to gode / all þat þe sees, & fordo thorough goddis grace: merkes of syn; & so fulfill goddis teching: þat þus sais: *Sic luceat lux v[est]ra c[or]am Euan- h[ominibus] vt vi[deant] o[pera] u[est]ra b[ona] & g[lorificent] p[at]rem v[est]rum qui gelium in celis est*. And sayn Gregor: *Neque valde laudabile est / esse bonum cum bonis, Gregor set bonum esse cum malis; sicut enim grauioris culpe est / inter bonos bonum non esse: sic immensi preconiū est / bonum inter malos extitisse*. Kepe wele þine ien when þou art comen to herbiri: fra all thing þat mai kyndel syn; & make foreward with þine ien / as Iob did, þat said: *Pepigi fedus cum oculis meis: ne cogitarem de virgine*. After sight: comes thought, & þer-after: dede. (f. 66) & þerfore said þe prophete Ieremie: *Oculus meus depredatus est animam meam*. When so hali prophete menid him of his ieesight: sare mai an oþer him pleyn / þat oft synnes þerwith. Angus[tinus]: *Impudicus oculus: impudici cordis est nuncius*. Gregor: *Non licet respici: quod non licet concupisci*. Dauid: *Auerte oculos m[eos] ne vi[deant] va[n]itatem*. Loke alsua þat þou here na thing: þat mai stere to syn, as licherous wordes, bakbityng, fals domes, grete athis, threpyng, stryuing, & oþer

alike vnthewes. Alswa / at þi mete: ordeynli þou þe bere, & hald þe in mesure; & seke after na dayntees, bot of commune metis be paid. / Avise þe in spekyng: to whaim, what, when, how, of whaim, & where; & so ordeynli þou þe hafe: þat þou be noght like til oþer werldis men, bot fulfil þe apostle worde: *Nolite conformari huic seculo, quia vestra conuersacio in celis est.* Þof oure bodi be in þis werld as a clote of erth: it nedis oure spirit þat is boght with þe dere-worthi blode of god almighti / be with mynde & will in heuen, noght soil him here with syn as swyne dose in þe dike. And what-so þou dose / & where-so þou comes: do as þe apostle teches: *Omnibus prebe te exemplum bonorum operum*; for thorough gode ensample: god is worschipt & loued, men are helpid & lerid / & strythid in þaire bileue. Haue þow so / þat men þat duellis with þow: mai sai bi þow / þat was said bi þe apostles Paule and Barnabe: *Dii similes facti hominibus: descenderunt ad nos*, þat is: »goddis in liknes of men: are comen downe til vs«. Deo gracias.

### The same Ms. contains the following little scraps in prose and verse:

1. f. 36<sup>b</sup>. (at the bottom of the Sins of mouth, from the »Form of living«):  
*Nota.* For als mykil as mannes saule es made euer to life: for-þi es man halden to serue god & lufe god / euer with-uten ende. And for þis bande þat byndes man to serue god / es endeles: to do þer-agayn with deadly synne / es trespas endeles; & sen þe trespas es endeles: þe payne þat þerto falles / es endeles.  
*Item.* Oure euil dedes are oure awne as oure propre catell; bot þe gode when we it do: es oddes. Þen, thorough þe rightwisenes of god / we are more worthi til haue payne for oure euil dedes: þen any mede of god / for any gode þat we doo.
2. fol. 10. <sup>1</sup>Synful man loke vp & sec, how reufulli I hyng on rode,  
 And of my penaunce haue pitee with sorughful herte & dreary mode.  
 Alle þis, man, I sufferd for þe, my flesh bee ryuen, forbled my blode:  
 Lift vp þi herte, þou calle on me, forsake þi synne, haue mercy gode.
3. f. 76<sup>b</sup>. (in a number of miscellaneous verses):  
 When þe hee beginnis til turne,  
 & þe fote beginnis to spurne,  
 & þe bak makes þe bowe,  
 & þe mouthe makes þe mowe:  
 þerby may þou see sone  
 þat he sall go to þe dome.  
  
 Mors tua, mors domini, nota culpe, gaudia celi,  
 Iudicii terror, figantur mente fideli.  
 Thynk oft with sare hart of þi foule sinnes,  
 Thynk oft of helle waa, of heuenriche wyynes,  
 Thynk of þi aune dede, of goddis dede on rode,  
 Þe grymme dome of domysday haue þou oft in mode;  
 Thynk how fals is þis warlde & what is his mede,  
 Thynk what þou hauste god for his gode dede.

<sup>1</sup> Cf. poem on p. 71.

## Treatises of Ms. Harl. 1022.

Ms. Harl. 1022, written c. 1420—30, a few years earlier than the Thornton Ms., contains: a set of *Narrationes Legendariae* in Latin, amongst which two in English, fol. 1<sup>b</sup>; Walter Hilton's *Scala perfectionis* fol. 16—46; R. Rolle's *Form of living* fol. 47—61, followed by some verses to St. Mary<sup>1</sup>, and his tract on the name of Iesus »*Oleum effusum*« fol. 62, which will be given with the text of Ms. Thornton; then the piece »*About þo mayden*« (a transl. from Bonaventura) fol. 64 printed below; a poem »*Thurgh grace growand*« fol. 65<sup>b</sup>; Dan Ioh. de Gaysteke (*al.* Gaytryge, Cateterige)'s translation of Archb. Thoresby's *Catechism* fol. 66, which translation is dated 1357, and here written as verse; Richard de St. Victore's *Beniamin minor* in English fol. 74—80, and the 2 pieces »*Wythdragh þi þoght*« and »*Thre pontz*« printed below, fol. 80<sup>b</sup>—81; lastly a Latin *Tractatus de utilitate dominice orationis* (by Richard Rolle) fol. 82—97, imperfect at the end. The pieces printed below do not bear the author's name; the smaller bits suggest R. Rolle; the translation of *Beniamin minor* is certainly old and prior to Walter Hilton.

### I.

fol. 1<sup>b</sup>.

<sup>2</sup>Cesarius tels þat a prest þat had cure of sawle, sagh a woman clade in sere clethyngs, & hade a long tayle þat scho drogh after here: in þe quilk he sagh a multitude of blake fendes, makand þe [mauwe with þere mowth, playand with hende, & os fyses with-in þe nete lepande. & he bade here stand still; & sythen he cald þe folke, & consiurede þe fendes þat þai sulde note flee; & he praede to gode þat þe folk mote se þam. & so þai dyde. Þen þat wommane sagh þat þe fendes desewede here þoro pryde of clethyng: scho zode hom & chawngyd here clothes; & fro þat tyme scho was ensawmp(ul) of meknes.

*In libro de dono timoris:* A holy woman in France rawiste in spret sagh a Cownteyse, to wome scho was full homle, be drane to hell with deuls; þe wilk Cowntes made dull & cryde: »Wo es me! wo es me, wrech! for I was chaste enogh, abstinent & almesfull; & for othere ynge I ame note dampned, þen for sere a-tyre, þat I lufude ouere-mekill, & I left not wen I [was] beden«.

<sup>1</sup> These verses are:

Quene of parage: paradyse repayred I-wysse,

Lyth of linage: lere me of heuenly blysse,

For þat es wage: þat lastet & neuer may misse.

Lady loynge: reioyce vs loyles abydyng,

þat of al thyng: comfortyng is & refreschyng.

Pray þou our kynge: he kepe vs in heuen a wonyng. Amen. Oremus:

Mary so milde,	} þat prayen þe now: With blysse þou vs bylde,	} Amen for our prowe.
For luf of þi childe		
Here þo wylde		
	Fro synne þou vs schilde,	

<sup>2</sup> Cf. *Caesarius Heisterbacensis Dialogus Miraculorum* ed. Strange 1851, V. 7, p. 287.

## 2. De Sancta Maria

a translation of Bonaventura *Meditationes vitae Christi* Cap. III (Opp. Paris 1868, fol. 64. tom. XII, p. 513).

<sup>1</sup> About þo mayden of qwam oure lord Ihesu Crist toke flesch & blode, we may vmthynke vs of hir lyfe. Of qwilk þou sal wit þat qwen sche was thre zere alde, hir fadir & hir modur offerd hir in þo temple, & þar scho dwelled in þat degre vnto fourtene zere. & qwat scho did þare, we may wite be reuelacions þat scho schewde

<sup>1</sup> The same piece exists in Ms. Bodl. 938 f. 262:

Here bigynneþ þe reule of þe lijf of oure lady.

Aboute þe glorious maiden of whom oure lord Ihesu Crist toke fleisch and blood, we may biþenke vs of hir lif. / Of whiche þou schalt wite þat when sche was þre zere olde, sche was offrid in to þe temple of hir fadir & hir modir, / & þere sche duellid in þat degre in to þe fourteneþ zere. / And what sche did þere we may wite bi reuelacions þat sche schewid to a deuoute seruante of hirs, and men trowiþ it was seynt Elizabeth, of whom we synge of<sup>a</sup> solempnely. / In whiche reuelacions among opere aren contenyd þees þat folwen. ¶ Sche seide: »When my fadir & my modir leften me in þe temple, i sette in myne herte to hane god to my fadir, & þouzt it deuoutly, and ofte-tyme y þouzt(!) what y myzt do to goddis liking, so þat he wolde vouche-saaf to gif me his grace; / and i made to teche me þe lawe of my god. / And of alle þe comaundementis of goddis lawe, þre y kepid namely in myne herte / þat is: þou schalt loue þi lord god wiþ al þine herte, & wiþ al þi soule, wiþ al þi þouzt, & wiþ alle þi strengþis. / And, þou schalt loue þi neiþbore as þi-silf. / And, þou schalt hate þis enemy, þat is synne. / Þees, sche seide, y kepid in my soule, and i sette me forto gedir alle þe vertues þat are contenyd in hem; and so i wol teche þee. / Forsoþe þat soule haþ no parfyt vertu: þat louiþ not god wiþ al his herte. / And of þis loue comeþ al fulnes of grace; / and after þat þis fulnes is comen, it duelliþ not stille in þe soule, but flowiþ as watir, where(!) it hatif hise enemys, þat are vices & synnes. / Þerfor he þat wol hane grace lastingly in his possessione, him bihouiþ to ordeyne his herte to loue, & to hatrede. / Þerfor i wol þat þou do as i did. / i ros alle tymes at mydnyzt, and wente bifor þe auter of þe temple, / and wiþ as myche desire, as myche wille & as grete affecciõne as i kouþe & myzt i askid grace of god almygt to kepe þe þre comaundementz, & alle opere comaundementz of þe lawe: / & so stonding befor

1 þe auter, i made seuen prieris to oure lord god, whiche are þees: ¶ First i askid grace þat i myzt fulfille þe comaundementz<sup>b</sup> of louyng, þat is, to loue him

2 in al myne herte &c. as it is seid before. / ¶ In þe secound prier i askid grace þat i myzt loue my neiþbore after þe wille & plesauñce of him, and þat he wolde

3 make me to loue alle þinges þat he luid. ¶ In þe þridde prier i askid þat he

4 wolde make me to hate alle þinges þat he hatid. ¶ In þe fourþe prier i askid him mekenes, patience, debonerte, & alle opere vertues bi whiche i schulde be

5 maad glorious before his sikt. ¶ In þe fineþ prier i askid þat he wolde make me se þat tyme in þe whiche þe holy virgyn schulde be born þat schulde bere goddis sone; / and i askid þat he wolde kepe myne iþen þat i myzt se hir, my tunge þat i myzt preise hir, my handis þat i myzt serue hir, my feet þat i myzt go to hir seruise, my knees þat i myzt worschip hir & goddis sone in hir barme.

<sup>a</sup> r. oft?    <sup>b</sup> r. comaundement.

to a deuout seruande of hyrs, men trow it was seint Elizabeth, qwas fest we syng solemply. In quilk reuelacions emang oþer [er]<sup>1</sup> contened þere þat folows. / Scho sayd: »Qwen my fadur & my modur left me in þo temple, I set in my hert to haue god to my fadur: & thoght deuoutle & oft-tymes qwat thyng I myght

<sup>1</sup> Ms. scho.

6 ¶ In þe sixte I askid grace to be obedient to þe comaundementz & to þe  
7 ordenaunce of þe byschope of þe temple. ¶ In þe seueniþ prier I askid þat he wolde kepe þe temple & al his peple to his seruices. & þen seynt Elizabeth, when sche hade herde þees wordis, seide: / »A, swete lady, ne were [ze] not ful of grace & of vertues?« / Þen þe blessid virgyn answerid: / »Wite þou forsoþe þat I helde me gilty & most vile & vnworþi, þoruþ þe grace of god, as þou doist þi-self; and þerfor I askid of him grace & vertues«. And ouer þat: »þou trowist þat al þe grace þat I had, þat I hade it wiþ-outen trauel: but it is not so. / For I sey þee sopli þat i had no grace ne zifte ne vertu of god: wiþouten grete trauel & contynuel preying, brennyng desire, depe deuocione, many colde teeris, mekil affectione, euermore þenkand & seiand & worchand þinges þat weren plesinge to him as i kouþe & myzt; outaken þe grace of halwing, þat I was halwid in my modirs wombe«. / And ouer þat sche seide: »Wite þou forsoþe þat no grace comeþ in to a soule, but bi grete preyinge & punysching of body; / and after þat we hane giuen to god al þat we may þouz it be but litel: he wol come in to oure soulis, bringyng wiþ him so heze ziftis þat it semeþ þe soule to faile in him-self & lese his mynde, and haþ forzeten what he did or seide any þing before plesing to god; / and also he semeþ to his owne siȝt more vile and more worþi dispit, þen euer he was.« / *Hiderto lastiþ þe reuelacione.*

¶ And seynt Ierom writiþ of hir lif on þis wise & seiþ: / »þat blessid virgyn ordenyd to hir þis reule, þat fro þe mornyng to vndern sche zaf hir to priers, / and fro vndern to none sche occupied hir in weving werke«, and fro none after-ward sche went not fro prier to þe angel apperid to hir of whos hand sche was wont to take hir [mete]. / And so sche preued better & better in preyinge & worchinge & in þe loue of god; & in alle vigilies & holy wakiȝis, sche schulde be founden þe firste, / In þe wisdom of þe lawe of god best lerid, In mekenes most meke, In psalmes of Daniþ moost likande, / In charite moost gracious, In clenness moost clene, & in alle vertues moost parfit. / Sche was stidfast & vnmou-able, when sche profitid in to better & better. / Noman herd hir neuere wroþ. / Every word of hir was so ful of oure lord, þat god was knowen in hir speche. / Sche duellid euer in prier and lernyng of þe lawe of god. / And sche was besy aboute hir felawis, þat noon schulde be proude ne mysberyng aȝens oþere. Wiþouten ceessing sche blessid god; / and for sche schulde not be taken away fro þe louyng of god in hailsinge of hir: what man þat hailsid hir, sche zaf þanking to god for þat hailsing. / And of hir come it first þat holy men when þei ben hallid: þei giuen louyng to god. / And of þe mete þat sche toke of þe angels hand sche was fedde; / and euery day an angel was seen speke to hir, & was buxom to hir as [to] his derlyng.« *Hiderto Ierom.*

¶ In þe fourteniþ ȝeer þat blessid virgyn was weddid to Ioseph by reuelacione of god, & went aȝen in to Nazareth; / and in what maner it was don, men may fynde in þe legende of hir Nativitee. *Salut regina. Deo gracias.*

• Ms. werkis?

do to goddys lykyng, so þat he walde vouch-saue to gyf me hys grace, and I gert teche me þo law of my god. & of alle þo commandementz of goddis law þe<sup>1</sup> I kepyd namely in my hert, þat es: þou sal luf þi lord<sup>2</sup> god with alle þi hert, with al þi saule, & with alle þi thoght, & with alle þi strenghtes'. / Also: þou sal luf þi neghbur as þi-selfe'. / Also: þou sal hate þin enmy, þat es synne'. Þes, scho sayde, I kepud in my saule, & I set me for to gedur alle vertus þat are conteynd [in þam]; & sa I wil teche þe. Forsoth, þat saule has na parfite vertu þat lufs noght [god] with alle his herte. And of þis luf comes all fulnes of grace. & aftur þat at þis fulnes is comen, it dwelles noght stil in þo saule, bot flowes as water, [warne]<sup>3</sup> it hates hys enmys, þat er vices & synnes. / Perfor he þat wille haf grace standandy in hys possessione, hym behoues orden his hert to luf, & hatredone. Perfor I wil þat þou do as I did. I rase alle tymes at mydnyght, & went before þo auter of þo temple, & with as mykel desire, as mykel wille, & als grete affection as I myght & couht, I asked grace of alle-mychty [god] so kepe þa thre comandementes of þo lawe: & swa standand befor þo auter I made seuen prayers til our lorde, þo qwilk ere þere. Fyrst I asked grace þat I myght fulfille þe commandement of lufyng, þat es: to luf hym with alle my hert & forthwmore, os is sayde before. / In þo secunde prayer I askyd grace þat I myght luf my neghbur eftur þe wille & plesyng of hym, & þat he walde make me to luf alle thynges þat he lufed. / In þo thrid prayer I asked þat he wald make me to hate al thyng þat he hates. / In þo ferth prayer I askud mekenes, pacience, debonarte & myldenes, & alle vertues be þo qwilk I suld be made gracious before hys syght. / In þo fyft prayer I asked þat he wald make me [se] þat tyme in þo qwilk þat haly virgyn sulde be borne þat suld bere goddys sone; & I askyd þat he wald kepe myne eghen þat I myght see hir, myn eres þat I myght here hir, my tunge þat I myght looue hir, my hende þat I myght serf hir, my fete þat I myght gang to hir seruyce, [my] kneese þat I myght worschepe goddis sone in hir arme. / In þo sext I asked grace to be obedient to þo commandementes & ordynance [of]<sup>4</sup> þo byschope of þo temple. / In þo seuent prayer I asked þat he walde kepe þo temple & alle his pepul to hys seruyce. Þan Cristes hand-mayden, qwen scho had hard þere thynges, sayde: »O swete lady, ne were ze not<sup>5</sup> ful of grace & of vertus?« Þan þo blyssud virgyne answerd: »Wit [for soth]<sup>6</sup> þat I held me gylte, & most vile, & vnworthy þo grace of god, als þou dos þi-selfe, & þefore I asked of hym grace & vertus. And ouer þat: »Þou trowes þat alle þe<sup>6</sup> grace þat I had, þat I had it with-outen trauayle; bot it is not so. For I say þe þat I had na grace ne gyft ne vertu of god with-outen grete trauayle, continuele prayer, brynnyng desire, depe deuocion, many teres, & mykel tomentyng; euermare thynkand, sayande, & wyrkande thynges þat were plesand to hym als I couht & myght—outaken þo grace of halowyng, þat I was halowed in my moder wombe. And ouer þat scho sayd: »Wit tou for soth þat na grace comes in to any saule bot be prayer & punyschyng of body; & aftur þat we haue gyften til god alle þat we may þof it be bot litel, he wil come in to our saule, bringand with hym sa hye gyftes, þat it semes þo saule to fayl in it-selfe, & loses hys mynde & has forgeten þat he did or sayde any thyng before plesande to god; & also he semes til hys aghen sight mare foul & mare worthy dispite, þan euer he was.« Hedur lastes reuelacions.

<sup>1</sup> Ms. þe.    <sup>2</sup> Ms. þi lord þi lord.    <sup>3</sup> Ms. qware erased; Bon. nisi.    <sup>4</sup> Ms. to.    <sup>5</sup> overlined.  
<sup>6</sup> Ms. with confort.

Sent Ierome writes of hir life on þis wyse. He says, »þat blyssud virgyn ordend to hir þis rewle, þat fro mornynge to vndron scho gaf hir to prayers, & fro vndron to none scho occupied hir with weuynge wark, & eftwarde fro none scho went noght fra prayer til þo aungel appered til hir of qwase hande scho was wont to take hir mete, & so scho profited better & better in wirkyng & in þo luf of god. And it was swa þat in haly wakynges scho suld be funden fyrst, in þo wysedome of þo lawe of god best lered, In mekenesse most meke, In þo psalmes of Daud most likande, In charite most gracious, In clewes mast clene, & in alle vertu most perfit. Scho was stedfast & vnremuabul, qwen scho profit in better & better. Na man saw or harde hir euer wrath. Ilk worde of hir was so ful of grace, þat god was knowen in hir spech. Scho lasted euermore in prayer & leringe of þo lawe of god. & scho was bysy about hir felause, þat nane suld do wrang ne be proude agayn oþer. & scho blyssud god with-outen sesyng; and for scho suld noght be takun fro þo louyng of god in haylsyng of hir: qwat man so haylsed hir, scho gaf thankynges to god for þat haylsyng. And of hir come fyrst þat holy men qwen þei are haylsed þei gyf louyng to god. & of þo mete þat scho toke of þo aungel hand scho was fed ilk day; and angels<sup>1</sup> was sene to speke til hir, & were buxome til hir als hir derlynges. *Hedurto of Ierome.* — & in þo fourtende yere þat blyssud virgyn was [spoused]<sup>2</sup> to Ioseph be þe reuelacion of god, & went agayn vnto Nazaret—in qwat maner it was done, þou may fynde in þo legende of hir natiuite.<sup>3</sup>

<sup>1</sup> orig. an angel; Bon. angelus. <sup>2</sup> om.

<sup>3</sup> This piece is followed, fol. 65<sup>b</sup>, by the following poem in long lines (2 verses in one):

- |  |   |
|--|---|
| <p>Thurgh grace growand in god almyght,<br/>         Mekle makid for to spring,<br/>         A song ful soth &amp; ful of lyght<br/>         Our conscience consels for to syng.<br/>         5 Folk þat is faythful &amp; loth for to fayle<br/>         Þei fall to þis song both grete &amp; smalle,<br/>         For þaim think it wil a-vayle:<br/>         Þei sayn oft-syth »In one is alle.«</p> <p>Off one I syng &amp; wil not spare,<br/>         10 Þat made al thyng both most &amp; lost:<br/>         For of our bales he makus vs bare:<br/>         Fadur &amp; sone &amp; holygost.<br/>         In hym es alle &amp; alle he is,<br/>         God &amp; man he es to be-calle.<br/>         15 Wysemen thynken ful wele of þis<br/>         &amp; euermore sayn »In one es alle.«</p> <p>Almyghty god, almyghty sone,<br/>         Almyghty are þo persones thre;<br/>         Witoute begynnyng o god in trone,<br/>         20 Witouten qwan no thyng may be.</p> | <p>He come done to Mary þat may,<br/>         &amp; made vs fre þer we were thralle,<br/>         To suffer pyne os I þe say:<br/>         &amp; þus I proue »I[n] one is alle.«</p> <p>And sythen he hang apon þo rode,      25<br/>         With wondur wyde wondur felle<br/>         Þat<sup>a</sup> gart hym [gif] þo gost so gode—<br/>         Þo passione vs profers for<sup>b</sup> to telle;<br/>         And suffred more þan I may<sup>c</sup> say,<br/>         For we suld stand &amp; noght falle      30<br/>         &amp; be his seruandus both nyght &amp; day,<br/>         &amp; þus vs thynke »In one es alle.«</p> <p>Trayst in þo trinite þat al thyng can,<br/>         &amp; noght in gold, for þat wil wayst—<br/>         For gold makus many a man      35<br/>         In gode or euil to haue no tast.<br/>         Trayst not trewle bot in one—<br/>         Qwen ald is gone, he abide schalle,<br/>         Þat al thyng made os seyt sent Ione.<br/>         Qwarfor me thynk »In one is alle.«      40</p> |
|--|---|

<sup>a</sup> r. lest?

<sup>a</sup> þe spere expunged, þat overlind; gif om.  
<sup>b</sup> orig. þus. <sup>c</sup> kan expunged, may overl.  
<sup>d</sup> thyng crossed out.



fol. 74.

3. (*Beniamin Minor.*)

This is a free and abridged translation<sup>1</sup> of Richard de S. Victore »De preparatione animi ad contemplationem dictus Beniamin minor« (also titled »De studio Sapientiae et eius commendatione«, so in Ms. Cambr. Gg. 1. 32), ed. Migne 196 col. 1—64. Other Mss. of the Engl. translation are: Ms. Cambr. II VI. 39, fol. 120—131, 14<sup>th</sup> cent. (»A book þat Richard of Seynt Victore made up þe historie of Ioseph and of his XII sones & is called Beniamyn«, Cambr. Kk VI. 26 (»A tretysse of þe stodye of Wysdome þat men clepen Beniamin«, Cambr. Ff VI. 33 (»The boke of the XII patriarkys«, Arund. 286 (»De XII filiis Iacobe«); all, southern transcriptions. It was ed. by Pepwell 1521 (»Here foloweth a veray deuoute treatyse (named Benyamyn) of the myghtes and vertues of mannes soule / & of the way to true contemplacyon / compyled by a noble & famous doctoure a man of grete holynes & deuocyon named Rycharde of saynt Vyctor).

A gret clerk þat man cals Richarde of Saynt Victore, in a bok þat he mas of þe stude of wisdom, says þat two myghttes are in a mans saule, gyfne of þe fadere of hewen of whome all gude comes: ¶ þe ton is reson, ¶ þe tother is affection: thorow reson we knawe, ¶ and thorow affection we lufe. Of reson sprynges ryghtwise counsailes & gastele wittes, ¶ of affection sprynges hole desires & ordaynde felynges. ¶ And ryght os Rachel & Lya wor both wyfes to Iacob, ryghtso mans saule for lyght of knawying in þe reson, & swetnes of luf in þe affection, is sposed vnto god. ¶ Be Iacobe is god vnderstanden, ¶ be Rachel is vnderstanden reson, ¶ be Lya affection. ¶ Aythere of þes wyfs toke þame a mayden: Rachel tok Bala, ¶ and Lya tok Zelfa. ¶ Bala was a gret iangler, and Zelfa was ay dronkon and thyrste. Be Bala is vnderstanden ymaginacion, þe wilk is seruande to reson, os Bala to Rachell; be Zelfa is vnderstanden sensualite, þe wilk is seruande to affection, os Zelfa was to Lya. ¶ And in so mekill are þes maydens nedfull to þar laydes, þat with-outon þam all þis warlde moghtnot serwe þam to pay: ffor wy, with-outon ymaginacion reson may nocht knaw, ¶ and with-outon sensualite affection may nocht fele. ¶ And zite ymaginacion cryse so vnconandle<sup>2</sup> in þe erse of oure hert, þat for oght þat reson here lady may do, ¶ zite scho may not still here: & þerfor oft-tymes wen we pray, so mone sere fantasies of ill thogthes cryse in oure hertes, þat o no wise we may be oure oghon myghtes dryf þam away. ¶ Ande þas is it wele prowede þat Bala is a foule iangler. ¶ Ande also sensualite is ewermore thyrste, þat all at affection, here lady, may forthe<sup>3</sup>, may not sclokkune here thyrst. ¶ Þe drynk þat scho desires is þe luf of fleshle, kyndle, & warldle delites, of þe wilk ay þe more

Helle is hedus on to se,  
 & vgle to neuen to any wyght:  
 Þarfor pray we þo trinite  
 Þat we be neuw þedir dyght.  
 45 For þat had bene our ful ryght,  
 Qware pyne is bittur os is þo galle,  
 Nad Iheru died þat comele knyght:  
 & þas we profe »In one is alle.«

If we wele do, wele schal vs be,  
 Os holy men vs has kende. 50  
 Loue we þen þo trinite,  
 Þat made þo blysse þat neuw sal ende.  
 He bring vs þen vnto hys blysse  
 & hery vs hie in to hys halle,  
 Þo hole trinite he graunt þisse, 55  
 & alle þat trowes »In one is alle.«

<sup>1</sup> Perhaps made from an abridged Latin text, such as that in Ms. Arund. 507 f. 24. The Engl. text, besides abridging, introduces new matter. It is very old, and certainly prior to W. Hilton.  
<sup>2</sup> Ed. inconueniently; Lat. cum tanta importunitate. <sup>3</sup> Ms. fele, expunged; forthe on the margin; *cf.* fele.

scho drynkes þe sarre scho thyrstes, for wy, forto fill þe appetyt of þe sensualite, all þis warlde may note suffyse: and þerfore is ite þat oft-tymes wen we praye or thynk o god or gastle gudes, we walde fayn feill þe swetnes of luf in oure sawle & gite may we note, so are we besy to fede þe concupiscens of oure sensualite—for euermore it is gredele askande, and we haf a fleshe compassion þerof. ¶ And þus is it wele prowede þate Zelfa is ay dronkune & þreste. And os Lya consewed of Iacob & broght forth seuen childer<sup>1</sup>, ¶ and Rachel consewed of Iacob & broght forth two childer, ¶ [&]<sup>2</sup> Zelfa consenede & broght forth two childer, ¶ and Bala consened of Iacob & broght forth two childer: ¶ rightso affection consewes þoro grace of gode & brynges forth sewen vertuz, [os sensualite consenes þoro grace of god & brynges forth two vertuz]<sup>3</sup>, ¶ also þe reson þorou þe grace of gode consaues & brynges forth two vertuz, ¶ and os ymaginacion conseneuse þoro þe grace of gode & brynges forth two vertuz or two behaldynges. ¶ And þe names of þes childer and þes vertuz sall be knowne by þis fygure þat felouse:

¶ Hosband Iacob: Gode	Sons of Iacob of Lya are	Sons of Iacob of Zelfa are
Wyf Rachel: Reson	þes sewen: Ruben: Dred	þes: Gad: Abstinens.
Maydyn Bala: Ymaginacion	of payne. Symeon: Soro	Assere: Paciens.
Wyf Lya: Affeccion	of synne. Leuy: Hop of[s]	Sons of Iacob of Rachel-
Mayden Zelfa: Sensualite	forþifnes. Iudas: Luf of	reson: Iosep: Discrecion.
	ryghtwisnes. Ysachar:	Beniamin: Contemplacion.
	Ioy of inward swetnes.	Sons of Iacob of Bala-ima-
	Zabulon: Hatreden of	ginacion: Dan: Syght of
	synne. Dyna: Ordaynde	payn at come. Neptalym:
	schame.	Sight of ioy at come.

¶ Here it is schewed of Iacob & is wyfes, þare maydens, & þare childers. ¶ Here it is to schewe o wate manere þai were geten, & in wate orduze. ¶ First of þe childer of Lya, for we rede þat cho consewede first. ¶ Þe sons of Iacob of Lya are notels bot ordaynd affeccions or felynges in a mans saule, for wy, if þai wore vnordaynd, þes were þai note is sonse. ¶ Þe sewen childers of Lya are sewen vertuz, for vertu is not els bot a ordaynde & a mesurde felyng of a mans saule. þen is mans felyng in saule ordaynde wen it is of þat yng<sup>3</sup> þat it suld be; þen is it mesurde wen it is so mekill os it sulde. ¶ Þes felynges in a mans saule may be now ordaynde & now vnordaynde, now mesurde & now vnmesurde: ¶ bot wen þai are mesurde & ordaynde, þen are þe[i] calde þe sons of Iacob.

¶ Here it is to say how drede sprynges in a mans affeccion.

¶ Þe first child þat Lya consewed of Iacob is Ruben, þat is drede, and forþi it is wreten in þe psalme: *abegynnyng of wisdom drede of oure lorde.* ¶ Þis is þe first feld vertu in a mans affeccion, *with-oute* þe wilk non others may be hade. ¶ And þerfor woso desyres to haf sclyk a son, hym be-hose besile & oft behald þe eweles þat he has don; ¶ he sall on o parte ynk þe gretnes of is gilt, and on a nother party þe power of þe domesman. Of sclyk a *consideracion* sprynges drede, þat is at say he þat Ruben, þat þorou reght is cald *þe* some of syghte. ¶ For weterle is he blynde þat sese not þe paynes þat are to *comme*, and dredes not to synne. ¶ And wele is Ruben calde son of syght: for wen he

<sup>1</sup> sonse expunged.    <sup>2</sup> om.    <sup>3</sup> = þing; cf. noyng, ynk, foryak, erfare, am.

was borne, is modere sayde: ¶ »Gode has sen my meknes«, & mans saule is slik *consideracion* of is old synes & þe power of his domesman, begynes þen trule to se gode be felyng of drede, & also to be sen of gode be rewardyng of pyte.

¶ Here it is to say howe sorowe spryngese.

Wyles Ruben waxes, [Symeon is borne, for aftere dred it nedes þat soro come sone. For ay þe mor man dredes þe paynes þat he has deserwede, [þe] bytterlier he sorose þe<sup>1</sup> syne þat he has done. ¶ Lya is þe byrth of Symeon sayd: »oure lorde has harde me ben hade in despitte, ¶ and forþi is Symeon [cald] »heryng«<sup>2</sup>: For a man wen he bitterlie sorose & dispyse is olde syne, he begynnes to be herde of gode, ¶ and also to here þis blissed sentence of godes oghon mowth: ¶ »Blissed be þai þat sorou, for þai sall be *comforde*.« For in wat houre<sup>3</sup> a synere sorows & turnes fro is syne, he sall be sauf, þis witnes hole wryte. And also be Ruben is he mekede, & be Symeon is he *conuertede*<sup>4</sup> & has *compuncious* of ters; ¶ bot os Dauid witnes in þe psalme: »Hert contrit & meked god salnot despise«, & *with-outon* doute slik soro is trew comforth.

[¶ Here is to say of hop.]<sup>5</sup>

Bot i pray þe wat comforth may be to þo þat trule dredes & bitterlie sorose þer olde synes, oght bot a trew hope of forgyfnes? Þe wilk is þe þryd son of Iacob, þat is Leuy, þe wilk is calde in þe store »doynge-to«<sup>6</sup>; for wen þe first two childer, drede & sorou, are gifyne of gode to a mans saule, *with-outon* doute þe þryde, þat is hope, sall not be delaide, bot he sall be don to, os þe store witnes of Leuy þat wen is two brether Ruben & Semeon were gyffen to þare moder Lya, he þis Leuy was done to. ¶ Take kepe o þis þat he was don to, & not gyfen: ¶ and forþi is it sayde, þat aman<sup>7</sup> sall not presume of hop of forgyfnes befor-tym þat his hert be mekede in drede & *conuertede*<sup>4</sup> ine sorowe—*with-outon* þes two hope is *presumpcion*, & were þer two are, hop is don to. ¶ And þus aftere sorow sone comes comforth, [os]<sup>7</sup> Dauid tels in þe psalme þat »after þe mekelnes of my sorow in my hert, he says to ourz lorde, [þy]<sup>8</sup> comforthes haue gladed [my]<sup>9</sup> saules«. ¶ And þerfor is it þat þe holygost is kald *paraclitus*, þat is comforthere, for he vochessaufe to comforth a sorefull gost.

¶ Here is to say of [luffe].<sup>10</sup>

Fro now forth begynnes a maner of homelenes forto grofe be-twyx god & manes saul, & also a maner of kyndlyng of luf, in so mekill þat oft-tymes he feles hym not only be viset of gode & comford in is comyng, ¶ bot oft-tymes al-so he feles hym fild with *anusspekabull* ioy. Þis homelense & kyndlyng of lufe first feld Lya wen, after þat Leuy was borne, scho cryde & saide with a gret ioy: ¶ »Now sall my hosband be coupuld to me.« Þe trew spouse of ourz saule is gode, ¶ and þen are we trule cupuld to gode, wen we dragh nere hym be sothfast luf: & reght os after hop comes luf, so after Leuy comes Iudas, þe ferth son. Lya is is birth cride & sayd: ¶ »Nowe sall i schryf to ourz lorde, & þerfor in þe stori is Iudas calde »schryfte«<sup>11</sup>: ¶ also man saule in þis degre of luf offers it clerle to gode and says: »now sall i schryf to ourz lorde; for befor þis felyng of luf in a mans saule all þat he dose is don more for agh þen for

<sup>1</sup> Ms. þat.    <sup>2</sup> = exaudito.    <sup>3</sup> Ms. ourz, h overlined.    <sup>4</sup> *cf.* contrite, Lat. conteritur.  
<sup>5</sup> Title om. here, but follows at the end.    <sup>6</sup> = additio.    <sup>7</sup> Ms. and.    <sup>8</sup> Ms. þat is.    <sup>9</sup> Ms. is.  
<sup>10</sup> Ms. hop.    <sup>11</sup> Lat. confitens.

luf, ¶ bot in þis state a mans saule feles gode so swet, so mercifull, so gud, so caritas, tru & kynd, so fathfull, so luffe & so homle, þat þare lefes no yng in hym, ¶ might, wytte, kunyng or will, þatyn<sup>1</sup> he offers it clerle, frele, and homele to hym. ¶ Þis schryft is not onle of syne, bot of þe gudnes of gode: gret tokunyng of lufe is ¶ wen a man tels to gode þat he is gode; of þis schryft spekes Dauid in þe sautere & says: »mas it knawn to gode, for he is gode<sup>2</sup>. —

¶ Nowe haf we sayde of þe faure sonse of Lya, ¶ and after þes scho last beryng of childer till a nothere tyme. And so a mans saule wenes þat it suffice to it, wen it feles þat it lufs [þe trew godes]<sup>3</sup>. & so it is to saluacion, bot not to perfeccion. ¶ For it fals to a perfitte saule [both]<sup>4</sup> to be enflawmede with þe fire of luf in þe affeccion, & also to be illumynde with lyght of knawying in þe reson<sup>4</sup>.

¶ Here is to say of [doubull syght in ymaginacion]<sup>6</sup>.

¶ Þus wen Iudas was borne, þat so to say, luf & desire of vnsen trew gudes is rysand & waxand in a mass affeccion: þen cowates Rachell to bere some childere, þat is to say, þen cowatz reson to knaw þo ynges at þe affeccion feles. ¶ For [os] ite fals to Lya-affeccion forto luf, so it fals to Rachel-reson to knawe. Of Lya-affeccion sprynges ordand & mesurde felynges, ¶ and of Rachel-reson sprynges recht conyng & cleen vnderstandyng. & þe more þat Iudas waxhes, þat is to say luf, ¶ so mekill more desires Rachil beryng of childere, þat is to say, reson stodys after knawying. ¶ Bot wo is he þat wotnot how harde it is & nerhand vnpossibull to a fleshle saule þe wilk is zitte rude in gastele studys, for to ryse in knawying of vnscabull ynges, & forto sete þe egh of contemplacion in gastele ynges? ¶ Forwy, a saule þat is zit ruyde & fleshle, knaws not zitt bot bodele ynges, & no yng comes zitt to þe mynde bot seabull ynges. & neuerþeles zite it lokes inwarde os it may, & þat at it maynot zite se<sup>7</sup> clerle be gastele knawying, it thynkes be ymaginacion. & þis is þe cause wy Rachel hade<sup>8</sup> first childer of her maydyn, þen of her-self: and so it is þat all-if a mans saule maynot zit gete þe lyght of gostle knawying in þe reson, zit it ynk it swete to hald þe mynde of gode & gastele ynges in ymaginacion. Os be Rachel is vnderstand reson, so be her maydyn Bala is vnderstande ymaginacion. ¶ And þerfor reson schewes þat it is more profetabull forto ynk on gastele ynges wat so þa be, ze if it be in kyndelyng of oure desire with some fa[il]re ymaginacion, þen it is forto ynk of vanites & desewabull ynges of þe warde. And forþi of Bala wer borne þes two: ¶ Dan & Neptalym. Dan is to say syght of paynes to come, and Neptalym syght of ioi to come. ¶ Þes two childer are full nedfull & spedfull to a werkand saule: þe tone, to putt don ill sugestions of synes<sup>9</sup>, be syght of payne þat is to come; ¶ so it fals to þe tother brother Neptalym for to rays vpe oure willes in werkynge of gode & in kyndelyng of holy desires, be syght of ioie þat is to come. ¶ And þerfor holy men wen þai are sterde to vnefull ynges be inrysyng of any foule boght: als oft þai seten<sup>10</sup> befor þer mynde þe paynes þat are to come, ¶ and so þai scloken<sup>10</sup> þare temptacion in þe begynnyng or it come to any foule delite in þare saule; and als ofte

<sup>1</sup> r. þatne, cf. ityne p. r8a.

<sup>2</sup> Ms. gode, u overlined.

<sup>3</sup> Ms. to clens it clene to gode.

<sup>4,4</sup> added.

<sup>5</sup> Ms. for, on erasure.

<sup>6</sup> Ms. luffe.

<sup>7</sup> Ms. so.

<sup>8</sup> Jacob overl. in red, after hade.

<sup>9</sup> Ar. &c. add here: & þe toper to reyson up oure wyll in worchyng of goode & in kyndelyng of oure desyre; for as it fallip to Dan to put doune yuel suggestions of synne &c. (added to fill up a supposed gap)

<sup>10</sup> in seten, en in sclerken are corrections.]

os þare deuocioun & þer lykyng in gode & in gastie ynges seses and waxes cold —als oft-tymes in þis lyf it fales for corrupcioun of þe flesh & mone other skilles: als oft þai set befor þare maynde þe ioy þat is to come, & so þai kyndel[s]<sup>1</sup> þer will wíth holy desire, & distrose þer temptacioun in þe begynnyng or it come to any hirknyng or hewenes of sclauth. And forþi [þat] wíth Dan we dampne mone<sup>2</sup> vnlesfull þoghtes, þerfor is he wel calde in þe stori »dome«, and also is fader Iacob sayd of hym þus: »Dan sall deme his folk«. <sup>3</sup> & also it is sayde in þe stori wen Bala broght forth Dan, ¶ Rachel sayde: »oure lorde has demed me,« þat is to say, oure lorde has euend me wíth my sístere Lya: ¶ and þus says reson, wen þe ymaginacioun has getyn þe syght of payne þat is to come, þat oure lorde has ewende her wíth her sístere affeccíon; ¶ and þus scho say[s]<sup>4</sup>, for scho ha[s]<sup>5</sup> syght of payne in her ymaginacioun, off þe wilk scho hade drede & sorow in here felyng. ¶ And þen after come Neptalyrn, þat is to say syght of [Ioye]<sup>6</sup> þat is to come: and in his byrth spak Rachel & sayde: »I am made lik to my sístere Lya,« & forþi is Neptalyrn cald in þe stori »lyknes«. ¶ And þus says reson þat scho is made lik to hir sístere affeccíon, ffor were scho hade getyn hope & luf of ioy to come in her felyng, scho ha[s]<sup>5</sup> getyn syght of ioy to come in here ymaginacioun<sup>8</sup>. ¶ Iacob sayd of Neptalyrn þat he was »a herte sende oute, gyfand speches of farehedex. ¶ So it is þat wen we ymagyn of þe ioyes of hewen, we say þat þor is faire in hewen; ful<sup>7</sup> wondrousfulle kyndyls Neptalyrn oure saule wíth holy desyre, als oft os we ymagyn of þe worthines & þe farehed of þe ioes of hewen.

¶ Here it is to say of doubull [vertu in sensualite]<sup>8</sup>.

Wen Lya sagh þat Rachel here sístere made gret ioy of þes two basterdesse born of Bala her maydyne, ¶ scho cald forth here maydyne Zelfa, to pute to hire hosband Iacob: þat scho moght mak ioy wíth here sístere, hafand other two bastardes getyn of here mayden Zelfa. ¶ And þus it is semle in a mans saule forto be, þat fro þe tyme þat reson has refrened þe gret ianglyng of ymaginacioun & has puttude here to be vndurloute to gode, & so to ber some frute is helpyng of here knawynge, rechtso þat þe affeccíon refrene þe lust & þe þryste of þe sensualite & mak here to be vndurlout to gode, & so to bere some frut in helpyng of here felyng. ¶ Bot wat frut may scho bere, oght bot þat scho [lerne to]<sup>9</sup> lyf a-temperely in eyse ynges, and paciencyly in vneyse ynges? ¶ þes are þe childer of Zelfa, Gad & Assere: Gad is abstynens, Assere is paciens. Gad is titter borne, & Assere latter, ¶ ffor first it nedes þat we be a-temperde in oure-self wíth discret abstynens, þat after<sup>10</sup> we bere outward deseys in strenght of paciens. ¶ Þes are þe childer þat Zelfa broght forth in sorow, for in abstynens & paciens þe sensualite es [punyst in þe flesch; bot þat at es sorow to þe sensualite]<sup>10</sup> torne[s]<sup>11</sup> to mekill comforthed & blise to þe affeccíon: and þerfor it is þat wen Gad was borne, Lya cride & saide: »happeler, & forþi is Gad cald »happenes« or »selenes«; ¶ and so it is wele sayd þat abstynens in þe sensualite is selines in þe affeccíon, ¶ ffor why ay þe lesse þat þe sensualite is delited in here luste, þe more swetnes feles þe affeccíon in here lufe. ¶ Also after wen Asser was borne, Lya sayd: »þis sall be for my blyser, & forþi was Asser calde in þe stori »blyssede; and so it is wele sayde þat paciens in þe sensualite is

<sup>1</sup> Ms. kyndeld. <sup>2</sup> al. om. <sup>3</sup> added. <sup>4</sup> Ms. sayde. <sup>5</sup> Ms. hade. <sup>6</sup> Ms. pese. <sup>7</sup> al. for. <sup>8</sup> Ms. syght in ymaginacioun. <sup>9</sup> om.; so Ar. &c. <sup>10</sup> al. & after þat. <sup>11</sup> Ms. torned.

blise in þe affeccion, ¶ ffor wy ay þe more deseys þat þe sensualite suffurs, þe more blisede is þe saule in þe affeccion. ¶ And þus be abstinens & paciens we salnot only vnderstand a-temperance in mete & drynke & suffuryng of outwarde tribulacion, ¶ bot also of all maner fleshe, kyndle, and warldle delite, & all manere dyseys bodele or gastele, *with-in* or *with-outon*, resonabull or varesonabull, þat be any of oure wittes tourmentz or delites þe sensualite. On þis wis bers þe sensualite frut in help of affeccion, here layde. Mikell pese & rest is in þat saule þat nothere is dronkune in þe lu[st]<sup>1</sup> of þe sensualite, ne grutche[s]<sup>2</sup> in þe payne þarof; þe first of þes is getyn be Gade, & þe later be Asser. ¶ Here it is to wite þat firste was Rachel maydyn putte to þe husbunde or þe madyn of Lya: and for þis skill, for trule, bot þe iangelyng of ymaginacion, þat is to say þe *in-reuynyng* of vayn thoghtes, be firste refrende, *with-outon* doute þe lust of þe sensualite maynote be atemperde; & þerfor wo-so will abetene hym fro fleshe & warldle luste, hym behose firste seldome or neuer ynk any wayn thoght. ¶ And also neuer in þis lyf may a man perfite despyse þe eyse of þe flesh & noght drede þe dyseyse, bot if he haf bisele behalden þe medes & paynes þat are to come. ¶ Bot here it is to wite how *with* þes fawer sons of þes two maydens þe cite of oure consciens is kepude wonderfule fro all temptacion. For ilk temptacion authere it ryse *with-in* be þoght, or els *with-outon* be some of oure fife wittes. ¶ Bot *with-in* sall Dan *ademe* & dampne ill þoghtes be drede of payne, ¶ ande *with-outon* sall Gade putt agayne fals delites be vse of abstinens; Dan wakes *with-in*, & Gad *with-outon*. And also þare other two bretheres helpys þame full mekill: ¶ Neptalym makis pes within *with* Dan, and Assere bydes Gad haf no drede of is enmyse. Dan flays þe hert *with* vgsomnes of hell, ¶ and Neptalym cherisses<sup>3</sup> it *with* hetynge of hewenle blys. ¶ Also Assere helpes is brother *with-outon*, so þat þorou þam both þe cite wall is not brokune: Gad haldes oute eys, & Assere parsewes diseys. Asser sone desawes is enmy wen he brynges to mynde þe paciens of is fader(!)<sup>4</sup> & þe hetynge of Neptalym, & þus oft-tymes ay þe moe enmys þat he has, þe more mater he has of ouercommynge. & þerfor it is þat wen he has ouercommene his enmys, þat is to say þe aduersites of þe warld, sone he turnes hym to hys bretheres Gad, to help to stroy his enmyse: & *with-outon* fayle fro he be common, sone þai turne bak & fleene. ¶ Þere enmys of Gade are fleshele delites: bot trule fro þe tyme þat a man haf pacience in þe payne of his abstinence, fals delite fyndes no wonyng-place in hym.

How ioy of inwarde swetnes rises in a mans saul.

Þus wen þe enmyse fleys, & þe cite of conscience is made pesebule, þen begynnys a man to prof wat þe hegh peise of gode is þat passes all mans witte: ¶ and forþi it is þat Lya left beryng ofe childers vnto þis tyme þat Gad & Asser wor borne of Zelfa her maydyn. For trule bot if it be so þat a man haf refrende þe luste of is fife wittes in is sensualite be abstinence & paciens, he sall neuer feile inwarde swetnes & trew ioy in gode & gastele ynges in þe affeccion. Þis is Isachare þe fift sone of Lya, þe wilk in stori is cald *mede*, ffor [þis] ioy is<sup>5</sup> þe taste of þe blise of hewen, þe wilk is endles meide of a deuote saule, bygyssnande here. ¶ Lya in þe byrth of þis childe sayd: *god has gyfyn me*

<sup>1</sup> Ms. *luf*.    <sup>2</sup> Ms. *crutched*.    <sup>3</sup> Ms. *cherisss*, see overl.    <sup>4</sup> *al. Lat.*: *dam partem (!)* quam tuetur alta patientia rupe munitam conspiciat.    <sup>5</sup> Ms. *for ioy þat is in; þat, is, overl.*

mede, ffor-þi þat i haf gifyn my maydyn to my hosband in beryng of childer: ¶ and so it is þat [if]<sup>1</sup> we gere our sensualite bere frute in abstenyng it fro all maner of fleshle, kyndle, & warld[li]e delyte, and in frutfull suffuryng of all fleshle & warldle diseysse, ¶ fforþi our lorde of is gret mercy gyfes vs ioy of vnspekabull & inwarde swetnes in our affeccion, in erls of þe sowerayne ioy & þe mede of þe kyngdam of hewen. ¶ Iacob sayd of Isachare þat he was a strang asse dwelland be-twyx þe termes: and so it is þat a man in þis stat, & þat feles þe erles of ay-lastand ioy in his affeccion, is os a nasse, strang, & dwelland be-tweyn þe termes, ¶ Forþi þat, be he newer so filede in gastele gladnes & ioy in gode, zitt for corrupcion of þe fleshe in þis dedle lyf hym behose bere þe charge of þe dedle body, os hungur, þryst, sclep & colde & other mone, for þe wilk he is lykynde to a nasse os in body: ¶ Bot [os] in saule he is strong for to stroy alle þe passions & þe lusty of þe flesh be pacience & abstinence in þe sensualite, and be habundans of gastele ioy & swetnes in þe affeccion. ¶ And also a saule in þis state is dewelland be-twey þe termes of dedely lyf & vndedle. He þat dwels be-twyx termes, has nerhand forsakene dedlenes bot not fulle, & has nerhande geten vndedlenes bot not fully: ¶ For wiles hym nedes þe gudes of þis warld os met & drynk & clethyng, os fals to ilk a man þat lyffes, zitt is a foyte in þis dedely lyf; & for gret habundans of gastele ioy and swetnes in gode þat he fels not selden bot ofte, he has his other fote in þe vndedle lyfe. þus i trow þat saynt Paule ferde<sup>2</sup> wen he sayde: »Wo sall delyuer me of þis dedle body?« & wen he sayde þus: »I cowed to be losede & to be with Criste.« ¶ Ande þus dose þe saule þat feles Isachare in is affeccion, þat is to say þe ioy of inwarde swetnes þe wilk is vnderstanden be Isachare: it enforces it to forsak þis wreched lyf, bot it maynot; it cowates to enter þe blissed lyf, bot it maynot: it dos þat it may & zitt it dwells be-twyx þe termes.

¶ How hatredyn of syn rysis in mans affeccion.

Ande erfore is it þat after Isachare Zabulon is borne, þe wilk is to say hatredyn of syne. ¶ And here it is to say & witt wy þat hatredyne of syne is nermore feld in a mans affeccion or þe tyme þat gastele ioy of inwarde swetnes be feld in þe affeccion, & þis is þe skill: ¶ ffor or þis tyme was newere þe tru cause of hatredyne felde in þe affeccion. <sup>3</sup>For þe felyng of gastele ioy teches a man wat syne harmes þe saule, and all after þat þe harme in þe saule is felede mekill or lytyll, þare-after is þe hatereden mesurd more or less vnto þe harmande<sup>3</sup>. ¶ Bot when a saule be grace of gode & long trauele is comon to felyng of gastele ioy in god, þat<sup>4</sup> it fels þat syne has ben þe cause of þe delayyng þerof; ¶ and als wen he feles þat he maynot last allway in þe felyng of gastele ioy for corrupcion of þe flesh of þe wilk corrupcion syn is þe cause: þen he ryces with a strong felyng of hateredyne agayn alle syne & þe kynde of syne. Þis felyng taght Dauid vs to hafe werz he says: ¶ »Bes wroth & wille ze not synes, [þat is: bes wroth with syne, bot not]<sup>5</sup>, with þe kynde; ¶ ffor kynde sters to þe deyde bot not to [syne]<sup>6</sup>. ¶ And here it is to witte þat þis wrath is not contrarye to charite, ¶ bot charite teches how it sall be hade both in a mans self & in is ewen-criste[n]: ¶ For a man suld not hat syne so þat he distroy<sup>6</sup> his kynd, [bot so þat he distroy þe

<sup>1</sup> om.; *al.* for þat. <sup>2</sup> overl.; *al.* felte. <sup>3</sup> an interpolation? <sup>4</sup> *al.* þan. <sup>5</sup> om.; so Ar. & C. <sup>6</sup> Ms. not toye; *al.* syne. <sup>7</sup> overlined; originally droye.

syne & þe appetyte of syne in his kynde]<sup>1</sup>; ¶ and als anentes oure ewen-cristen, vs ogh to hate syne in hym, & to luf hym; and of þis hateredyn spekes David in þe psalme & says: »*witþ* perfyte hateredyn i hatede þame«, & in another psalme he says þat »he had in hatredyn all wykked ways«. Þus is it wile prowede [wy]<sup>2</sup> or þat Zabulon was borne, Iudas & Isachare wor both borne: ¶ For bot if a man haf had charite & gastle ioy in is felyng first, he may on no wise feile þis perfyte hateredyn in his affeccion; for Iudas, þat is charite, teches vs how we sall hate syne in oure-self & in oure brethere, and Isachare, þat is gastele felyng of ioy in gode, teches vs whi we sall hate syne in oure-self & in oure brethere; Iudas, i. charite<sup>3</sup>, bydes vs hate syne & luf þe kynde, ande Isachare i. gastele felyng<sup>4</sup>, stroy syne & sawe þe kynde. & þus it fales forto be þat þe kynde may be made strong in gode & gostle ynges be perfyte hatredyn & stroyng of syne. And herfor is þe stori is Zabulon calde »a dwellyng-stede of strenght«, and Lya is his birth seyð: »My hosband sall now dwell *witþ* me.« ¶ And so it is þat gode, þe trew hosband of oure saule, is dwelland in þat saule, strenthand it in þe affeccion *witþ* gastele ioy and swetnes in his luf, þat trauels bysyle to distroy syne in þame<sup>5</sup>-self and in other be perfyte hateredyn of þe syne & all þe kynde of syne. And þus is it at say how Zabulon is borne.

¶ How ordend schame ryces in a mans sawle.

Bot all-þof þat a saule þoro grace feile in it perfite hateredyn of syne, wether it zit may lyf *witþ*-outon syne? nay, sekerle, & forþi no man presume of hymself, syne þe apustull says þus þat »if we say we haf no syne, we deceyf oure-self, & sothfastnes is not in vs«; ¶ and also saynt Austyn says þat he dare say þer is non lyfand *witþ*-outon syne. ¶ And i pray þe, wo is þat þat synes note in ignorance? Ze & oft-syth it fals þat gode suffrys þoo men to<sup>6</sup> fall grewosle be þe wilk he has ordaynd other mens errours to be regthede, þat þai may lerne be þer oghon fallyng hou mercyfull þai sall be in amendment of other. & forþi þat oft-tymes men fals grewosle in þe same synes þat þai moste hate, þerfor of hateredyn of syn springes ordeynd scham in a mans saule, & so it is þat after Zabulon was Dyna borne. Os be Zabulon þe<sup>7</sup> hatredyn of syne, so be Dyna we vnderstande orden[d] scham for syne. ¶ Bot witt will: he þat feild nere Zabulon, felde neuer zitt Dyna. ¶ Ill men haue a maner of scham, bot it is not þis ordeynd scham, for whi, & þai hade perfytte scham of syne, þai suldnote so customabull do it *witþ* will & awysment; ¶ bot þai schame more *witþ* a foule cloth o þare body, þen *witþ* a foule þoght in þer saule. Bot wat so þo<sup>8</sup> be þat wenys þo has getyn Dyna, ynk wethere þe wald schame als mekill & a foul thought were in þi hert, os þe wald & þo wore [mad to]<sup>9</sup> stand naked befor þe kyng & al is rewme; & sikerly, witte þo wele þat þo has not zitt getyn ordeynde schame in þi felyng, if so be þat þo haf les schame *witþ* þi foule herte þen *witþ* þi foule body, & if þou þink<sup>7</sup> more schame *witþ* þi foule body is syght of men þen *witþ* þi foule hart in syght of þe kyng of hewen & of all his angels & þe holey santes of hewene.—¶ Lo, now is it sayde of þe sewen childer of Lya be þe wilk are vnderstane sewen maners of affeccions in a mans saule; þe wilk may be now ordaynde & now vnordynde, now mesurde & now vnmesurde, bot wen þai are

<sup>1</sup> om.; so Ar. &c.    <sup>2</sup> om.; *al.* þat or.    <sup>3</sup> i. charite overlined.    <sup>4</sup> i. g. f. overlined.  
<sup>5</sup> *al.* hym.    <sup>6</sup> overlined.    <sup>7</sup> *al.* om.    <sup>8</sup> = þou.    <sup>9</sup> so Ar. &c.



ordaynde & mesurd, þen are þai vertu; & wen þai are vnordend & vnmesurde, þen are þai vices.<sup>1</sup> ¶ Þus behose a man haf warnes þat þai be not onle ordende, bot also mesurde. Þen are þai ordend wen þai are of þat yng þat þai suld be, & þen are þai vnordend wen þai are of þat yng þat þai suld not be; & þen are þai mesurde wen þai are so mekill os þai suld be, ¶ þen are þai vnmesurde wen þai are more þen þa suld be. ¶ Forwhi, ouermekill drede brynges dispare, & ouermekill soro kestes a man in bitternes & hewenes of kynde ¶ for þe wilk he is vnabull to resawe gostle comforth; & ouermekill hope is presumption, & vtragese luf is bot flateryng & fagyng, & vtragese gladnes is dissolucio<sup>n</sup> & wantonnes, & vn-temper<sup>e</sup> hatredyn of syne is wodnes; & on þis maner, if þai be vnordende & vnmesurde, þen are [þai] turned in to vices, & þen lose þai þe name of vertu & maynot be acowntude with þe sons of Iacob, þat is to say God—for be Iacob is vndurstane god, & so it is schewed in þe figure befor.

Here it is to say of þe two sons of Rachel: Ioseph & Beniamyn.

¶ Þus it semes þat þe vertu of discrecion is fulnedefull to be hade, with þe wilk all othere vertus may be kepude & gouernde—for withouton it all othere vertus are turned to vices. ¶ Þes is Ioseph, þat is latborne childe, bo[t] ȝitt is faders lufs hym more þen þam all: Forwy truly withouton discrecion may nawther gudnes be getyn ne keppude, & forþi no wonder of<sup>2</sup> þat vertu be synglerle lufde. ¶ Bot wat wonder is of þis vertu be late getyn, wen we maynot wyne to no perfeccion of discrecion withouton mekill vse & mone trawels of þes othere affeccions command before? ¶ For first be-hose vs be hused in ilk a uertu be þam-self & gete þe profe of am all serele, or we may haf ful kunyng of am all or eles cune deme sufficientle of am all; & wen we vse vs besile in þes felynges & behaldy[n]ges befor-sayde, oft-tymes we fall & oft-tymes we ryse, þen be oure oft fallyng may we lere how mekill warnes vs behose haf in þe getyng & kepyng of þes vertus: & þus homwill be lang vse a saule is lede isto full discrecion, & þen it may ioy in þe byrth of Ioseph. & befor þis vertu be consewed in a mans saule, all þat þes other vertus dos it is withouton discrecion, & forþi in als mekill os a man presumes & enstresses<sup>3</sup> hym in any of þes felynges beforaysd ouer his myght & oute of mesure, in so mekill þe foulere he fals & fales of his<sup>4</sup> purpose; & þerfor it is þat after am all & last is Dyna borne, for oft after a sodeyn fal comes sone schame. ¶ And þus after mone fallynges & failynges, & schame foloande, a man lers be þe prof þare is noyng better þen to<sup>5</sup> be rewlede be counsell, þe wilk is þe redist getyng of discrecion. ¶ Forwy he þat dus all yng with consaile, hym sall newere forynk it—for<sup>6</sup> better liste þen lythere strenght. ¶ And here is þe opon skill wy þat nawther Lya ne Zelfa ne Bala moght bere swilk a child, bot onle Rachel, for os it is sayd befor þat of reson comen<sup>7</sup> reight consailes þe wilk is verray discrecion, vnderstande be Ioseph þe first sone of Rachel; & þen at þe first bryng we forth Ioseph in oure reson wen all þat we are sterde to do, we do it be consaile. ¶ Þis Ioseph sall not onle know wate synes we are most sterde to, bot also he sall know þe wakenes of oure kynde, & after þat aythere<sup>8</sup> askes so sall he do remedy, & sek consaile at wissers þen he

<sup>1</sup> s. overl.    <sup>2</sup> = þof.    <sup>3</sup> *al.* enforces.    <sup>4</sup> Ms. of his of is.    <sup>5</sup> overlined.    <sup>6</sup> Ed.: for better is a slyghe man than a stronge, ye & better is lyst than lyther strengthe (ye—str. om. in Ar.), and a slyghe man speketh of vitoryes.    <sup>7</sup> overl.; *al.* springe] r. consaile.    <sup>8</sup> Ms. athere, y overl.

& do after þam, eis is he not Ioseph Iacob sone borne of Rachel. ¶ And also [be] þis ilk Ioseph is a man nocht onle lernede to ethchew deseyt of ourn enmys, bot als oft<sup>1</sup> a man is lede be hym to perfitte knowyng of hym-self: & all after þat a man knows hym-self þarafter he profetes in knowyng of gode of wome he is þe ymage & lyknes, & þerfor it is þat after Ioseph is Beniamyn born. For os be Ioseph discrecion, so be Beniamyn we vnderstand contemplacion. & both were þai borne of a modere & getyn of a fadere, ¶ ffor þoru þe grace of gode lyghtand our reson come we to þe perfit knowyng of ourn-self, & of gode, þat is to say after þat it may be in þis lyf. Bot lang after Ioseph is Beniamyne borne, ffor why, wile bot if so be þat we huss vs besile & lange in gostle trawels with wilk we are lernede to know ourn-self, ¶ we may not be rayssed into þe knowyng & contemplacion of gode. He dose for nocht þat lyftes vp his egh to þe sight of gode, þat is not zitt abull to se hym-self. For first a man suld lerne hym to know vnseabull ynges of is oghen spirit, or he presumude for to knawe þe vnseabull ynges of [þe] spirit of gode; and he þat knows not zitt hym-self & wenes þat he has getyn somdel knowyng of þe vnseabull ynges of gode, i doute it nocht þatyn he is deceyfd; & forþi i rede þat a man sek [first] besile forto know hym-self, þe wilk is made to þe ymage of gode os in saule. & witt þo wele þat he þat desirs forto se gode, hym behose clens his saule, þe wilk is os a myroure<sup>2</sup> in þe wilk all yngis are clerle sen wen it is cleane; & wen þe myroure<sup>3</sup> is foule, þen may þo se noyng clerle þerin: & reghtso of þe<sup>3</sup> saule wen it is foule, nather þou knaus þi-self ne gode. ¶ And wen þe candell brennes, þen may þo<sup>4</sup> se þi-self & þe candell be þe lyght þerof, & othere ynges. ¶ Reghtso wen þi saule brennes in þe luf of gode, þat is wen þo feles continue þi hert desire þe luf of god, þen be þe lyght of his grace þat he sendes in þi reson, þo may se both þin oghon vnworthines & godes gret gudnes. & forþi clens þi myroure<sup>2</sup> & beyde þi candell to þe fire. ¶ And þen, wen þi myroure is clensed & þi candell lyghted, & it so be þat þou weterle be-hald þerto, þen begynnes a manere of clerle of þe lyght of gode forto schyn in þi saule, & a maner of a sone-beme þat is gostele to apere to þi gostle syght, þoro þe wilk þe egh of þi saule is opunde to behald god & gostle ynges, hewen & heuenle ynges, & all maner gostle ynges;—bot þis syght is bot be tymes, wen god will woches-sawf forto gifit vnto a wyrkande saule, wils it is in batell of þis dedle lyf; bot after þis lif sall it be ay lastand. Þis lyght schone in Daid saule whils he sayd þus in þe psalme: ¶ Lorde, þe lyght of þi face is marked apon vs: þo has gyfyn faynnes with-ine my herte. þe light of godes face is þe schynyng of is grace, þat reformes in hus is ymage þat has ben defouled with þe merknes of syne. & þerfor a saule þat brennes in desyre of þis sight, if it hope forto hafe þat at it desires, witt it wele þat it has consawed Beniamyn. & þerfor what is more helfull þen swetnes of þis syght, or wat softer yng may be felede? Sikerle, none, & þat wot Rachell full well, ¶ forwhy, þe reson se[e]ys<sup>5</sup> þat in comparision of þis swetnes all other swetnes are sown & bitter os gall forbi hony. Newerþeles zitt may a man newere come to slik a grace be is oghon scleght, forwhy it is a gyft of gode with-outon deserte of man. ¶ Bot with-outon doute, of<sup>6</sup> it be not desert of man, zit noman may tak swilk grace with-outon gret stody & brenna[n]de desire comande befor; & þat wot

<sup>1</sup> Ms. als oft os; *al*, but also a man is ofte.    <sup>2</sup> y in myroure on erasure.    <sup>3</sup> *al*, þi.    <sup>4</sup> over-lined.    <sup>5</sup> Ms. says.    <sup>6</sup> = þof.

Rachel fulwill, & forþi scho multiplis here stody, & [whettes her desyre]<sup>1</sup> hekand desyre vnto desire: so þat at þe last in gret habundans of brenande desire & sorou of þe delayng of here desyre ¶ Beniamy[n] is borne, & is moder Rachel deyse, forwhy, wat tyme þat a saule is rawyste abowf it-self be habundans of desires & in a gret multitud of luf, so þat it is enflawmed with þe light of þe godhede, sekerle þendeyse all mans reson. ¶ <sup>2</sup>And þerfor, wat-so he be þat desires to come to contemplacion of god, lete hym lere for to gedire samen þe myghtz of his sawle, & lete hym study forto refreyne þe outpassyng of is mynde, & schape hym forto wone with hym-self os a kyng in is reme to wome þat non of his sugetes wore *contrari*<sup>3</sup>. Þen salto [vise þe]<sup>4</sup> in þis maner: <sup>5</sup>call samen þi þoghtes & þi desires & mak of þam a kirk, & lerne þe þerin to luf onle þis worde IHESU<sup>6</sup>, so þat all þi desire & þi thoght be set onle to luf Ihesu, & þat vnshandle os it may be here; so þat þo fu[ll]fyll þat is sayd in þe psalme: »lorde, i sall bles þe in kirkes, þat is in thoght & desire of þe luf of Ihesu. & þen in þis kyrk of þoghtes & desires, & in þis onhede of stodes & of þe wil[le]<sup>7</sup>, loke þat all þi þoghte & þi desires & all þi studes & all þi willes be onle sette in þe luf & þe lofing of Ihesu, with-oute forgetyng als [fer] forth os þo may be grace & os þi frelte will suffure, eweremore mekand þe to *præte* & to conseil, pacientle abydand þe wille of oure lorde, vnto þe tyme þat þi mynd be rawyste about it-self to be fed with þe fare fode of angels in behaldyng of gode & gostele ynges; so þat it be fulfild in þe þat is wretyne in þe psalme: ¶ *Ibi Beniamyn adolescentulus in mentis excessu*, þat is: »Beniamyne þe zong childe in rauyshyng of mynde of Ihesu.« .... Ihesu .... Ihesu .... Mercy Ihesu, graust Mercy, Ihesu.

fol. 80b. Then come without break the 2 following pieces:

4. Wythdragh þi þoght fro þi gude dedys & fro þine ill dedys, and ynk þo arte ewere in þe syght of gode & in is *presens*, ze recht os þo art present to þi-self; and with all þi þoght onle offer þi body & þi saule mekle to þe mercy of Ihesu os *trature* to is lorde, lastandle crande in hertle mynde: »Ihesu mercy, Ihesu mercy, Ihesu mercy«.

fol. 81.

5. Thre pontz þere are þat kepen vs fro mone sotell desetz of þe foule fende þat mone gostle men begils þorou preway pontz of pryde þat mysrewle þere witte; wilk are þes: Meknes, mercy, & drede. Meknes is a clothyng of all colorse, for he enforces hym os fore þe tym to acorde hym to all condicions, for so may he best passe to hald is oghon kynde. Mercy is likende to whyte, for he clenß & wesese<sup>7</sup> away þe vgsome filth of syne. Drede has colore of rede, for it is moste ferdfull of all othere colores. Þes þre are calde þe lefra of oure lorde, þat he cleths his childer ine or þai may comme to hym; for þe gospell byddes: woso lakse þis lyfray, kest hym into hell. Bot meknes is a seker särke þat vnder & neghtes vs ogh to be: and sothle wo so lakes þis särke, gostle clethyngis ketz he none, whi[th]k are *vertuz* to vnderstande. Þerfor meknes ogh neght to be, & þen mercy abofe on þat: for meke hertz þat bolne for woo, are comforthed full mekill, mercy to call.

<sup>1</sup> om.; so Ar. &c. <sup>2,7</sup> *cf.* Ar. &c. <sup>3</sup> Ms. þen salto witt so þat þou be wise; þat overl.  
<sup>4</sup> Ms. & call, & overl. <sup>5</sup> The address to the name of Iesus is a characteristic of the works of R. Rolle. <sup>6</sup> Ms. wilk. <sup>7</sup> = wesches.

## Treatises of Ms. Cambr. Dd V. 55.

In several Mss., Cambr. Dd V. 55, Ff V. 40, the Epistle »Pe commaundement« &c. (ed. p. 61 ff.) is followed by the 3 pieces printed below, which consequently have mostly been ascribed to R. Rolle. »Propyr wille« is besides extant in Ms. Cambr. Ff VI. 31 in southern transcription; that »of Angels' song«, in Ms. Thornton (ed. Perry *Prose treatises of R. Rolle*, E. E. T. S. 1864), and in an old print by Henry Pepwell 1521, who however ascribes it to Walter Hylton (»Here foloweth a deuoute treatyse compyled by Mayster Walter Hylton, of the songe of aungelles«). The style and manner of these pieces is so different from the other writings of R. Rolle that the authorship of W. Hylton becomes more than probable. I insert them, however, here to show at once the difference between the two great writers: the one all poetry, heart, inspiration, the other (who goes by »trouthe principally«, and not by »feelings«, see end of Angels' Song) a prosaist, logician, strongly putting his arguments in easy and well built periods, but without a spark of feeling.

Ms. Dd V. 55, 4<sup>o</sup>, 93 foll., written c. 1400, by a northern scribe, contains: W. Hilton's *Scala perfectionis* book I to Cap. 88, fol. 1—81, after which several leaves are lost with the end of *Scala perf.*, and the beginning of R. Rolle's »Pe commaundement« &c.; after the latter piece follow the 3 treatises printed below, and the poem and Quotations from Bonaventura and R. Rolle, given p. 128 with Ms. Rawl. C 285.<sup>1</sup>

### 1. Propyr wille.

Propyr wille þat is forsakyn & made commen, þan is it acordant wyth goddis wyll, and alle gode mens wille, and principaly ouer alle thynges till our suf-frayne[s] wil to whame we ere suget made ryzt als vn-to god, als þe reule of religion askys. Þis comen wille is sothefastly called þe maste precious offerande & þe maste dere presande þat may be gyfen vn-to god; and þarefor it is callyd erthely heuen<sup>1</sup>, for qwy it herbers god. It is goddis tempill, it is þe chosen chambyr of Iheru, it is þe hamely howse of þe haly gaste. It is þe kyn-dome of þe fadyr, it is þe heritage of þe sone, it is þe possessyone of þe haly gaste. Þe fadyr als his kyngdome rewlis it, þe sone as his heritage gouerns it, þe haligast as hys awen counceyls it. [It] beris likenes of þe trinite: of þe faydryn in fayrenes, of þe sone in mekenes, of þe haligast in gudeness. Þis comone wille has Clerete of þe fadyr, Obedyens of þe sone, Conforth of þe haligaste. Þe fadyr makes hym myzti, þe sone makes hym wytti, þe haligast makes hym eyse; swa þat alle hys ennemyes bodyly & gastly lyztly it ouyrcomes. Þe myzt þat is gyfen of þe fadyr. Þe witte þat is gyfen of þe sone. It is swa parfyte þat alle

<sup>1</sup> Ms. Cambr. Ff. V. 40, 8<sup>o</sup>, 129 foll., 15<sup>th</sup> cent., contains in a southern transcription: W. Hilton's Epistle on mixed life; a translation of R. Rolle's *De emendacione vitae*; W. Hilton's *Scale of perfection*; R. Rolle's »Pe commaundment« &c.; the pieces given above from Dd. V. 55, including the poem and Quotations; the 12 minor treatises of Ms. Rawl. C 285 ed. p. 104 ff., followed by the *Notae variae* of Ms. Rawl.

þe wytte of þis werlde can nouzt teche it: for qwy, gastly wytte and vndyr-standyng is tauzte of god be felyng, and naman may make a feler in gastly wytte bot god þat is þe gyfer. Þe techyng of god is gyfen, and þat gyfyng causyth felynge. And in þis felynge is fully knawen þe difference of þase men þat ere tauzt of god—as þase þat gyfe þam to parfyte luyng, and þase þat er tauzt of men—as þase þat gyfes þam to comyn lyfe. For alle þat clerkys may lere of erthely men in body be heryng or seyng, goddis clerkys, qwilke ere callyd parfyte men, has it in felynge & tastyng. Swa þat goddis clerkys, qwyls þay meke þam vndyr hys wande, ere neuyr begyld. For heryng & seyng alle þay begylis, bot meke tastyng & felynge may not begyle. It is þe crafte of clergy lered on þe boke be men to cun see writ wreten & here it spoken: and goddis clerkys has in felynge þat þai haue in heryng, and alswa in tastyng þat þay haue in spekyng; & is gyfen of þe haligast, & settes þam in reste; swa þat contrarius dedes does þam na disese, for it does þam comforte to be agayn-sayde . . . And þe cause of þat payne is proppyr wylle, qwilke is called helle, for fendys dwellys þerin; for na creature pynz þe consciens bot fendes, to qwam we gyfe leue any thorow pride. Qwa-swa herbers proppyr wille & haldys hym at hame, he mone be dampned as traytour in þe dredeful daye of dome of god. As be ensample ȝe may see in lawe of þe lande: As if a man wilfully resette þe kynges felon, or mayntens hys traytour in hys awen kyngdome, he is traytour or felon, and be þe lawe he sal be dampned. On þe same maner þe lawe of god dampnes proppyr wylle: for he was hys bane and cause of hys dede. Proppyr wille desyred hym, accused hym, demed hym, dampned hym, & did hym to dede. For qwyles Iudas had comyn wylle, na man did he dere: bot qwen hys wille was made proppyr, þan was his dede dyzth. Þerfor þe bane of god is callid proppyr wylle. And qwa swa lufes it, hates god, ffor-sakand helpe of alle-holy kyrke and þe vertus of heuen, alswa þe gyftes of þe haligaste, and alle þe blyssed company þat in heuen es, and mas offerand of hym-selfe to þe fende of helle. For qwa sa settes hym-selfe bodili here in proppyr wille, hys sete is made gastly in helle with þe fendis; ffor interyng of proppyr wyl gyfes seysyng of helle, and is kyndely calde Lucifer bedde. Bot some men ere foully bygylded of þis proppyr wylle and desayuyd as in smal thynges, þat it sal not dere. Þese men ere blyndyd with pride, þat þay may nouzt see howe þayr conscyence es pynde for comen willis gane; for na thyng bot proppyr wyl is noriser of pride, qwilke is þe maste precious homage and þe derest desire þat Lucifer lykes. Meke men byndys þam vnto comyn will be counceyl thorowe þe haligaste: and þat is obedience, þat maste payes god, for obedience is þe tresoure of þe trinite, þat trewly kepes heuenly gyftes: for þe gyftes of heuen ere neuymare gyfen bot til obedyente wylls. And it is sorow to see or wite howe dedly þay ere encombyrde: ffor if þai wene þayr wylle be knawen bot any to þam-selfe, it cryande forsakes god, þat alle heuen heris. And alswa it is called an outhorn of helle: for it rayses a thowsande of fendes; for if it may be sayde þat þay haue loye in þayr kynde, oþyr loye of vs haue þai none bot of proppyr wylle; ffor be oure proppyr wylle þay dwelle in vs, & be na thyng ellis. And þis myschefe fallis tille alle þay þat forsakys counceyl & wyll nouzt lene þarto, wylke conceyl may be called þe ordenaunce and þe thechyng of discrete men. Þe ensample gaf Ihesu goddis sone of heuen, þat bande hym so thorowe mekenes

vn-to comen wyll for þe saluacion of alle mankynde, so fully, so trewly, so straitly, þat fra þe begyanyng of hys paynful passyon vn-to þe laste poynt of hys dede neuyr he blenked aues to hys owen wyll. For he was swa obedient vn-til alle þe wylls þat desired to be safe, & namely to hys fadyr wyll þat wakke it sulde be so, þat he . . nouzt agayns þayr wyll þat accused hym to þe dede, he saide nouzt agayns þam þat demed hym to þe dede, ne he did nouzt agayns þam þat did hym to þe dede. Bot mekely be hys chere and hys countenance moghe alle men see, alswa be mekenes of hys eyesyzt þe qwylike chaunged neuyr, for his beryng in hys payns was euyr swa meke, þat he made na scheuyng as hym yrked, bot as hym had felid na payn; swa was he fre of wyll & comen to alle. Sen he dyd þus, do we so, for he has in þis kende vs oure awen nede. And qwa sa takes nouzt þis nede, þay sal dwelle ay in nede. Ihsu helpe fra þat place þat euymore nede has. Amen. Amen. Amen.

## 2. (Of Angels' song.)<sup>1</sup>

Ms. Dd V. 55.

**P**ow zernys perauentur gretely for to haue more knowyng & wysseyng þan þou has of aungels sange and heuenly sown, qwat it is, & on qwat wyse it is perceyued & felid in a manns soule, and how a man may be sekyl þat [it] is trowe & nouzt feyned, and how it is made be þe presence of þe gude aungel & nouzt be þe inputtyng of þe ille aungel. Þes thynges þou wolde wyte of me. Bot sothly I can nouzt telle þe for sekyl sothenes of þis mater. Neuyr-þe-latter sumqwat as me thynke sal I schewe þe in a schort worde. // Wyte þou wele þat þo ende & þe soueraynte of perfeccions standis in a verray oned of god & man saule be þe parfite charite. Þis oned þan is verraly made qwen þe myghtes of þe saule ere reformed be þe grace to þe dygnite & þe state of þe fyrst condicione, þat is qwen þe mynde is stabild sadly, with-outyn chaungeyng and vagacion, in god & gastly thynges, and qwen þe reson is cherit<sup>2</sup> fra alle werldly & fleschely behaldyng[s] and fra alle bodili ymagynacions, figures & fantasieses

<sup>1</sup> The same treatise occurs in Ms. Thornton fol. 219<sup>b</sup> (ed. Perry Prose tr. of R. Rolle p. 14), and in an early ed. by H. Pepwell 1521<sup>a</sup>. <sup>2</sup> *cl.* clerit.

Ms. Thornton fol. 219<sup>b</sup>.

**D**ere ffrende, wit þou wele þat þe ende and þe soueraynte of perfeccione standes in a verray anchede of godde and of manes saule by þe wyte charyte. Þis Ende þan es verrayly made whene þe myghtes of þe saule er refourmede by grace to þe dignyte and þe state of þe fyrste condicione, þat es whene þe mynde es stabiled sadly with-outtene chaumgyng and vagacyone in godde and gastly thynges, and when the resone es cleryde fra all worldly & fleschely behaldynges and Ima-gy[na]cyones, figures and fantasieses of creatures and es illumenede with grace for to

\* Henry Pepwell's text (ed. 1521) begins: Dere brother in Cryste I haue vnderstandyng by thyne owne speche / and also by tellyng of another man þat thou yernest and desyrest gretely for to haue more knowledge and vnderstandyng then thou hast of aungelles songe / and heuenly sowne / what it is / and on what wyse it is perceyued & felte in a mannes soule / & howe a man may be syker that it is trewe / and not fayned / & howe it is made by the presence of the good aungell / and not by the in-puttyng of þe euyl aungell. These thynges thou woldest wete of me / but sothly I can not telle the for a suretye the sothfastnesse of this matter / neuer-theles somwhat as me thynketh I shall shewe the in a shorte worde. ¶ Wete thou well that the ende of the soueraynte of perfeccyon standeth in veray onchede of god &c.

of creatures & is illumyned be grace to be-hald god and gastly thynges, and qwen þe wylle & þe affection is purified & clensed fra alle fleschely, kyndely, and werldly loue<sup>1</sup> & is inflamed with brennand lufe of þe haligast. Þis wonderful oned may nouȝt be fulfilled parfytely, contynuelly, holyly in þis lyfe, for corrupcion of þe flesche, bot anly in þe blis of heuen. Neuyr-þe-lesse þe nerre þat a saule in þis presente lyfe may come to þis oned, þe mare parfyt it is, for þe mar þat it is reformed be grace to þe ymage and þe lykenes of hys creatour here; on þis maner-wyse þe more loye & blysse sal it haue in heuen. Oure lorde is ane endeles beyng with-outyn chaungeynge, alle-myghyed with-outyn fallynge, souerayn wysdome, lyght, sothenes with-outen error or myrkenes; souerayne godenes, loue & pes & swettenes; þan þe mare þat a saule is oned, festened, conformed & ioyned to oure lorde, þe mare stabil & myȝti it is, þe mare wyse & clere, gude & pesible, lufende & mare vertuose it is, & so it is mare parfyt. For a saule þat has be grace of Ihesu & lange travayle of bodilli & gastly excercyse ouyrcomen & dystroyed concupiscenciȝ & passyons and vnskyllfull steryngys with-inne hym-selfe & with-outyn in þe sensualyte, & is cled alle in vertus, [as]<sup>2</sup> in mekenes & myldenes, in pacience & softenes, in gastly strenthe and ryȝtwysnes, in contynnuance, in wysdome, in trouthe, hope & charite, þan is it made parfyt as it may be in þis lyfe. Mykyll confort it receyues of oure lorde, nouȝt anly inwardly in hys awen priue substaunce, be vertu of þe oned to oure lorde þat lys in knawynge & lufynge of god, in lyȝt & gastly brennyng of hym,

<sup>1</sup> Ms. & loue.    <sup>2</sup> Ms. and.

be-halde godde and gastely thynges, and whene þe will and þe affeccyone es pury-fiede and clensed fra all fleschely lustes, kyndely and werldly lufe and es en-flawmede with brennande lufe of þe haly gaste. Bot þis wondirfull anehede may noghte be fulfillede parfytely, contennually, ne hally in þis lyfe for corrupcyone of þe flesche, bot anely in þe blysse of heuene. Neuyr-þe-lattere þe nerre þat a saule in þis presente lyfe may come to þis anehede, þe mare parfite it es, ffor þat it es refourmede by grace till þe ymage and þe lyknes of his creatoure here, one þis manere-wyse þe more ioy and blysse sall it haue in heuene. Oure lorde godd es ane Endles beyng with-owttene chaungeynge, all-myghty with-owttene fayl-ynge, souerayne wysdome, lyghte, so[th]fastenes with-owttene error or myrknes, souerayne gudnes, lufe, pees and swetnes: þan þe mare þat a saule es anehede<sup>1</sup>, festened, confourmede & ioynede to oure lorde godd, þe mare stabill it es & myghty, þe mare wysse & clere, gude, peyseble, luffande, and mare vertuous, and so it es mare parfite. For a saule þat haues by grace of Ihesu and lange tra-uayle of bodyly & gastely excercyse ouercommene and dystroyede concupyscens and passious and vnskyllwyse styrrynges with-in it-selfe and with-owttene in þe sen-sualite, and es cled in vertus as in mekenes and myldnes, in pacyence, in sothefastnes, in gastely strengthe, and ryȝtewisenes, in contynence, in wysdome, in trouthe, hope, and charyte, þan es it made parfite als it may be in þis lyfe. Mekill comforthe it reschayues of oure lorde, nogte anely inwardly in his preue substance, be þe vertu of þe anehede to oure lorde þat lyes in knaweynge and and lufynge of godde, in lyghte of gastely brynnynge of hyme, in transfourmynge

<sup>1</sup> r. anede.

in transformynge of þe saule in þe godhede, bot also many oþir confortys, sauoures, swetnes & wondyrfull felyngys on sere maners, eftyr oure lorde vouchesafe to visite his creatures here in erthe, and eftyr þe saule *parfittlyl*<sup>1</sup> wayxit in charite. Some saule be vertu of charite þat god gyfs it es so clensed, þat alle creatures, and alle þat he heris, or sees, or felis be any of hys wyttis, turnys hym to conforte and gladnes, & þe sensualite reseynes new sauoure & swetenes in alle creatures, and ryzt [as before]<sup>2</sup> þe lykynges in þe sensuallite were fleschely, vayn, and vicious for [þe] payne of þe original synne, ryzt so now [þay ere]<sup>3</sup> made gastly & clene with-outyn bytternes & bytynge of conscience. And þis is þe gudenes of oure lorde, þat sythen þe saule is punysched in þe sensuallite, & þe flesche is *parce*<sup>4</sup>ner<sup>4</sup> of [þe] payne, þat eftyrwarde þe saule be conforte in [hir] sensualite, & þe flesche be felawe of Ioye & confort with þe saule, nouzt fleschely, bot gastly, as he was felawe in tribulacion & payne. Þis is þe fredom & þe lordechype, þe dygnite & þe wyrchype þat a mans saule has ouyr alle creatures—þe qwilke dygnite he may reconer be grace here—þat ilke a creature sauour to hym as it is, and þat is qwen be grace he sees, he heris, he felis, any god in alle creatures. On þis maner-wyse a saule is made gastly in þe sensuallite be habundance of charite þat is in þe substaunce of þe saule. [Also]<sup>5</sup> oure lorde conforte[s]<sup>6</sup> a saule be aungels sange. Qwat þat sange is, it may nouzt be discried be na bodily lykenesse, for it is gastly and abouen almaner of ymagynacion & reson. It may be felid & *perceyued* in a saule, bot it may not be schewed. Neuyr-þe-latter I speke þerof to

<sup>1</sup> Ed. *profyteth* &.    <sup>2</sup> Ms. for *as*.    <sup>3</sup> Ms. *it is*.    <sup>4</sup> Ms. *perceyuer*.    <sup>5</sup> Ms. *as*.    <sup>6</sup> Ms. *comforted*.

of þe saule in þe godhede, bot also in many oþer comforthes, & sauours, swetnes, and wondirfull felynges one sere maners, aftir oure lorde vouchesafe to vesete his creatours here in erthe, and eftyre þe saule *profytes* and waxes in charyte. Some saule by vertue of charyte þat godde gyffes it es so clensed, þat all creaturs in<sup>1</sup> all þat he heris, or sese, or felis by any of his wittes turnes hym till comforth and gladnes, and þe sensualite receyues newe sauour and swetnes in all creaturs, and righte als before þe lykynges in þe sensualite ware fleschely, vayne, and veyous for þe payne of þe orygynalle synne, righte so now þay ere made gastely, and clene, with-owtten<sup>2</sup> bitternes and bytynge of concyence. And þis es þe gudnes of oure lorde, þat sen þe saule es puneschede in the sensualite, and þe flesche es *per*tynere of þe payne, that eftirwarde þe saule be comforthede in hir sensualite, and þe flesche be felawe of þe ioye and comforth with þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and payne. Þis es þe fredome & þe lordchipe, dygnyte and þe wyrchipe þat a manes saule hase ouyr all creaturs, the whilke dygnyte he may receyue<sup>2</sup> by grace here, þat ilk a creature sauoure to hym als it es, and þat es when by grace he sese, or he heres, or he felys anely godde in all creaturs. One þis maner-wyse [a]<sup>3</sup> saule es made gastely in þe sensualite by abowndance of charite þat es in þe substance of the saule. Also oure lorde comforthes a saule by aungells sange. Bot what þat sange es it may noghte [be] dyscryuede be no bodily lyknes, for it es gastely and aboune all manere of ymagynacyone and mans reson. It may be *perceyued* and felide in a saule, bot it may noghte be spokene. Neuyr-þe-lattere I speke þare-of

<sup>1</sup> *al*. &.    <sup>2</sup> *al*. *reconer*.    <sup>3</sup> Ms. *in*.



þe as me thynke. / Qwen a saule is purified be lufe of god, illumyned be wysdome, stabild be þe myzte of god, þan is þe eyghe of þe saule opynde to be-halde gastly thyngys, as vertuse & aungels & haly saulys, & heuenly thyngys. Þan is þe saule habyl be cause of clenness to fele þe towchyng, þe spekyng of gude aungels. Þis towchyng and spekyng is gastly, & nouzt bodyly: for qwen þe saule is lyfth & raunsched out of þe sensuylte, & out of þe mynde of any erthely thyngis, þan in grete feruoure of lufe and lygth of god, if oure lorde vouchesafe, þe saule may here & fele heuenly sown, made be þe presence of aungels in loung of god. Nouzt þat þis songe of aungels es þe souerayne loye of þe saule; bot for þe difference þat es atwyxe a mans saule in flesche & an aungell be-cause of vncleennes, a saule may nouzt here it bot be raunschyng in lufe, [&]<sup>1</sup> nedyth for to be purified wele clene, and fulfilled of mykyl charite, or it were abil for to here heuenly sown. For þe souereyn & þe essential loye es in [þe] lufe of god be hym-selfe & for hym-selfe, and [þe] secundarie es in communynge & behaldynge of aungels & gastly creaturis. For ryzt as a saule in vnderstandynge of gastly thyngis is oftesythes towchyd & kenned thorow bodili ymaginacion ... þe sothefastenes of goddis priuety, ryzt swa in þe lufe of god a saule be presence of aungels is raunschyd out of mynde of alle erthely & fleschely thynges in to an heuenly loye, to here aungells songe and heuenly sowne, eftyr þe charite is more or lesse. Now þan thynke me þat þer may na saule fele verraly aungells sange ne heuenly sowne, bot he be in parfite charite. And nouzt-forthy, alle

<sup>1</sup> Ms. þat.

to þe als me thynke. / When a saule es purifyede by þe lufe of godde, illumyned by wysdome, stabled by myghte of godde, than es þe eghe of þe saule opyned to be-halde gastly thynges, as vertus, aungells and haly saulys, and heuenly thynges. Thane es þe saule abill by cause of clenness to fele þe touchyng, þe spekyng of gude aungells. This touchyng and spekyng es gastly, noghte bodyly: for whene þe saule es lyfede and raysede owte of the sensuylte, and owte of mynde of any erthely thynges, thane in gret feruoure of lufe and lyghte of godd, if oure lorde vouchesafe, þe saule may here & fele heuenly sownne, made by þe presence of aungells in loung of godde. Noghte þat þis sange of aungells es souerayne loy of þe saule, bot [for þe]<sup>1</sup> defference þat es by-twyxe a manes saule in flesche and ane aungelle be-cause of vncleennes, a saule may noghte here it bot by raunschyng in lufe, and nedis for to be purifyede full clene, and fulfillide of mekyl charyte, are it ware abyll for to here heuenly sownne. For þe souerayne and þe Escencyalle loy es in þe lufe of godde by hyme-selfe and for hyme-selfe, and þe secondarye es in comonyng and byhaldynge of aungells and gastly creaturs. For ryghte as a saule in vnderstandynge of gastly thynges es ofte-sythes touched and kennede thurgh bodyly ymagynacyone, by wyrkyng of aungells—as Ezechielle þe profete sawe in bodili ymagynacyouwe þe sothefastnes of goddes preuates—righte so, in þe lufe of godde, a saule be þe presence of aungelles es raueschede owte of all mynde of erthely and fleschely thynges in to a heuenly loye to here aungells sanng and heuenly sownne eftyr þat þe charite es mare or lesse. Nowe thane, thynke me, þat þer may no saule fele verreyly aungells sange ne heuenly sowne bot it be in parfite charite. And noghte for-thi all þat are in

<sup>1</sup> Ms. a.

þat be in þerfite charite ne has nouȝt felid it, bot anly þat saule þat is sa purified in þe fyre of lufe, þat alle erthely sauoure is brent out of it, & all mene lettynge atwyxe þe saule & þe clenness of aungels is broken & putte away fra it. Þan sothely may he synge a new songe, and sothely may he here a blissefull heuenly sowne & aungels sange *with-outyn* descyte or feynynge. Oure lorde wat qware þat saule is þat for habundance of brennande lufe is wurthy to here aungels sange. Qwa swa þan wylle here aungels sange, & nouȝt be descuyd be feynynge ne ymagynacion of hym-selfe, ne be illusyon of þe ennemy, hym behoues for to hane þerfite charite, & þat is qwen alle vayn lufe & drede, vayne loye & sorowe is castyn out of þe hert, þat he lufes na thyng ... bot in god or for god. Qwa swa myȝt be grace of god go þis way, he sulde nouȝt erre. Nenyr-þe-latter some men ere desayued be þayr awen ymagynacion, or be illusyon of þe ennemy in þis mater. Some man qwen he has lange *travalid* bodili & gastly in dystroyng of synnes and getyng of vertus, & *perauentur* has geten be grace [a] somdele reste & a clerete in conscience, anow he leues prayers, redynges of haly wrytte, & meditacions of þe passyon of Criste, & þe mynde of hys wrecchednes, and or he be called of god, he gedys hys wyttes be vyolence to seke & to behald heuenly thynges or hys eyghe be made gastly be grace, and *ouetravailis* be ymagynacion[s] hys wyttes, and be vndiscrete travelynge turnes þe braynes in hys heued & forbrekes þe myȝtes & þe wittes of þe saule & of þe body: & þan for febelnes of þe brayn hym thynke þat he heris wondyrfull sownes & sanges; and þat is

*perfite* charyte ne hase noghte felyde it, bot anely þat saule þat es [so] purede in þe fyre of lufe of godde, þat all erthely sauoure es brynte owte of it, and all þe menes lettande<sup>1</sup> be-twix þe saule and þe clenness of angells es broken and put away fra it. Þan sothely may he synge a newe sange and sothely may he here a blysfull heuenly sowne and aungells sange *with-owtten* dessaye or feynynge. Oure lorde wate where þat saule es þat for abowndance of brynnande lufe es worthi to here aungells sange. Wha-so þan will here aungells sange, and noghte be dyssayuede by feynynge ne by ymagynacyone of hym-selfe, ne by illusyone of þe Enemy, hym behoues hafe þerfite charite, and þat es when all vayne lufe and drede, vayne ioy and sorowe, es casten owte of þe herte, þat he lufes na thyng bot godde, ne dredis na thyng bot godde, ne ioyes ne sorowes na thyng bot in godde, or of godde. Whoso myghte by þe grace of godde go þis way, he sulde noghte erre. Nenyr-þe lattere some men ere descuyed by þaire awenne ymagynacyon, or by illacyon of þe Enemy in þis matere. Some man when he hase lange trauelde bodyly and gastly in dystroyng of syñes and getyng of vertus, and *perauenture* hase getyn by grace a somdele ryste and a clerete in *concyence*, onone he leues prayers, redyngs of haly writte, and medytacions of þe passion of Cryste, and þe mynde of his wrechidnes, and, are he be callede of godde, he gedys his wittys by violence to seke and to be-halde heuenly thynges, are his eghe be made gastly by grace, and *ouetravells* by ymagynacioun his wittes, and by vndiscrete trauellynge turnes þe braynes in his heuede, and forbrekes þe myghtes and þe wittes of þe saule and of þe body; and þanz, for febilnes of þe brayne, hym thynkes þat he heres woundirfull sownes and sanges: and þat es no thyng eils bot

<sup>1</sup> *al.* all mene lettynge.

na thynghe ellis bot a fantasye caused of trobelynghe of þe brayn — as a man þat is in a fransy, hym thynke þat he heris & sees þat nan oþir man does, and al is bot vanite & fantasy of þe heued. Or ellis it is be wyrkynghe of þe ennemy þat feynes swylke sownes in hys heringe. For if a man haue any *presumpcion*, in hiis fantasie & in his wyrkynges, & þerby fallis in to indiscrete ymagynacion, as it were in a frenesy, & is nougt kenned ne reuled of g[r]ace ne confortid be gastly strenghe, þe deucl enters in be fals illumynacions & fals sownes & swetenes [&] deceyues a mans soule. An[d] of þis fals grounde sprynges errorrs & heresyces, fals prophecies, *presumcions* & fals r[o]seynges<sup>1</sup>, blasphemys & sclaunderyngs, & many oþir myschefes. And þarefor if þou see any man gastly occupied falle in any of þis synnys & þese deseytes, or in frenesis, wyte þou wele þat he neuyr herde ne felid aungels songes ne heuenly soune: for sothely he þat veraly heris aungels sange, h[e] ys<sup>2</sup> made soe wyse þat he sal neuyr erre be fantasye ne be indiscrecion, ne be no sleithe of þe wyrkynghe of þe deucl. / Also some men felis in þayr hertis, as it ware a gastly sowne & swete sangys, in diuerse maners, & þis is comenly gude, & sometyme it may turne to disceyte. Þis soune is felid on þis wyse: Some man settis þe thouzthe of hys hert haly in þe name of Ihesu & stedfastly haldys it þerto, and þa[n]<sup>3</sup> in schorte tyme hym thynke[s] þat name turnys til hym to grete profete, conforte & swetenes, and hym thynke þe name sounes in hys herte delytably as it ware a sange, & þe vertu of þis lykynghe is swa myztty þat it draws in alle wyttes of þe saule þerto. Qwo-so may fele þis soune & þis swettenes veraly in hys herte, wete he wele þat it is of god,

<sup>1</sup> Ms. reseynges, E. reasonynges.    <sup>2</sup> Ms. hys.    <sup>3</sup> Ms. þat.

a fantasie caused of trubbling of þe brayne, as a mane þat es in a *frensye* hym thynkes þat he herys or sese þat na noþer mane duse, and all es bot vanyte and fantasie of þe heued. Or elles by wyrkyng of þe enemy þat fenys swylke sownne in h[is] herlynghe. For if a mane hase any *presumpcione* in his fantasies and in his wirchynghe, and þare-be fallis in to vndiscrete ymagynacyone, as it ware a frensyce, and es noghte kennede ne rewlede of grace ne comforthede by gastly strenghe, þe deuclle entirs þan by fals illumynacyons and fals sownnes and swetnes, and dyssayues a mans saule. And of þis false grounde sprynges errorrs and heresyces, false prophesyces, *presumpcyons* and false rusyflis, blasfemyes and sclandirynges, and many oþer myschefes. And þare-fore if þou se any mane gastly ocupiede ffall in any of þise synnes and þise dissaytes, or in frensyces, wit þou wele þat he herde neuyr ne felide aungells sange ne heuenly sowne. For sothely he þat verreyly heres aungels sange, he es made so wyse þat he sall neuyr erre by fantasie ne by indiscrecyone, ne by no sleighte of þe deuclle. Also some men felis in theire hertes as it ware a gastly sowne and swete sanges of diuerse maners and þis es comenly gude, and somtyme it may turne tyll dissayte. Þis sowne es felide one þis wyse. Some mane settis þe thoughte of his herte anely in þe name of Ihesu and stedefastly haldis it þare-too, and in schorte tyme hym thynkes that þat name turnes hym till gret comfortho and swetnes, and hym thynkes þat þe name sownnes in his herte delitabely as it were a sannghe, and þe vertu of þis lykynghe es so myghty þat it drawes in all þe wittes of þe saule þare-to. Who-so may fele þis sownne and þis swetnes verrayly in his herte, wite he wiele þat it es of godde, and

and as longe as he is meke he sal nouȝt be disceyued. Bot þis is nouȝt aungels songe, bot it is a sange of þe saule be vertu of þe name, & be towchyng of þe gude aungell. For qwen a saule offers hyr to Ihesu trewly, & mekely puttis alle hyr trayste and hyr desyre in hym, & besyly kepes hym in hyr mynde, oure lorde Ihesu, qwen he wyll, purges þe affection of þe saule, & fyllys it & fedys it *with* swetenes of hym-selfe, & makes hys name in þe felynge of þe saule as hony, & as sange, & as any thyng þat is delitable: þat it lykys þe saule euymore for to crye Ihesu, Ihesu; and nouȝt only he has confort in þis, bot also in psalmys & ympnes & antympnes of haly kyrke, þat þe hert syngeþ þem swetly, deuotly & frely, *with*-outyn any travayle of þe saule or bitternes, in þe same tonne<sup>1</sup> & notes þat haly kyrke vses. Þis is gude & of þe gyfte of god, ffor þe substance of þis felynge lyes in þe lufe of Ihesu qwilke is fed & lyȝttynd be swylke maner of sanges. Neuyr-þe-latter in þis maner felynge a saule may be desceyved be vayn-glorye, nouȝt in þat tyme þat þe affection syngeþ to Ihesu & loues Ihesu in swetenes of hym, bot eftyrwarde, qwen it cesses, & þe hert kelys of lufe of Ihesu, þan entyris-in vayn-glorye. Also some man<sup>2</sup> is desceyued on þis wyse: He heris wel say þat it is gude till haue Ihesu in hys mynde, or any oþir gude worde of god, þan he streynes hys herte myȝtly to þat name, & be a custome he has it nerehande alway in hys mynde. Nouȝt-forthy he felis nouȝthyr þerby in hys affection swetenes, ne lyȝt of knowyng in hys resone, bot only a nakyd mynde of god, or of Ihesu, or of Marie, or of any oþir gude worde. Here may be desceyte, not for it is ille for to haue Ihesu in mynde on þis wyse, bot if he

<sup>1</sup>= tone.    <sup>2</sup> Ms. men.

als lange als he es meke he sall noghte be dissayuede. Bot þis es noghte aungels sange, bot it es a sange of þe saule be *vertu* of þe name, and by touchyng of þe gude aungelle. For when a saule offirs it to Ihesu trewly & mekely, puttande all his traiste and his desyre in hym, and besyly kepis [hym] in his mynde, oure lorde Ihesu, whene he will, puris þe affectionne of þe saule, & fillis it & fedis it *with* swetnes of hym-selfe, and makes his name in þe felynge of þe saule as hony, and as sange, and as any thyng þat es delitable: so þat it lykys þe saule euymore for to crye Ihesu Ihesu; and noghte anely he hase comforth in this, bot also in spalmes and ympnes and antyms of haly kyrke, þat þe herte syngeþ þame swetely, deuotly and frely, *with*-owtten<sup>e</sup> any trauelle of þe saule, or bitternes, in þe same tyme<sup>1</sup> and notes þat haly kyrke vses. This es gude<sup>2</sup> and of þe gyfte of godde, ffor þe substance of þis felynge lyes in þe lufe of Ihesu whilke es fedde and lyghtenede by swilke maner of sanges. Neuyr-þe-lattere in þis-maner felynge a saule may be disceyuede by vayne glorye, noghte in þat tyme þat þe affection syngeþ to Ihesu and loues Ihesu in swetnes of hym, bot eftyrwarde, whan it cesses, & þe herte kelis of loue of Ihesu, thane entyrs in vayne glorie. Also sum mane es dessayuede on þis wyse: He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of godde, and þane he streynes his herte myȝtly to þat name and by a custome he hase it nerehande alway in his mynde. Noghte ffor-thi he felis nouȝer þare-by in his affeccyounne swetnes, ne lighte of knowyng in his resounne, bot anely a nakede mynde of godde, or of Ihesu, or of Mary, or of any oþer gude worde. Here may be disceyte, noghte for it es ill to hafe Ihesu in mynde

<sup>1</sup> *al.* tone.    <sup>2</sup> Ms. þe gude.

þis<sup>1</sup> felynge & þis mynde, þat is anly hys awen wyrkyng be custome, halde it a special vysitation of oure lorde & thynke it mare þan it is. For wyte þou wele þat a nakyd mynde or a nakyd ymagynacion of Ihesu or of any gastly thyng, *with-outyn* swetenes of lufe in affeccyon, or *with-outyn* lyght of knowynge in resone, it is bot a blyndenes, & a way to disceyte, if a man halde it in hys awen syzte mare þan it is. Þerfor I halde it sekyr þat he be meke in his awen felynge, and halde þis mynde in regarde nouzt til he may be custome & vsynge of þis mynde fele þe fyre of lufe in hys affeccion, & þe lyzt of knawynge in hys resone. Loe, I haue tolde þe in þis mater a lytyl as me thynke; nouzt affermande þat þis suffys, ne þat þis is þe sothefastnes in þis mater. Bot if þe thynke it opir-wyse, or ellys any othyr man sanow<sup>r</sup> be grace þe contrarye here-to, I leue þis saynge and gyfe stede to hym; it suffys to me forto lyfe in trouthe principally, & nouzt in felynge. AMEN.

<sup>1</sup> Ms. be þis.

### 5. (Of deadly and venial sin.)

Dere brothyr, þow walde gladly wyte qwilke is venial synne, and qwilke dedly synne, for þe thynke qwen a man can knawe þe tane fra þe toþir, he may be þe more war for to flec þam. Bot þe haly doctoure Seynt Austyn says: »it is na venial synne þat itne<sup>1</sup> may be dedely syn qwen it lykyth the<sup>2</sup>; ne dedly synne, þan<sup>3</sup> it may be venial qwen it myslyked<sup>4</sup>. Seynt Thomas Alqwyne sayde »þat if a man be tempyd neuyr so harde; if þe wylle assent nouzt, be it neuyr swa foule a sterynge it is na synne, or ellis bot venial synne. If þe wylle haue any lykyng in þe foule sterynge, be it neuyr swa lytil, þan it is a party venial synne. If þe wyll assent *with* avysment & walde doe þat wyful sterynge in dede agayn gude conscience & agayns þe reson, þan is þat steryng dedly synne, alle-if it be nouzt fulfilled in dede—qwilke dedly synne may dampne a soule til endeles payn, bot if contricion, confession, & satisfaccyon wasche it, & amendys makynge be sufficiande penannce. Seynt Gregor sayde be hym-selfe: »I may nouzt bot I fele vnleful steryngys of flesche: bot me thare nouzt, he sayed, assent bot I wylle. If I fele it, he sayd, & assent not þerto, it does me na dere, bot it lessens my penance in þe payne of purgatorye, & incresys my meryt in þe

one þis wyse, bot if he this [felynge] and this mynde, þat es anely his awene wyrkyng by custom, halde it a specyalle vesytacyone of oure lorde and thynke it mare þane it es. For wite þou wele þat a nakede mynde or a nakede ymagynacion of Ihesu or of any gastly thyng, *with-owtten* swetnes of lufe in þe affeccione, or *with-owtten* lyghte of knawynge in resoun, es bot a blyndnes, and a waye to dessayte, if a man halde it in his awene [syght] mare þane it es. Thare-fore I halde it sekyre þat he be meke in his awene felynge, and halde þis mynde in regarde noghte till he mowe be custome & vsynge of þis mynde fele þe fyre of lufe in his affeccione and þe lyghte of knawynge in his resone. Loo, I haue tolde þe in þis mater a lytill as me thynke; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it opir-wyse, or elles any opir man sanow<sup>r</sup> by grace þe contrarye here-to, I leue þe saying and gyfe stede to hym. It sufficith to me for to lyffe in trouthe principally and noghte in felynge.

<sup>1</sup> Ms. ityne.    <sup>2</sup> Ms. then.    <sup>3</sup> = þatne.    <sup>4</sup> r. myslykes.

blysse of heuene. Als ofte as any creatoure is tempyd & na-wyse in conscience wille assent, no [is] in wil to haue lykyng in synne: as ofte þay wyne þam diuerse degreche in heuen amange þe orders of aungells. Qwo so walde nouzt be tempid, þat opon þis wyse for þer agaynstandyng sulde be wele rewardid of god? Thomas Alqwyne sayde: »For to assent sodanly is venial synne: bot for to couete or assent be avysment, þat is dedly synne«. Als Thomas seyde: »Consentyng to þe dede of lychery is nouzt anly dampnable dedly synne; bot also consentyng þat has luste & lykyng in herte only with lusty wylle, þat is dedly synne«. Þat þis is sothe, it may be seen be goddis worde in þe gospel, þer he sayd þus: »If a man see a woman for to couete hyr now, he hathe don lychery«. Behalde how he sayd »for to couete«, for if he sawe & couete nouzt, it ware na synne, or ellis bot lytyl synne, or ellys venial synne. Bot behalde howe he sayde »for to couete hyr«: for qwen a creature sees another, qwethyr so couetys othyr in thouȝt & walde assent in synne; alle-if þat wryched delite be nouzt in dede, it is dedely synne. Alswa it is sayde & wretyn: »It is not lefull to behalde þat thyng qwylke is nouzt leful to be couet«. Thomas sayde: »Qwen a mans herte is feruently sette opon god, alle thynges disp[le]ses<sup>1</sup> hym þan þat myȝt drawe hym fra god«. Alswa he sayde a ful gode worde & a ful gracious: »Lette þi wylle assente to na synne, be it neuyr sa lytyl: for if þou falle wylfully in til a lytill synne, þou sal, nyl þou wylle þou, falle in till a grette«. He sayde alswa þat »feruente charite destroyed venial syn, & þe steryng of charite may be so feruente in god, þat it may waste & wasche away alle venial synne«. Bot þay þat has nouzt þis charite, þay dare maste baldly falle in venial synne. Bot þai þat has þis charite, þay dare nouzt doe for þe drede of god agayn gode conscience. For, Thomas sayde, qwat thyng so is doen agayn conscience, it edifies to þe pyne of helle, qwethyr so þe conscyens be trewe or fals, as þus. If a man thynke þat he walde doe a certeyn penaunce for þe lufe of god: if he doe þat penaunce ageyn his conscience, he trispas; of<sup>2</sup> hys conscience saye he myȝt doe penaunce, if he walde, for þe lufe of god: if he wil nouzt, he does agayn conscyence, & he does synne. Qwethyr so þe penaunce doeyng wer hyndryng or fortheryng to hym; if he did agayn conscience, he synneth. Bot þis synne may sone be forgyfen of god, qwo so cries herthely after goddis mercy.

(Follows poem: Þay þat with-uten lawe dos synne, and Quotations from Bonaventure and R. Rolle, cf. p. 125.)

<sup>1</sup> Ms. dispysses.    <sup>2</sup> r. if.

## Ms. Thornton, Linc. Cath. Libr. A. 1. 17.<sup>1</sup>

Ms. Thornton<sup>2</sup>, small fol., 314 leaves, but deficient in the beginning and end, was written c. 1430—40 by Robert Thornton, in the same part where R. Rolle lived, and, therefore, fairly represents the original dialect of our author. It contains, after a prose life of Alexander the Great and a set of Romances &c. in verse, the following pieces:

- fol. 176 2 charms for the tooth-ache, one in Engl. verse, one in Latin prose, (ed. in Rel. Ant.).
- Epistola sancti Saluatoris: Hec est Epistola s. Saluatoris quam Leo papa trans-misit Karolo Regi dicens quod quicumque eam secum portauerit, in die qua eam viderit vel legerit, ferro non occidetur nec comburetur nec aqua submergetur nec malus homo nec diabolus nec aliqua alia creatura ei nocere poterit illo die (no more is given).
- Cruz Christi (que) es arma invincibilis &c.
- f. 177 A Latin Prayer: Domine deus omnipotens Pater et Filius et Spiritus sanctus: Da michi N. Roberto famulo tuo &c., with an Introduction in English (He þat devoutly sayse þis Orysone dayly, sall have &c.).
- A Freyre off the fyve loyes of owre lady in Inglys, and of the fyve sorowes. (Lady, for thy loyes fyve, wysse me the waye of Rightwys lyffe, amen. Now mekest and loyffulleste lady saynt Marye, for þe loye þou hadde when &c.).
- Psalmus Voce mea ad dominum clamaui. Say þis psalme Voce mea &c. with this Collett folowande þat es full Merytorye: Domine ihesu Christe, Quin-que winera &c. (short).
- Here Bygynns fyve prayers to the wircype of the fyve wondys of oure lorde ihesu Cryste: Adoro te Crucem in honore Crucis in qua pependit &c. (in Latin). Oracio in Inglys: Now ihesu goddis soñne giffere of alle vertus (short).
- A Colett to owre lady saynt Marye: Sancta Maria Regina celorum Mater Christi Domina mundi &c., with 2 other short oraciones.
- Oracio in modo Collecte pro amico.
- Antiphona s. Leonardi cum collecta: O virtutum domine; and prayer to S. Eustachius (short).
- f. 178—189 Here begynnes the Previte off the Passiouse of owre lorde ihesu. Col.: Explicit Bonaventure de mysteriis Passionis ihesu Christi; ed. below.
- f. 189 Incipit tractatus Willelmi Nassyngtoñ quondam aduocati curie Eboraci, de Trinitate et Vnitate, cum declaratione operum dei, et de passione domini nostri ihesu Christi; a poem in Engl., ed. Perry Rel. pieces.
- f. 192<sup>b</sup> (4 poems in Engl., by R. Rolle): Lorde ihesu Cryste god almyghty.  
Almyghty god in trinite.  
Lorde god alweldande.  
ihesu that diede on the rode.
- f. 192 ff. (Prose-pieces bearing name of R. Rolle)<sup>3</sup>:  
Of the vertus of the haly name of ihesu: Ricardus herimita super Versiculo, Oleum effusum nomen tuum. (Engl.).  
A tale that Rycherde hermet [made] (Engl.).  
A prayere þat þe same Richerd hermet made: Deus noster refugium (in Latin); followed by Ympnus quem composuit S. Ambrosius & est valde bonus: ihesu nostra redempcio.  
De imperfecta contricione: Rycharde hermyte reherces &c. (2 tales in Engl.).  
Moralia Ricardi heremite de natura apis (in Engl.).  
De vita cuiusdam puelle incluse propter amorem Christi: Alsua Heraclides &c.; in Engl. (this piece is om. in Perry).  
2 Latin bits by R. Rolle: Meliora sunt vbera tua vino &c.  
O quam delectabile gaudium &c.  
A notable tretys off the ten comandementys drawen by Richerde the hermyte of Hampole. (Engl.).  
Item idem de septem donis spiritus sancti: Also of the gyftes of the haly gaste (Engl.).  
Item idem de dilectacione in deo: Also of þe same, delyte and ȝernyng of gode (Engl.).
- f. 197—209 Incipit Speculum sancti Edmundi Cantuar. Archiep. in Anglicis: Here begynns The Myrrour of seynt Edmonde þe Ersebechope of Canturberye; Engl. (ed. Perry Rel. pieces. Another Ms. of the same, though widely differing, is Ms. Vernon; both are ed. below).

<sup>1</sup> I have to thank the Dean and Chapter of Lincoln Cathedral, and especially Canon Venables, for the loan of the Ms. <sup>2</sup> Cf. Madden Sir Gawayne; Halliwell Thornton Romances, Camden Soc. 1844. <sup>3</sup> None of these pieces appears to be written in rhythmic prose.

- f. 209 Tractatus de dominica oracione. Pater noster qui es in celis: In all the wordes þat er stabilled and sett &c. (Engl.); ed. below.
- f. 211 2 poems in Engl.: Ihesu Criste saynte Marye sowne, Thurgh whayme þis werlde was worthily wroghte, &c. (ed. Perry Rel. Pieces).  
Fadir and sone and haly gaste, Lorde to þe I make my mone, &c. (ed. Perry).  
and an Orison to Christ: Ihesu Criste goddes sune of heuene, kyng of kynges and lord of lordes &c.
- f. 212 Incipit a Medytacione of þe fyve woundes of oure lorde Ihesu Criste *wit̃* a pryncer in þe same:  
Adoro te pissime Ihesu qui redimisti me (Latin poem, by R. Rolle?).  
A medytacione of the Crosse of Criste, *wit̃* a pryncer:  
O crux frutex saluificus viuo fonte rigatus (Latin poem, by Bonaventura).
- f. 213 Poem in Engl.: When Adam dalfe and Eue spane &c. (ed. Perry Rel. pieces), followed by 6 lines in verse: Ihesu criste haue mercy on me &c.
- f. 213-219 Here begynnys a Sermon þat Danz Iohn Gaytryge made, þe whilke teches how scrifte es to be made and whareof, and in scrifte how many thynges solde be considerede (a transl. of Thoresby' Cathéchism; other Mss. Ar. 507, Harl. 1022, Cambr., York) ed. Perry Rel. Pieces.
- f. 219 Hymn in Engl.: Ihesu thi swetes wha moghte it se (ed. Perry Rel. pieces).
- f. 219<sup>b</sup> Epistle in Engl. on Angels Song: Dere ffrende wit þou wele þat þe ende and þe soueraynte of perfeccione standes in a verray anehede to godd &c. (ascribed to Walter Hylton by Pepwell ed. 1521 and Tanner, but ed. by Perry with R. Rolle).
- f. 222 Poem in Engl. (by R. Rolle): Pi ioy be ilka dele to serue thi godd to pay; end wanting; (same poem in Dd V. 64).
- f. 223 (Walter Hylton's) Epistle to a lord on mixed life; beginning wanting; ed. Perry Prose tr. of R. R. (the same tract is extant in many Mss., with some variations).
- f. 229 Epistle in Engl.: Wit thou wele dere ffrende þat þof þou had neuer done syne wit̃ thi bodi &c.
- f. 231 Poem on S. Iohn the Evangelist, ed. Altengl. Leg. Neue Folge p. 467.
- f. 233-6 (R. Rolle's?) Prose treatise on Prayer: Prayng es a gracious gyfte of oure lorde &c.; imperfect at the end, as a leaf is torn out;
- f. 237 a sequel: on 6 thyngs in Prayer, beg. wanting; this part is found abridged in Ms. Ar. 507.
- f. 240 (R. Rolle's) De Gracia dei, in Engl.: Off goddes grace stirrand and helpand and þat na thyng may be done *wit̃*-owtten grace. (Same text abr. in Ms. Ar. 593.)
- f. 243 " " Three thynges are nedefull &c., a rule for our daily work; incomplete at the end. (Same treatise, in different order, in Ms. Ar. 507.)
- f. 250 Hic incipit quedam reuelacio: A Reuelacyone schewed to ane holy womane now one late tyme; in Engl. (This revelation took place in 1422 on the feast of St. Laurence; a woman is visited by one Margeret who is suffering in purgatory).
- f. 258 Miserere mei deus, & Veni creator spiritus.
- f. 258<sup>b</sup> Here bygynnys sayne Ierome spaltire, in Latin: Beatus vero Ieronimus in hoc modo disposuit hoc spalterium &c.
- f. 1271 (R. Rolle's?) Religio Sancti Spiritus, religio munda: Off the Abbaye of Saynte Spirite, that es in a place that es callede consyngence; in Engl.; same tract exists in other Mss. with a continuation: The Charter of the Abbey of the Holy Ghost, so in Ms. Laud 210, Vernon, Harl. 1704 &c.; ed. by W. de Worde 1531; and by Perry Rel. pieces; in Ms. Lamb. 432 this treatise is ascribed to R. Rolle).
- f. 276<sup>b</sup> Poem in Engl.: The begynnynge es of thre, Full mekill þerin men may see &c.; this poem is from R. Rolle's Prick of Conscience v. 438-551.
- f. 277 Ista oracio que sequitur est de vii gaudia b. Marie virg., per sanctum Thomam et Martirem Cantuar. archiep. edita; in Lat.  
beg.: Gaude flore virginali  
Honore quoque speciali &c., 7 stanzas, with Oratio.  
Anoþer Salutaciouns till oure lady of hir fyve Ioyes, in Lat.:  
Gaude virgo mater Christi  
Que per aurem concepisti. &c. 3 st.  
Ane antyme to be Fadir of heuens *wit̃* a Colett, in Lat.: Benediccio & claritas & sapiencia &c. (short).  
Anoþer antyme of þe passyouns of Criste Ihesu, in Lat.: Tuam crucem adoramus domine (short).  
A Colecte of grete perdons vn-to Crist Ihesu, in Lat.: Domine Ihesu Christe Fili dei viui qui pendens in cruce &c. (short).
- f. 278 Crucem coronam spinam } Deuote veneremur &c., a Latin Hymn (by R. Rolle?).  
Clausos diramque lanceam }  
A Preyere to be wounde in Crystis syde: Salue plaga lateris nostri redemptoris &c., a Latin Hymn, with Oratio (by R. Rolle?).
- f. 279 Engl. poem: Erthe owte of erthe es wondrously wroghte &c., ed. Perry Rel. pieces.
- f. 280-314 Hic incipit liber de diversis medicinis (commonly called Liber pauperum) in Engl.



## Works bearing name of R. Rolle.

## 1. (Encomium nominis Iesu.)

The English text exists in 2 Ms.: Ms. Thornton fol. 192, and Ms. Harl. 1022. The Latin original is ed. in De La Bigne Magna Bibliotheca Patrum, Colon. 1622, tom. XV, p. 834 (ex edit. Colon. 1535). Ms. Harl. gives the better text. The English text is a verbal translation of the Latin, except that some passages are omitted. Whether R. Rolle is himself the translator, is highly doubtful.

Ms. Harl. 1022, fol. 62.

(*Oleum effusum nomen tuum*: Pat es on Inglyssch: »Oyle oute-zettyd es þi name«. Þe name of Iheru comes in to þo worlde & als sone it smelles<sup>1</sup> oyle out-zettyd. Oyle, þat es taken for ay-lastande saluacion is hopyd. Sothle Iheru es als mykel to be-mene os sauyour or hel[e]ful.<sup>2</sup> Þarfor qwat menys it »Oyle out-zettyd es þi name« bot »Iheru es þi name?« þis name es oyle out-zettyd, for Iheru þe<sup>3</sup> worde of god has takun mans kynde. Iheru, þou ful-fylles in warke þat at þou art cald in name: sothly man sauys þou qvam we call saueour: Þerfor Iheru es þi name. / A, þat wonderful name, A, þat delytabul name! Þis is þo name þat es aboue al names, name alþer-heghest, with-outen quilk na man hopes hele. Þis name es swete & loyful<sup>4</sup>, gyfand sothfast comforth vnto mans hert. Sothle þo name of Iheru es in my mynde Ioyus sang, in my nere heuenly sounde<sup>5</sup>, in my mouth hunyful swetnes. Qwar-for na wonder If I luf þat name þe quilk gyfs comforth to me in al angwys. I can noght pray, I can noght haue mynde<sup>6</sup>, bot sownand þo name of Iheru<sup>7</sup>; I sauour noght loy þat with Iheru es noght mengyd. Qwar-so I be, qwar-so I sit, qwat-so I do, þo mynd of þo name of Iheru departes noght fra my mynde. I haue set it as a takenyng upon my

<sup>1</sup> Lat. adoratur(!). <sup>2</sup> Ms. helpful. <sup>3</sup> orig. þo. <sup>4</sup> overl. <sup>5</sup> r. soune. <sup>6</sup> Lat. meditari. <sup>7</sup> Lat. nisi consonante Iesu nomine.

Ms. Thornton fol. 192.<sup>1</sup>

Of the vertuþ of the haly name of Iheru.  
Ricardus herimita super verniculo Oleum  
effusum nomen tuum, in Cantic. l. 3.

That es on Inglysc: »Oyle owt-zettede es thi name.« The name of Iheru comys in to the worlde and als sone it smellys Oyle out-zettet. Oyle it es takyn, for ay-lastande saluacyone es hopede. Sothely Iheru es als mekyll to be-mene als »saueour« or »helefull«. Thare-fore what menys it »Oyle owt-zettide es thy name« Bot »Iheru es thy name?« This name es Oyle owte-zettyd, for Iheru the worde of god has tane manes kynde. Iheru, thou fulfillis in warke that thou es called in name: Sothely sauys man, þat<sup>2</sup> wham we calle saueour, Thare-fore Iheru es thy name. A, A, that wondyrfull name, A, that delittabyll name! This es the name þat es aboune al names name althir-hegeste, with-owtten whilke na man hopes hele. This name es ... in myne ere heuenly sowne, in my mouthe honyfull swetnes. Whare-fore na wondire þofe I luf þat name, the whylke gyffes comforth to me in all angwys. I can noghte pray, I can noghte haue mynde, Bot sownande the nam of Iheru; I sauyre noghte loye that with Iheru es noghte mengede. Whare-so I be, Whare-so I sytt, What-so I doo, the mynd of the sauoyre<sup>3</sup> of the name Iheru departis noghte fra my mynde. I haf sett my mynde<sup>4</sup>, I haf sett it als takynnyng ... appone myne arme: for luf es

<sup>1</sup> The dash on ll has not been reproduced. On fol. 192<sup>a</sup> the capitals are red. <sup>2</sup> r. man sauys þou. <sup>3</sup> of the s. a. l. om. <sup>4</sup> om. I—mynde.

Ms. Harl. 1022, fol. 6a.

hert, als takenyng apon myn arme: ffor  
 »luf es strange as dede«. Als dede sloß  
 alle, so luf ouercomes alle. Ay-lastand  
 luf has ouercomen me, noght for to sla  
 me, bot for to qwyken me: bot it  
 has wonded me for it sulde leche me,  
 It has thurgh-fitched my herte þat  
 merghlyer it be heled, & now ouer-  
 comes I fayle. Vnethes I lyfe for Ioy,  
 nerehande I dye, for I suffice noght in  
 þis febul flesch for to bere so flowand  
 swetnes of so mykel a mageste. Þer  
 skrythes in to my mynde delyciost  
 swetnes, & ay to it be drounkynd it  
 falles<sup>1</sup>; þe flesch may noght of his  
 vertue noght defayle, ay-qwyles þo  
 saule in swylk Ioyes is rauyssched for<sup>2</sup>  
 to Ioy. / Bot qwen vnto me swilk Ioy  
 bot for Ihesu þo name of Ihesu has  
 taght me for to syng, & has lyghtynd  
 my mynde with þo hete of vnmade  
 light. Þerfor I sygh & crye: »Wa<sup>3</sup> sal  
 schew vnto þe lufed Ihesu þat I  
 languyssch for luf?« My flesch has  
 fayled & My herte has meltid<sup>4</sup> in luf,  
 zernand Ihesu. Alle þo hert festynde in  
 þo zernyng of Ihesu is twynd in to  
 fyre of luf, & with þo swetnes of þo  
 godhede fullyly it is fylde. Þerfor, a  
 gode Ihesu, haue mercy of þis wretch,  
 schew þe to<sup>5</sup> þo languysshande, be leche  
 vnto þis wonded. If þou come I ame  
 hale: I fele me noght seke bot lan-  
 guysshande for þi luf. Late my saule  
 tak and<sup>6</sup>, sekand Ihesu qwam<sup>7</sup> it lufs, with  
 qwas luf it es takun, qwam anele it  
 coueytis. Sothle þe mynd touched  
 with þe<sup>8</sup> souerayn swetnes, andes for  
 to wax hate in þe luf of þo maker,  
 I-qwiles it enforces for to halde bysile  
 in it þe swetest name of Ihesu. Sothly  
 fra thethyn ryse a grete luf, & qwat  
 thyng þat it trewle touches, it rauysches  
 it ottyrle to it. It inflawmes þe affection,  
 & byndes þo thought, za, & alle þe

<sup>1</sup> Lat. Illabitur menti mee dulcedo delici-  
 sissima: & dum inebriat illam, cadit caro: non  
 potest &c. <sup>2</sup> overl. <sup>3</sup> Ms. swa. <sup>4</sup> corr. from  
 mekyd, o. m. meltid. <sup>5</sup> overl. <sup>6</sup> Ms. takand;  
 lat. Respirat animus meus Iesum querens. <sup>7</sup> Ms.  
 qwam qwam.

fol. 12a.

strange als dede. Als ded slaas all,  
 Swa lufe ouer-comes all. Ay-lastande  
 lufe has ouer-comemyne me, noghte for  
 to sla me, but for to qwykkyn me: Bot  
 it has wondyde me ffor it sulde leche  
 me, It has thurghe-fychede my herte,  
 þat merghlyere it be helyde. And now  
 ouer-comene I fayle. Vnethes I lyfe  
 for Ioye, nerehand I dye, ffor I suffice  
 noghte ... in delycouseste swetnes, And  
 ay to be dronkened it falles(!); the  
 flesche may noghte of his vertu noghte  
 defaile, ay-whils þe saule in swylk  
 Ioyes is rauyste for to Ioye. Bot  
 whene vn-to me swylke Ioye bot for  
 Ihesu? the name of Ihesu has taughte  
 me for to syng, and has lyghtenede  
 my mynde with the hete of vn-made  
 lyghte. thare-fore I syghe and crye:  
 »Wha sall schewe to þe lufede Ihesu  
 þat I langwys for lufe?« My flesche has  
 faylede and my herte meltes in lufe,  
 zarenande Ihesu. All þe herte festenede  
 in þe zernyng of Ihesu es turned in  
 to þe fyre of lufe, & with þe swetnes  
 of þe godhede fullyly es it fillide.  
 Thare-fore, a gude Ihesu, haue mercy  
 of þis wreche, schewe þe to þis langues-  
 sande, be þou leche vn-to þis woun-  
 dyde! If þou come I am hale: I fele  
 me noghte seke bot langwyssande for þi  
 lufe. Late my saule tak and<sup>1</sup>, sekande  
 þe, Ihesu, whaym it lufes, with whas  
 lufe it es takyne, whaym anely it co-  
 uaytes. Sothely þe mynd towchede  
 with þe soueraynge swetnes andes<sup>2</sup> for  
 to wax hate in the lufe of þe makare,  
 I-whyls it enforthis<sup>3</sup> for to halde besyly  
 in it the swetest name of Ihesu. Sothely  
 fra thythenz Inryses a gret lufe,  
 and what thyng þat it trewely towches  
 it rauesche it vtterly to it. It inflawmes  
 þe affecccione, it byndis þe thoughte,  
 za & all þe [mane]<sup>4</sup> it drawes to þe serues

<sup>1</sup> Ms. takande. <sup>2</sup> Ms. and es. <sup>3</sup> r. en-  
 forthis. <sup>4</sup> Ms. name.

Ms. Harl. 1022, fol. 62.

man it drawes to þe *seruys* of it. / Sothly, Ihesu, desiderabul es þi name, luf-abul & confortabul. [Nane so swete sange may be herd, nane so swete Ioye may be conceyued]<sup>1</sup>, nane so delitabul solace may be had in mynde. <sup>2</sup>Perfor, qwat so euer þou be þat redys þe to þo luf of god: [if]<sup>3</sup> þou wil noþer be dis-sayued ne dyssayue, yf þou wil be wyse & noght vnwyse, yf þou wil stand & noght falle, haue in mynde bysele for to halde þe name of Ihesu in þi mynde. Þin enmy sal falle & þou sal stande; Þin enmy sal be made wayke & þou sal be made strange. & if þou wil do lele þis, far fra [drede]<sup>4</sup> þou sal be [a] gloriouse & a lowabul ouercomer. / Seke þerfor þo name of Ihesu, hald it, & for-gete it noght. Sothle na thyng slokuns sa felle flawmes, destroyes alle ille thoghtes, puttys out venemus affections, dose away curious & vayn occupacions fra vs. Also þis name Ihesu lele halden in mynde, draghes vpe be þo rotes vices, seites vertues, insawes charite, [in]-zettis sauow<sup>5</sup> of heuenly thyng, wastes discorde<sup>6</sup>, reformes pees, gyfs in-lastand<sup>6</sup> ryst, dose away vturle greuounesse of fleschly desyres, turnys alle erthle thyng to noy, fylles þo lufand of gastle Ioy; so þat wele it may be sayde: *Et gloria-buntur omnes qui diligunt nomen tuum, quoniam tu benedices iusto*, þat is: »Alle sal Ioy þat lufs þi name, for þou sal blys þo ryghtwyse.« Perfor þe ryghtwyse has deseruid to be blyssud, yf þo name of Ihesu trewle he haue lufed. & þerfor es he called ryghtwyse for he enforced hym trewle to luf Ihesu. / Perfor qwat may defayle vn-to hym þat couetys vncessandly for to luf þe name of Ihesu? Sothle he lufs & he zernis

Ms. Thornton fol. 192.

of it. Sothely, Ihesu, desederabill es thi name, lufabyll and comfortabyll. Nane swa swete Ioye may be con-sayeuede, Nane swa swete sange may be herde, Nane swa swete & delytabyll solace may be hade in mynde. There-fore what-so-euer þou bee þat redies the for to lufe gode: if þou will now-thire be dyssayuede ne dyssayue, if þou will be wyse and noghte vnwyse, if þou will stande & noghte fall, haue in mynde besely for to halde þe name of Ihesu in þi mynde, and þane thyne Enemy sall fall and þou sall stande; Thyne Enemye sall be made wayke, þou sall be made strange. And if þou will lelely doo this, ferre fra drede þou sall be gloryus and lowuabyll ouer-commere. Seke þerfore the name of Ihesu, and halde it, and for-gette it noghte. Sothely na thyng slokyns sa fell flawmes, Dystroyes ill thoghtes, Puttes owte venemous affeccyons, Dos a-waye coryous & vayne Ocupacyons fra vs. This name Ihesu, lelely haldyne in mynde, drawes by þe rote vyces, Set-tys vertus, In-[s]lawes<sup>1</sup> charytee, In-zettis sauoire of heuendly thynges, Wastys discorde, reformes pese, Gyffes In-lastande ryste, Dose awaye greuounes of fleschely desyris, Turnes all Erthely thyng to noye, Fyllys þe luffande of gastely Ioye. So þat wele it may be saide: *Et gloria-buntur<sup>2</sup> omnes qui diligunt nomen tuum, quoniam tu benedices iusto*, That es: »All sall Ioye þat lufs þi name, for þou sall blysse<sup>3</sup> þe ryghtwyse.« There-fore þe ryghtewyse has dysseruede to be blyssede, if þe name of Ihesu trewly he hafe luffede. And þare-fore es [he] cald ryghtwyse, for he Enforssede hym trewly to lufe Ihesu. Where-fore what may defaile vn-to hym þat couaytes vn-cessandly for to lufe þe name of Ihesu? Sothely he lufs and he zarnes

<sup>1</sup> om. <sup>2</sup> From here another translation exists in Bodl. 928 fol. 184b: þe loue of god (þis is þe IX mater of þe pore caiyfe). <sup>3</sup> Ms. I & K. <sup>4</sup> Ms. synne. <sup>5</sup> Ms. discordes. <sup>6</sup> Lat. quietem internam exhibit.

<sup>1</sup> Ms. Inlawes. <sup>2</sup> Ms. gloriabitur. <sup>3</sup> Ms. blysse þe name for þou sall blysse.

Ms. Harl. 1022, fol. 62.

for to luf, ffor we haue knawen þat  
þo luf of god standys in swilk maner  
þat in als mykel þat we mare luf, þo  
mare vs langys for to luf; for qwy it  
es sayde: *Qui me edunt adhuc esuriunt,*  
& *qui me bibunt adhuc siciunt*, þat is:  
»Pei þat etys me, zit hungers þam, &  
þei þat drinks me zit thirst þei.«  
Perfor be it-selfe delitabul & conetabul  
es þo name of Ihesu & þo luf of it.  
/ Perfor Ioy sal not want vnto hym þat  
coneytes bysile for to luf hym in qwan  
angels zernys to behalde. Angels euer  
sese & euer zern for<sup>1</sup> to se, and so are  
þei fylled [þat]<sup>2</sup> þer fylling do noght  
away þer desire, [& so þai desire]<sup>3</sup> þat  
þei desire do noght away þei fylling.  
Þis es full Ioy, þis es endyng Ioy,  
þis es glorious Ioy, þe quwilk [we]<sup>4</sup> fyld  
[vses]<sup>5</sup> lastandly with-outen noy, & if we  
vise it we sal be fyld euer with-outen  
lessyng. / Perfor, Ihesu, »all sal Ioy þat  
lufs þi name«. Sothly þei sal Ioy now  
be in-zettyng of grace, & in tyme to  
cum be syght of Ioy; & þerfor þei sal  
Ioy for þei luf þi name. Sothly warne  
þei lufd, þei myght not Ioy; & þei þat  
lufs mare, sal Ioy [mare]<sup>6</sup>; for-qwi Ioy  
cummes of luf. / Perfor he þat lufs  
noght, he sal euer-mare be with-outen  
Ioy. Perfor many wretches of þo world  
trowand þam to Ioy with Cryst, sal  
sorow with-outen ende, & þat for þei  
lufed noght þo name of Ihesu. »What so  
ze do, if ze gif al þat ze haf vnto þe  
nedy, bot ze lufe þe name of Ihesu]<sup>7</sup>,  
ze<sup>8</sup> trauel in vayns. Allanely þei may Ioy  
en Ihesu þat lufs hym in þis lyfe; &  
þei þat fylles þam with vices & venomes  
delites, na drede þat [ne]<sup>9</sup> þei are put out  
of Ioy. / Also witte alle þat þe name  
of Ihesu is heful, frutful, & glorious.  
Perfor qwo sal haue hele þat lufs it  
noght? qwa sal bere þe fruit before  
Cryst þat has not þo flour? and Ioy

<sup>1</sup> overl. <sup>2</sup> Ms. of. <sup>3</sup> om. <sup>4</sup> Ms. þe.  
<sup>5</sup> om.; Ms. vysibul loyes, overl. <sup>6</sup> ze expunged,  
þei overlined.

Ms. Thornton fol. 192.

for to lufe, ffor we haue knawene þat  
þe lufe of gode standis in swylke  
manere þat In als mekyll als we [mare]<sup>1</sup>  
lufe, þe mare vs langes for to lufe, ffor  
why it es saide: »*Qui edunt me ad-  
huc esurient, & qui bibunt me adhuc  
siciunt*]<sup>2</sup>, þat es to saye: »that ettyes me  
zitt hungres thaym, and pay þat drynkes  
me zit thirstis thaym«. Thare-fore be  
it-selfe delitabill & couaytabill es þe  
name of Ihesu and þe lufe of it. Thare-  
fore Ioy sall noghte faile vn-to hym þat  
couaytes besyly for to lufe hym In whaym  
angells zernys for to be-halde. Angells  
euer sese & euer pay zerne for to see,  
and swa are pay fild þat paire fyllinge  
duse noghte awaye paire desyre, and so  
[þai desyre þat]<sup>3</sup> payre desyre duse noghte  
awaye paire fyllinge. This es full Ioye,  
This es Endles<sup>4</sup> Ioye, This es glorious  
Ioye, þe whylke þe fyld vse lastandly  
with-owttene noye, & if we vse it we sall  
be fyllyde euer withouttyn lessyng.  
Thare-fore, Ihesu, all sall Ioye þat lufes  
thi name. Sothely pay sall Ioy nowe<sup>5</sup>  
be in-zettyng of grace, and in tym to  
come be syghte of Ioye; and thare-  
fore pay sall Ioye ... ffor why Ioy comes  
of lufe. Thare-fore he þat luffes noghte  
he sall euer-mare be with-owttyn Ioye.  
Thare-fore many wretches of þe worlde  
trowande þame to Ioye with Criste, sall  
sorowe with-owttyn ende, and why?  
ffor thay lufede noghte þe name of  
Ihesu. »What so ze doo, if ze gyfe all  
þat ze hafe vn-to þe nedy, bot ze lufe þe  
name of Ihesu ze trauelle in vayns. All-  
anely pay may Ioye in Ihesu þat lufes  
hym in þis lyfe; and thay þat files þame  
with vices & venomous delittes, Na drede  
þat ne pay ere putt owte of Ioye. Also  
wit all þat þe name of Ihesu es hele-  
full, fruytfull, & glorious. Pare-fore wha  
sall haue hele þat lufes it noghte? or wha  
sall bere þe frwyte be-fore Criste þat

<sup>1</sup> Ms. may. <sup>2</sup> Same words repeated at the  
bottom, with: in Euangel.; on the margin And  
huc. <sup>3</sup> om. <sup>4</sup> lat. consummatum. <sup>5</sup> Ms. newe?

Ms. Harl. 2022, fol. 62.

sal he noght see þat Ioyande lufd noght  
þo name of Ihesu. »Po wykkyd sal be  
done away, þat he see noght þo Ioy  
of god<sup>1</sup>. / Sothly þe ryghtwyse sekus þe  
Ioy & þo lyfe & [þei]<sup>2</sup> fynde it in  
Ihesu, qwam þei lufde. I zede about  
[þe] couaytys of Ryches & I fand noght  
Ihesu. I ran be þo wantones of flesch  
& I fand noght Ihesu. I sat in com-  
panyes of wordly myrth & I fand not  
Ihesu. In alle þere I soght Ihesu bot  
I fand hym noght, ffor he let me  
wete be hys grace þat he ne is foun-  
dons in þo lande of softly lyfand. /  
Þerfor I turned be anoþer way, & I  
ran about be pouert: & I fand Ihesu  
pore-borne in þo worlde, layde in a  
cryb, lapped in clapes. I zede be  
suffryng of scharpenesse: & I fand Ihesu  
wery in þo way, tourment with hungur,  
thyrst & calde, fyld with reproues &  
blames. I sat be myn ane fleande þe  
vanite of þe worlde & I fand Ihesu  
in desert<sup>3</sup> fastand, in þo mount anele  
prayande. I ran be payne & penance:  
& I fand Ihesu bounden, scourged,  
gyfen gall to drynke, nayled to þo  
crosse [hyngand in þe crosse]<sup>4</sup>, &  
dyand in þo crosse. Þerfor Ihesu es  
noght funden in ryches bot in pouert,  
noght in delitesbot in penance, noght in  
wantone Ioyng bot [in bitter] gretynge, not  
among many bot in alon[n]es. / Sothly  
an ill man fyndes noght Ihesu, for þer  
he es he sekus hym noght. He en-  
forces hym to seke Ihesu in þo Ioy  
of þo worlde, qware neuer he sal be  
funden<sup>4</sup>. / Sothle þerfor þo name of Ihesu  
es helpful, & nedus behoues be lufed of  
alle couetand saluacion. <sup>4</sup>He couetys

Ms. Thornton fol. 192.

has noghte the floure? and Ioye sall he  
noghte see That Ioyeande lufede noghte  
þe name of Ihesu. »The wykkyde sall  
be done awaye, þat he see noghte þe  
Ioye of god<sup>1</sup>. Sothely þe ryghtwyse  
sekys þe Ioye and þe life<sup>1</sup> and þay  
fynd it in Ihesu whayme þay lufede.  
I zede abowte be couaytise of riches and  
I fand noghte Ihesu. I rane [þe]<sup>2</sup> the  
wantones of flesche and I fand noghte  
Ihesu. I satt in companyes of worldly  
myrthe and I fand noghte Ihesu. In  
all thire I soghte Ihesu, bot I fand hym  
noghte, ffor he lett me wyete by his  
grace þat he ne es funden in þe lande  
of softly lyfande. Tharefore I turnede  
by anothre waye, and I rane abowte  
be pouerte: and I fand Ihesu pure-borne  
in þe worlde, laid in a crybe and  
lappid in clathis. I zode by sufferynge  
of werynes, and I fand Ihesu<sup>3</sup> wery in  
þe way, turment with hu[n]gyre, thriste &  
calde, fild with repreues & blames. I  
satt by myne ane fleande þe vanytes of  
þe worlde, and I fand Ihesu in deserte  
fastande, in þe monte anely prayande.  
I rane by þe payne of penaunce, and  
I fand Ihesu bowndene, scourged,  
Gyffene galle to drynke, naylyde to þe  
crosse, hyngande in þe crosse and  
dyeand in þe crosse. Tharefore Ihesu  
es noghte fundene in riches bot in  
pouerte, noghte in delytes bot in  
penance, noghte in wantone Ioyeynge  
bot in bytter gretynge, noghte emange  
many bot in anelynes. Sothely ane  
euyll mane fyndis noghte Ihesu, for  
þare he es he sekus hym noghte. He  
enforces hym to seke Ihesu in þe Ioy  
of þe worlde whare neuer he sall be  
fundene. Sothely tharefore þe nam  
of Ihesu es helefull & nedys by-houys  
be lufed of all couaytande saluacyone.

Exem-  
plum.<sup>1</sup> Ms. may.<sup>2</sup> Lat. indefesse.<sup>3</sup> om.<sup>4</sup> A passage of the Lat. text om. (Ms. Bodl. 938 has the full text).<sup>1</sup> Ms. luste? P. lufe.<sup>2</sup> om.<sup>3</sup> hyme

crossed out.

Ms. Harl. 1022, fol. 62.

Ms. Thornton fol. 192.

wele hys saluacion þat kepis bysele in  
 Neta hys þe name of Ihesu. Sothly I haue  
 no wondur if he temptyd falle þat  
 puttis not þo name of Ihesu in lastand  
 mynde. Sykerle may he chese to lyf  
 anele þat has chosin þo name of Ihesu  
 to hys special; for þer may ne wykkyd  
 spirit noy þer Ihesu es mykel in mynde,  
 or neuend in mouth. Þerfor it is to  
 hald in mynde bysele þo name of  
 Ihesu.—Qwen I had taken my syngulere  
 purpose & left þo seculere habit, & I  
 began mare to serf god þen man:  
 it fell on a nyght os I lay in my rest,  
 in þo begynnyng of my conuersione,  
 þar appered to me a ful fayre zong  
 woman þe qwillk I had [sene]<sup>1</sup> before, &  
 sche lufd me noght a litel in gode luf.  
 & qwen I had behalden hir, & I wondred  
 qwy scho come so on nyght in þo  
 wyldernesse: sodenle with-outen mare  
 speche scho layde hir be-syde me. &  
 qwen þat I felde hir þare, I dred þat  
 scho suld draw me to euil, & sayde I  
 walde ryse vps & blysse vs in þo name  
 of þo haly trinite. & sche streyned  
 me so stalworthle þat I had na mouth  
 to speke, ne na hand to styrre. &  
 qwen I saw þat, I perseyued wele þat  
 þer was no woman [bot þe deuil in  
 schappe of a woman]<sup>2</sup>. Þerfor I turned  
 me to god & with my mynde I sayde:  
 »A, Ihesu, how precious is þi blode«,  
 makande þo crosse with my fyngur in  
 my brest: & als fast scho wex wayke,  
 & sodenle al was away; [&] I thankyd  
 god þat delyuerde me. & sothle fro  
 þat tyme forth I forced me to luf Ihesu:  
 & ay þo more I profet in þo luf of  
 Ihesu, [þe] swetter I fand it; & fra þat  
 day<sup>3</sup> it went neuer fra my mynde.  
 Þerfor blyssud be þo name of Ihesu in  
 þo worlde of worldes. Amen.

<sup>1</sup>He couaytes wele hys saluacyone þat  
 kepis besyly in hym þe name of Ihesu.  
 Sothely I haue na wondyr if þe temptid  
 fall þat puttes noghte þe name of Ihesu  
 in lastande mynde. Sekerly may he or  
 scho chese to lyfe anely þat has chosenz  
 þe name of Ihesu to thaire specyalle;  
 ffor thare may na wykked spyritte noye  
 þare Ihesu es mekyll in mynde or es  
 neuewnyd in mouthe &c. *Explicit.*

The last passage in Ms. Harl. and in the  
 Latin text forms a separate piece in Ms.  
 Thornton, see N. 2.

<sup>1</sup> o. m. Nota bene istum passum.

<sup>1</sup> om.; lufd overl.    <sup>2</sup> om.    <sup>3</sup> Ms. orig.  
 fra his day forth; þis is corr. to þat, forth is  
 expunged; but x.: to þis day.

## 2. Narracio: A tale þat Rycherde hermet [made].

When I hade taken my syngulere purpos & lefte þe seculere habyte, and I be-gane mare to serue god þan mane, it felle one a nyghte als I lay in my ryste, in þe begynnyng of my conuersyone, þare appered to me a full faire zonge womane þe whilke I had sene be-fore & þe whylke luffed me noght lytill in gude lufe. And whene I had be-haldyns hyre and I was wondyrde why scho com swa on nyghte in þe wyldynes: sodanly, with-owttyne any mare speche, scho laid hire be-syde me. And whene þat I felyd hir thare, I dred þat scho sulde drawe me to Iuell, and said þat I wald ryse & blyse vs in þe name of þe haly trynytee. And scho strenyde me so stallworthely þat I had no mouthe to speke, ne no hande to styrre. And whene I sawe þat, I perceyuede wele þare was na womane bot þe deuell in schappe of womane. Thare-fore I turnede me to gode and with my mynde I said: »A, Ihesu, how precyous es thi blude!«, makand þe crosse with my fyngere in my breste: and alls faste scho wexe wayke & sodanly all was awaye; and I thanked gode þat delyuerd me. & sothely fra þat tyme furthe I forced me for to luf Ihesu, and ay þe mare I profette in þe luf of Ihesu, þe swetter I fand it, & to þis daye it went noghte fra my mynde. Thare-fore, blysside be þe name of Ihesu in the worlde of worldes! Amen. Amen. Amen &c.<sup>1</sup>

Ihesu þe sone of þe glorious virgyne,

Now, lorde, haue mercy one all thyne. Amen. Amen pur charite Amen.

fol. 194.

## 3. De in-perfecta contricione.

Rycharde hermyte reherces a dredfull tale of vn-perfytte contrectyone þat a haly mane Cesarius<sup>2</sup> tellys in Ensampl. He says þat a zonge mane, a chanone at Parys, vn-chastely and delycously lyfande and full of many synnys, laye seke to þe dede. He schrafe hym of his gret synnys, he hyghte to amende hym, he rescheyuede þe sacrament of þe autire and anoynte hym, and swa he dyede. Till hys grauyng it semyd als þe ayere gafe seruese. Eftyr a faa dayes he apperyde till ane þat was famyliare till hym in hys lyfe, and sayde þat he was dampned, for þis Enchesone: »Pofe I ware, quod he, schreuen & hyghte to doo penance, me wantede verray contrycyone, wythlowtens þe whylke all othere thynges awayles

<sup>1</sup> Follows:

A prayere þat þe same Richerd hermet made, þat es beried at Hampulle.

*Deus noster refugium, O creator noster & virtus nostra aduersus eos qui nos persequuntur et, si te nos viderint propter peccata nostra dimittere, semper insidiantur: adiua nos miseros tu misericors, tua misericordia semper indigentes, tue miserationis auxilium plus quam nobis expeditur tepide postulantes, & si nos despicias ideo quia multis peccatis involuimur, saltem ad nos tuos misericordes oculos [dirige] quia creatura tua sumus, & sicut verissimum est te nostrum esse creatorem, sic semper & ubique seruamus te nostrum esse defensorem & aduersus inimicos nostros indeficientem protectorem: ut in presenti vita a te semper defensi & adiuti, finito temporali cursu ad te, creatorem nostrum & dominum, perueniamus ab omnibus peccatis mundati & absoluti. Amen.*

Then follows:

*Ymgnus quem composuit sanctus Ambrosius, & est valde bonus:*

*Ihesu nostra redemptio amor & desiderium Deus creator omnium homo in fine temporum &c.,* see Daniel Thes. hymn. I p. 63.

*Qui scripsit carmen sit benedictus. Amen. Amen, In nomine domini Ihesu. Amen.*

<sup>2</sup> Cf. Caesarius Heisterbac. Dial. Mirac. ed. Strange, II. 15, p. 83.

noghte. For-thy if I hyghte to lefe my foly, my *concyens* sayde þat if I lefede<sup>1</sup> tham, yet walde I hafe delyte in myn alde lyfe, and till þat my herte heldede mare and bowghede thane to restreyn me fra all thoghtes þat I knewe agaynes goddes will. And for-thy I had na stabyll *purpos* in gude, na *perfit* *contrycyone*, Wherefore sentence of dampnacyone felle one me & wente agaynes mee.»

All-swa he reherces anothyre tale of verraye *contrecyone* þat þe same clerke<sup>2</sup> *Cesarius*<sup>3</sup> says. He tellys þat a scolere at Pares had done many full synnys, þe whylke he hade schame to schryfe hym of. At þe laste gret sorowe of herte ouercome his schame, and whene he was redy to schryfe hym till þe priore of þe Abbay of Saynte Victor, swa mekill *contricyone* was in his herte, syghynge in his breste, sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the priore said till hym: »Gaa and wrytte thy synnes.» He dyd swa, and come a-gayne to þe pryoure and gafe hym þat he hadde wretyne, ffor zitt he myghte noghte schryfe hym *wit* mouth. The prioure saghe the synnys swa grette þat thurgh leue of þe scolere he schewede theyme to þe abbotte to hafe conceyle. The abbotte tuke þat byll þat þay warre wrettyne Ine, and lukede thare-one: He fand na thyng wretyne, and sayd to þe prioure: »What may here be redde þare noghte es wretyne?» That saghe þe pryour & wondyrde gretly, & saide: »Wyet ze þat his synns here warre wretyne, & I redde thayme, bot now I see þat god has sene hys *contrycyone* & forgyfes hym all his synnes.» Pis þe abbot & þe prioure tolde þe scolere, and he *wit* gret loye thanked god.

#### 4. Moralia Richardi heremite de natura apis, vnde quasi apis argumentosa.

The bee has thre kyndis<sup>4</sup>. Ane es þat scho es *neuer* ydill, and scho es noghte *Apis* *wit* thaim þat will noghte wyrke, bot castys thaim owte and puttes thaim awaye. A-nothire es þat when scho flyes scho takes erthe in hyr fette, þat scho be noghte lyghtly ouer-heghede in the ayere of wynde. The thyrde es þat scho kepes clene and bryghte hire wynges. Thus ryghtwyse men þat lufes god, are *neuer* in ydylles: ffor owthyre þay ere in *trauayle*, *prayand* or *thynkande* or *redande* or othere gude doande, or *wit* takand ydill mene and schewand thaim worthy to be put fra þe ryste of heuene ffor þay will noghte *trauayle* here. Pay<sup>5</sup> take erthe, þat es þay halde þam-selfe vile & erthely that thay be noghte blawene *wit* þe wynde of vanyte and 'of pryde. Thay kepe thaire wynges clene, that es þe twa *commandementes* of charyte þay fulfill in gud *concyens*, and thay hafe othere vertus vnblendyde *wit* þe fylthe of synne and vnclene luste<sup>6</sup>. *Aristotill*<sup>7</sup> sais þat þe bees are feghtande agaynes hym þat will drawe þaire hony fra thaim. Swa sulde we do agaynes deuells þat afforces thaim to reue fra vs þe hony of poure l[u]fe<sup>8</sup> & of grace. For many are þat *neuer* kane halde þe ordyre of lufe ynesche þaire frendys sybbe or ffreemde, bot outhire þay lufe þaym ouer-mekill<sup>9</sup>, settand thaire thoghte vn-ryghtwysely on thaim: or þay luf thayme ouer-lyttill, yf þay doo noghte all as þey wolde till þam. Swylke kane noghte fyghte for thaire hony, ffor-thy þe

<sup>1</sup> r. lifede; Ces. si convalueris.

<sup>2</sup> Ms. clreke.

<sup>3</sup> Cf. Cesarius II, ro.

<sup>4</sup> Cf. Pliu. XI, 19.

<sup>5</sup> Ms. trauayle. Here pay.

<sup>6</sup> Cf. Arist. Hist. Anim. IX, 40.

<sup>7</sup> Ms. lyfe.

<sup>8</sup> Ms. adds: or thay lufe þam ouer-lyttill.



deuelle turnes it to worme[d]<sup>1</sup> and makes þeire saules ofte-sythes full bitter in angwys and tene, and besynes of vayne thoghtes and oþer wrechidnes, for thay are so heuy in erthely frenchype þat þay may noghte flee in till þe lufe of Ihesu Criste, in þe wykke þay moghte wele for-gaa þe lufe of all creaturs lyfande in erthe. /  
 Aresto- Whare-fore, accordandly Arystotill<sup>2</sup> sais þat some fowheles are of gude flyghyng,  
 till. þat passes fra a lande to a-nothire, Some are of ill flyghyng for heynes of body and for[-þi] þaire neste es noghte ferre fra þe erthe. Thus es it of thayme þat turnes þame to godes seruys. Some are of gude flyeghyng for thay flye fra erthe to heuene and rystes thayme thare in thoghte, and are fedde in delite of goddes lufe, and has thoghte of na lufe of þe worlde. Some are þat kan noghte flyghe fra þis lande bot in þe waye late theyre herte ryste and delytys þaym in sere lufes of mene and womene, als þay come & gaa, nowe ane & nowe a-nothire, and in Ihesu Criste þay kan fynde na swettnes or if þay any tyme fele oghte it es swa lytill and swa schorte for othire thoghtes þat are in thayme, þat it brynges thaym till na stabylnes; [f]or<sup>3</sup> þay are lyke till a fowle þat es called struco or storke, þat has wenges and it may noghte flye for charge of body. Swa þay hafe vndirstandynge, and fastes and wakes and semes haly to mens syghte, bot thay may noghte flye to lufe and contemplycacione of god, þay are so chargede wyth othre affeccyons and othire vanytes. *Explicit.*

## 5. De vita cuiusdam puelle incluse propter amorem Christi.<sup>4</sup>

Alswa Heraclides<sup>5</sup> þe clerke: telles þat a maydene<sup>6</sup> forsuke hir Cete and satte in a sepulcre, and tuke hir mete at a lytill hole, ten zere scho saghe neuor mane ne womane, ne þay hir face; bot stode at a hole and talde why scho was enclosede, and said þat »a zonge man was tempede of my fairehede: for-þy me warre leuere be als lange als I lyfe in þis sepulcre, þan any sawle þat es made til þe lyknes of gode suld perichse by-cause of me«. And whene men askede hire how scho myghte swa lyffe; scho said: »Fra the begynnyng of the day I gyfe me till praynge till forthe dayes; thane I wyrke with handes some thyng, and alswa I wyrke in thoghtes, by patryarkes, prophetes, Appostilles, Martyrs and confessours, and by-haldes þaire Ioye; and afterwarde I take my mete; whene euene comys, with gret Ioye I lofe my lorde. The ende of my lyfe I habyde in gude hope and tholemodnes«. & loo, swa perfytly a womane lyfede. Richard herymyte reherces þis tale in Ensampill.<sup>7</sup>

<sup>1</sup> Ms. wormes; wormed = wermod.

<sup>2</sup> Cf. Arist. Hist. Anim. IX. 7.

<sup>3</sup> Ms. or.

<sup>4</sup> This tale has been omitted by Perry, why? It bears R. Rolle's name at the end.

<sup>5</sup> Cf. Heracl. Paradisus Cap. 1 (Vit. Patr. Migne 74, p. 255).

<sup>6</sup> sc. Alexandra, in Heracl.

<sup>7</sup> Then follows immediately in the Ms.:

*Richardus herymyta.*

*Meliora sunt uera tua uino: Dulciora et meliora sunt diuina eloquia quam humana, plus delectat uerbum dei animam Christum diligentem, quam totus mundus regem illum possidentem. Amplius autem gaudio sedens in solitudine quam rex in cuius omnes terrene diuicie ueniunt potestate. Habet amicam pulchram: certe pulchriorem habeo, sapienciam increatam; speciosam habet inueniam terre: summam diligo trinitatem, quam scio immortalem; amorem eius et gloriam mors prorsus auferet, quando ab hac luce deus dignetur me uocare &c.*

*Item inferius idem Richardus.*

*O quam delectabile gaudium et delicatum solacium, amare dei filium! O quam suauis & iocundum! Set istud non est modicum: manet autem mecum, non transit a me, feruor mellifluus, canor celicus, dulcor diuinus: apperiendo & o bone Ihesu es mecum attrahendo spiritum. Tantum gaudium de te sentio quantum exprimere non sufficio. Dulcissimum asculto canticum & canens*

## 6. A notabill Tretys off the ten Comandementys: Drawen by Richerde the hermyte off Hampull.<sup>1</sup>

The fyrste comandement es: »Thy lorde god þou sall loute and til hym anely þou sall serue.« / In this comandement es forboden all mawmetryse, all wychcraft and charemyng, / the wylke may do na remedy till any seknes of mane, womane or beste; ffor þay erre þe snarrys of þe deuelle by þe whilke he afforces hym to dyssayue mankynde. / Alswa in þis comandemente es forbodene to gyffe trouthe till so[r]cerye or till dyuynynge by sternys or by dremys or by any swylke thynges. / Astronomyenes by-haldes þe daye and þe houre and þe poynte þat mane es borne In, and vndyr whylke syngne he es borne and þe poynte<sup>2</sup> þat he be-gynnes to be In, / and by þire syngnes and oþer þay saye, þat þay say that sall be-fall þe man aftyrwarde: bot theyre errowre es reproffed of haly doctours. / Haly crosses mene sall lowte ffor thay are in syngne of Cryste crucyfied; To ymages es þe lounge þat es till theyme<sup>3</sup> of whaym þai<sup>4</sup> are þe ymage, ffor þat Entent anely þai<sup>4</sup> are for to lowte. The tothire comandement es: »þou sall noghte take þe name of god in vayne.« Here es forbodene athe with-owttene chesone. / He þat neuenes god & sweris fals, dispysse god. / In thre maners mane may syne in swerynge: / That es, if he swere agayne his concyence, Or if he swere be Cryste wondes or blude—That es euermare gret syne / þofe it be sothe þat he sweris, / ffor it sounes in irreuer[en]ce of Ihesu Cryste; / Also if he come agaynes his athe noght fulfilland þat he has sworne. / The nam of gode es takyne in vayne one many maners: With herte / with mouthe / with werke. / With herte takes false crystyne mene it in vayne þat rescheyues þe Sacrament with-owttene grace in sawle. / With mouthe es it tane in vayne with all athes; brekyng of new prechyng þat es vanyte and vndeucyone; prayere when we honour god with oure lypys and oure bertys erre ferre fra hym. / With werke ypocrittes takes goddes nam in vayne: / ffor they feyne gud dede with-owttene, and þey erre with-owttene charyte and vertue and force of sawle to stand agayne all ill styrrynges. The thirde comandement es: »Vm-bethynke the þat thow halowe þi halydaye!« / This comandement may be takyne in thre maneres: / Firste generally þat we sesse of all vyces. [Sithen speciali, þat we cesse of alle bodilli werkis]<sup>5</sup> þat lettys deuocione to god in prayenge and thynkyng. The thyrd es specyall, als<sup>6</sup> in contemplatyfe mene þat departis þayme fra all werldly thynges swa þat þey hally gyfe þayme till god. / The fyrste manere es nedfull vs to do / The tothire we awe to do / The thirde es perfeccyone. / For-thi one þe halydaye men awe, als god byddys, to lefe all syne, and do na werke þat lettis thayme to gyffe þaire herte to godd, thatt þay halowe þe daye in ryst and deuocione and dedys of charyte. The ferthe comandement es: »Honoure thy fadyre and þi

*ascendo usque in domum dei. Cor meum increata repletur dulcedine, os meum divine laudis sonora inebriatione, & aures mee suauitate celestis melodie. Gloria igitur qua in amore fruor, non est diuina, set continua; non transiens, set permanens; non momentanea, set eterna. Quid enim ultra istud quis desideret, Asi hic in eternum viuere possit? Adhuc quippe desidero, suspiro, amore languio, quia non vidi faciem dei mei. Verumtamen tale gaudium opto in celo quale in carne sedens gustavi & sentui, nec volo ut alia gloria michi detur, set ut aliter michi detur, videlicet clare & perspicue videndo deum meum in decore suo. Et volo ut amoris gaudium quod in hac vita in me incipitur, in signo dei mei plene perficiatur. Alloquin si amor me hic non afficit, nec quero ut ibi in me sit: Quia nichil in presenti desidero quod me in eternum habere non confido &c.*

<sup>1</sup> The Ar. 507 text of Gaytryge's Sermon has some sentences inserted from this piece. <sup>2</sup> r. planete? <sup>3</sup> Ar. & til ymages is þe honour of þaim. <sup>4</sup> Ms. þaire. <sup>5</sup> I supply from Ms. Ar. <sup>6</sup> Ar. þe iii. as is in.

modyre.« / That es in twa thynges, þat es bodyly and gastely. / Bodyly in sustenance / þat þay be helpede and sustaynede in þaire elde / and when þay are vnmyghty of þayme-selfe. / Gastely in reuerence and bouxomnes: þat þay say to þame na wordes of myssawe ne vnhoneste ne of displeasance vnauyssedly, / bot *serue* þame mekely and gladly and lawlyly; þat þay may wyne þat godde hyghte to swylke barnes / þat es [þe] lande of lyghte. / And if þay be dede / thaym awe to helpe þaire sawles *with* almous-dedes and prayers. *The fifte commandement es þat* »thow slaa na mane;« nowthire *with* assente, ne *with* werke, ne *with* worde or fauour. And also here es forbodene vn-ryghtewyse hurtyng of any persone. / Thay are slaers gastely / þat will noghte feede þe pouer in nede / and þat defames men / and þat confoundes Innocentys. *The sexte commandement es:* »thow sall be na lichoure.« / Pat es / thow sall haue na man or womane bot þat þou has taken in fourme of haly kyrke. / Als wa here es forbodene all maner of wilfull pollusyone procured one any maner agaynes kyndly oys, or oþer gates. *The seuende commandement es:* »thow sall noghte do na thyfte.« In the whylke es forbodene all maner of *with*-draweyng of oþer mene thynges wrangwysely agaynes þaire wyll þat aghte<sup>1</sup> it, / bot if it ware in tyme of maste nede, when all thynges erre comone. / Also here es forbodene gillery of weghte / or of tale / or of mett or of mesure, / or thorow okyre, or violence or drede / als bedells or foresters duse and mynysters of þe kyng, / or thurgh extorcyone als lordes duse. *The aughtene commandement es* / that »thow sall noghte bere false wyttnes agaynes thi neghteboure«, als in assys / or cause of matremoyne. / And also lyenges ere forbodene *in* þis commandement / and forsweryng. / Bot all lyenges are noghte dedly syn, bot if þay noye till som man bodyly or gastely. *The nynde commandement es:* »thow sall noghte couayte þe hous or oþer thyng mobill or in-mobill of þi neghtbour *with* wrange,« / ne þou sall noghte hald oþer mens gude if þou may zelde thayme, / elles þi penance saues þe noghte. *The tend commandement as:* »thow sall noghte couayte þi neghtbour wyfe, ne his seruande, ne his maydene, / ne mобыlls of his.« // He lufes god þat kepis thire commandementes for lufe. / His neghtbour hym awe to lufe als hym-selfe, þat es till þe same gude þat he lufes hym-selfe to, / na-thyng till ill; / and þat he lufe his neghtbour saule / mare þane his body or any gudez of þe worlde &c. *Explicit.*

## 7. Item Idem de septem donis spiritus sancti.

### Also of the gyftes of the haly gaste.

(This same article forms Cap. XI of the Form of liuyng in Ms. Dd v, 64, see p. 45; it is extant besides in Ms. Arund. 507, see p. 136).

Þe seuene gyftes of þe haly gaste þat ere gyfene to men and wymmene þat er ordaynede to þe loye of heuene and ledys their lyfe in this worlde reght-wysely: Thire are thay: / Wysdom / Vndyrstandyng / Counsaile / Strenghe / Connynge / Pete / The drede of god. / Begynne we at consaile, for þare-of es myster at the begynnynge of oure werkes þat vs myslyke noghte afterwarde. / <sup>i</sup> *With* thire seuene gyftes þe haly gaste teches sere mene serely. ¶ Consaile es doynge awaye of worldes reches, and of all delytes of all thynges þat mane may be tagyd *with* in thoghte or dede, and þa[r]<sup>2</sup> *with* drawyng in till contemplacyone

<sup>1</sup> r. aghe.    <sup>2</sup> Ms. þat.

of gode. ¶ Vndyrstandynge es to knawe whate es to doo and whate es to ii lefe; and þat that sall be gyffene to thaim þat has nede / noghte till oþer þat has na myster. ¶ Wysedome es forgetynge of erthely thynges and iii thynkyng of heuen, with discrecyone of<sup>1</sup> all mene dedys. / In þis gyfte schynes contemplacyone, þat es, saynt Austyne says, a gastely dede of fleshely affeccyones thurgh þe Ioye of a raysede thoughte. ¶ Strenghe es lastynge to fullfill gude iii purpose, þat it be noghte lefte for wele ne for waa. ¶ Pete es þat a man be v mylde; and gaynesay noghte haly writte whene it smyttes his synnys, whethire he vndyrstand it or noghte, bot in all his myghte purge he þe vilte of syne in hyme and oþer. ¶ Connyng es þat makes a man of gude [hope]<sup>2</sup> noghte ruysand hyme vi of his reghtewysnes, bot sorowand of his synnys; and þat man gedys erthely gude anely to the honour of god, and prow to oþer mene þane<sup>3</sup> hym-selfe. ¶ The drede of god es þat we turne noghte agayne till oure syne thurgh any ill eggyng. / And þa[n]<sup>4</sup> es drede þerite in vs and gastely / when we drede to wrethe god in þe leste syne, þat we kane knawe, and fiese it als venyme. *Explicit.*

## 8. Item Idem de dilectacione in deo. Also of þe same: delyte and zernynge of gode.

*Ihesus Marie filius, sit michi clemens & propicius. Amen.*

<sup>5</sup>Gernynge and delite of Ihesu Criste þat has na thyng of worldes thoghtes, es wondyrfull, pure, haly, and faste, and whene a man felis hym in þat degre than es a man Circumsyde gastely. [It es haly]<sup>6</sup> whene all oþer besynes and affeccyons and thoghtes are drawene away owte of his saule, that he may hafe ryste in goddes lufe with-owtten tagillynge of oþer thynges. ¶ The delyte es wondirfull [when]<sup>6</sup> it es sa heghe þat na thoughte may reche þar-to to bryng it doun. ¶ It es pure when it es noghte blendid with na thyng þat es contrayrie thare-to. ¶ And it es faste whene it es clene and stabill delitande by it-selfe. ¶ Thre thynges makes delite in gode heghe: Ane es restreynynge of fleshely luste in complecioun<sup>7</sup>. Anoþer es restreynynge or repressynge of ill styrrynge and of temptacione in will. The thirde es kepyng or hegheyng of þe herte in lyghtenynge of þe halygaste, þat haldis his herte vpe fra all erthely thoghtes, þat he sette nane obstakill at the comynge of Criste in till hyme. // Ilkane þat couaytes endles hele, be he besy nyghte and daye to fulfill þis lare or elles to Cristez lufe he may noghte wynne // for it es heghe, and all þat it duellis in, it lyftes abowne layery lustes and vile couaytes and abowne all affeccyons and thoghtes of any bodily thyng. // Twa thynges makes oure delyte pure. // Ane es tornynge of sensualite to the skyll; for whene any es tornede to delite of hys fyve wittes alsoñe vncleennes entrys in to his saule. // Anoþer es þat þe skyll mekely be vssede in gastely thynges, als in medytacyons, and orysones, and luyng in haly bukes. // For-þy þe delyte þat has noghte of vnordayne styrrynge and mekely has styrrynge in Criste, and in whilke þe sensuylte es tournede to þe skyll, all sette and oysede tyll god, makys a mans saule in ryste & sekirnes, and ay to duell in gude hope, & to be payede with all godis sandes with-owtten gruchynge or heynese of thoghtez, &c. *Explicit.*

*Explicit carmen. Qui scripsit sit benedictus. Amen.*

<sup>1</sup> *ad. in.*    <sup>2</sup> *so Dd.*    <sup>3</sup> *Dd mare þan til, Ar. as til.*    <sup>4</sup> *Ms. þat.*    <sup>5</sup> *The text is very incorrect.*    <sup>6</sup> *om.*    <sup>7</sup> *Ms. compleciounse.*

Ms. Thornton:

## Works not bearing author's name.

## 1. The Privy of the Passion:

Bonaventura de mysteriis passionis Iesu Christi.<sup>1</sup>

f. 179.

In Nomine Patris et Filii et Spiritus Sancti Amen.

Here begynnnes the Previte off the Passioun<sup>e</sup> of owre lorde Ihesu.

Who so desyres to fynd comforthe and gostely gladnes in þe Passione and in þe crosse of owre lorde Ihesu, hym nedis with a besy thoghte ffor to duell in it and all oþer besynes forgette and sett at noghte: and sothely I trowe fully þat who so wolde besy hym with all his herte and all his mynde and vmbethynke hym of this gloryus Passione and all the circumstance thare-off, It sulde bryng hym and chaunge hym In to a new state of lyfyng<sup>e</sup>. For he þat incerches it with depe thoghte and with all hys hert lastandly, he sall fynde full many thynges thare-In styrande hym to newe compassione, newe luffe, newe gostely comfortlie, and so sall he<sup>2</sup> be broghte in to a newe gostely swettnesse. [To gete þis state]<sup>3</sup> þat I speke of, I trowe þat a mane behoued to rayse vp all þe scharpenes of his mynde & opyne whyde the Inere eghe of his soule In to be-holdyng<sup>e</sup> of þis bl[esside] passion<sup>e</sup>, and forgett & caste be-hynd hym for þe tyme all oþer Occupacyouns & besynes; and that he make hym-selfe present in his thoghte as if he sawe fully with his bodyly eghe all the thyngys þat be-fell abowte þe crosse and þe glorious passion<sup>e</sup> of oure lorde Ihesu; and þat noghte schortly & passandly, bot lufandly, besely, habundandly, & lastandly; noghte sturdandly<sup>4</sup>, ne with dullnes & hevines of sperit. Þof euery man aughte with grett reuerance & sadnes to thynk one all þe leuynge & dedys of oure lorde Ihesu þat he wroghte in erthe for man-kynde, neuer-þe-lesse mekyll more besyly, with mekill sadnes & deuocyone, awe hym to sett all his herte & all his myghte abowte þis glorious passion<sup>e</sup>: ffor here-In he schewes moste lufe & charite to vs, þe wilke aughte to bryne all oure hertes in lufe to hym. And ther-for sett thy-selfe, þat es þi mynde, þer-to all holly: and be-holde noghte onely þe payne & crucyfyng<sup>e</sup> of thy lorde Ihesu whene he was done one the rode in þe oure of vndrone, bot also fro begynnynge of his blisside passion<sup>e</sup>, that es full of matere of pete & compassione. How mekill compassione, I pray þe, es it to be<sup>2</sup>-holde & thynke how owre lorde Ihesu, þat es bothe verray gode and mane, fro þe oure of his taking<sup>e</sup> at þe euene, to hye vndrone of þe morne when he was doñ on þe rode, was in contennuell batell, and hugge sorowe, and bittire reprevynges, In many skornmynges and vnresonabyll turmentes, with-owt tyme any ryste or cessyng? *Ihesu, mercy, amen.*

Begynne nowe thy meditacyone at the be-gynnynge of Cristes passyone and pursue it feruently to þe laste Ende: of the wilke I sall towche to þe a littill: bot thou may vse theme more largelye, after god gyffes þe grace. Be-holde nowe besylye to euery poynte as if þou were there bodyly: and be-holde hym graythely as he rase vpe fro his super, whene he had Endide his Sermon<sup>e</sup>, with his disciples, and zede with theme in to a zerde where he was ofte wounte to

<sup>1</sup> So the title in Col. The piece is a free and abridged translation of Bonaventura's *Meditationes vitae Christi* Cap. 74—92 (Opp. Paris 1868, Tom. XII, p. 599 ff.). <sup>2</sup> overl. <sup>3</sup> om.

<sup>4</sup> r. sturdandly.

goo *with* them. Goo thow amange them, & be-holde how lufandly, how fe-  
landly he gose *with* them and spekes, & steres them to praye. Be-holde also  
how he hym-selfe gose fro them a caste of a stone, and mekely and reuerently  
he knelyde downe, prayand to his fadir. Abyde now a littill and see þe wondirs  
of thy lorde god. / Now thi lorde Iheru prayes. We rede that he ofte-tymys  
prayed, bot than he prayede for vs as oure advocate: bot now he prayes [for]<sup>1</sup>  
hym-selfe. Hane therfore pete & compassyone, and wondire of þe vnmesurabill  
meknesse of hym. For of<sup>2</sup>-all it be sothe þat he be bothe gode and man, euene  
to þe fadir of heuene, neuer-þe-lesse he forgettes as it were his godhede, and  
prays mekly as a man; he stode as a nobire synnere, prayand to þe fadir. /  
Be-holde also in hym moste perfite obedience. What prayede thy lorde Iheru?  
sothely he prayede his fadir þat he sulde delyue hym fro þe bittire houre of  
dede, he couetyd noghte to dye, if it were plesyng to þe fadir of heuene; and  
neuer-þe-lesse his anghene fadir wolde noghte here hym. This I saye aftre some  
will þat was in Criste. For þou sall vnderstande þat þere were many and dyuerse  
willis in hym, as doctours say: there was In hym þe will of þe flesche and þat  
wolde one no manere suffyre dede; ther was also In hym þe will of sensualite  
and þat gruchede and was afferde to suffyre dede; ther was also in hym þe will  
of þe resoune and þat was Obedyent & consentande to dye; thare was also in  
hym þe will of þe godhede & þat commandedyd and ordaynede hym to dye.  
And here sall þou haue pete & compassion, ffor his fadir will owtterly that he  
dye for oure gilte, and of-all he be his awghene begetyn sone, zitt will he not  
spare hym bot gyffes hym to þe dede for vs. For þe fadir of heuene louede  
so mekill mankynde, þat was loste thurgh synne, þat for redempcion of mans  
sawle he putt his anghene sone to þe dede. And then oure lorde Iheru takes  
mekly þis obedience, and fulfillis it mekly and reuerently. / Here may thow now  
see þe vnspokeabill & þe vnmesurabill charite, bothe of þe fadir and of þe sone.  
There-fore zeld we agayne pete, compassion, & all manere luffe & wirchyppe.  
/ Owre lorde Iheru prayede his fadir a longe while, and said<sup>3</sup>: »My moste mercy-  
full fadir, I be-seke the that þou here my prayere, & despise not my prayere.  
Take hede to me, dere fadir, & here me: for I am heuiede in my traunyle, and  
my spyrite es greued in me, and my herte es troublede in my-selfe: and there-  
fore bowe<sup>4</sup> downe thyne ere to me, & here þe voyce of my besekynge. It was  
likynge to zow, fadir, for to sende me in to þis werlde, þat I sulde make asethe  
for mans trespas þat he did to vs: and as sone as þou said thus, I said, I go,  
and as it es wretyn in þe spalme of me þat I sulde full-fill thy will, my gode,  
so wold I. Þi sothefastenes I haue schewed to þe werlde, I<sup>5</sup> haue bene pore  
& in many trauelles fro myn zouthede, & I haue fulfillide all thi will and done  
all thynges þat þou has bedyn me do. And also what thyng þat es zit for to do  
I am redy to full-fill it. Neuer-þe-lesse, gud fadir, if it be plesande to þe, take  
fro me þis bitter passione þat myne enemyse ordeyne for me. Thow sees wele,  
my dere fadir, howe grete ill þey ymagyne agayne me, & how grete falsenes  
þey put appone me, and all þeire concell es to do me to dede. Bot, holy fadir,  
þou knawes wele þat I dide neuer none of thire thynges þat þey put one me,  
and þat þar es no wykkednes in my handes, bot I haue euere done þat was ple-

<sup>1</sup> om.    <sup>2</sup> = þof.    <sup>3</sup> The prayer is made up of passages from Psalms 54, 39.    <sup>4</sup> Ms. bewē?  
<sup>5</sup> Ms. þat I.

sand to þe: and þay do me ill agayne gude, & hatredene for grett lufe þat I schewede to þem; and my disciple þai hane corrupte to be þeire ledare to lose me, and hane boghte me for thyrty plates. And there-fore I pray þe, dere fadire, þat thou take awaye fro me this bitter passione. Neuer-þe-lesse if it be othir-wyse plesande to þe, thy will be full-fulfille. Rise vpe now, fadire, I pray þe, and helpe me: for certes, þofe-all they know me noghte for þi sone, noghte-for-thy for alls mekill as I haue lyfede amonge them with-owtyn any trispas or gilte, and for many gude dedys þat I haue done to them, þem aughte noghte to be so fell & crewell agaynes me. Bot I pray the, fadir, be noghte ferre fro me: for why my tribulacione es nere, and þer es none þat will helpe me. When oure lorde Ihesu had þus prayede, he come agayne to his disciples, & fonde þem slepande. Bot he waked them, & bade þem wake & praye, þat þey fall noghte in to temptacione, and comforthede þem. & went agayne fro þem as it were þe caste of a stone, & mad the seconde prayere; & þe thride tyme the same Oryson; and saide: »Rightewyse fadire, sen þou owtterly ordeyned þat I sall suffire ded one þe crosse for mans saule, thy will be done. Bot I recomand to zowe my dere modir, & my disciples, þe whilke I haue kept to þis tyme whills I haue bene with them: Bot holy fadir, kepe þem now fro all ill. / Be-holde in tyme of þis prayere how his precyous blode rane downe fro his blesseide body as watir<sup>1</sup> habundantly in to þe grownde ffor gret angwysse & drede þat he hade of his bitter dede, and be-holde now here besyly in howe grett angwysse & trybulacyone þi lorde Ihesu whas sett in þis houre. And be-holde also how he prayed thrys, or he had any answe; and there-for suffire thoue patiently all-þoff þou be noghte herde one-one. / And when oure lorde hade þus prayede, and was þus in þis grett angwysse: the angell seynte Michael, a prynce of þe heuently courte, apperide to hym comforthande hym & sayande thus: »Hayle, my lorde Ihesu. Zour meke prayeng & zour blody swetyng I haue offerde to zour fadir in þe syghte of all heuently courte, and we all fell doune<sup>2</sup> one knese prayande hym to take awaye fro zowe þis harde passione. And zoure fadir ansuerde & said: ,My dere sone Ihesu knawes wele þat þe rawnsone & saluacione of manes saule, þat we all desyre so gretly, may not be done & made with-owtyn scheddyng of his blyssede blode: and þere-for, if it so be þat he will þat mans saule be safe, hym be-houes to dy for it<sup>3</sup>. Then answ[er]de oure lorde Ihesu to þe angell: »The hele of mans saule all-gatt I couette, & þere-for I seche rathere to dye þat mans saule myghte be safe, þan nott to dye if mans saule solde be loste: and þefore þe wyll of my fadir be fullfillede. Pen said þe angell to hym: »Be ze þer-for of gude comforth & suffirs manly: for sone sall passe zoure disesse & payne, & ze sall afir haf Ioye and Endles blise. For<sup>4</sup> zoure fadir es euer with zowe, and he [sal] kepe zour modir & all zour disciplys. And than oure lorde Ihesu, mekely and reu[er]ently receyvede þis comforyng of þe angell, knowing how thurgh takyng of oure dedlynes he was made lesse þen angell whilles he was in this vale of teres; and ryghte as he was ferde and heuy as mane, righte [so] was he comforthede of þe angell wordes as mane, prayand þe angell to recomande hym to his fadir and to all þe heuently courte. And so þe angell toke his leue and went his waye agayne to heuene. / Þene oure lorde

<sup>1</sup> r. swete; Bon. in modum sudoris.<sup>2</sup> Ms. done.<sup>3</sup> Bon. adds: Quid ergo decernitis.<sup>4</sup> Bon. Dicit Pater quod semper vobiscum est.

Iheru rose vpe þe thryde tyme fro his prayere, all wete with bloody swete. Be-  
holde hym now besyly how he wypis his visage, or ells wesches in þe [fonte]<sup>1</sup>  
of Cedrone, all full of angwysche and woo, and haue thowe grete pete of hymne  
& compassione, for he myghte noghte haue grett & swett blode so largely with-  
owtynne grett bitternesse of sorowe & angwysche. / Be-holde & see now besyly  
all þe doynge and disesse<sup>2</sup> of þi lord Iheru, how he come to his disciplys &  
bad them slepe & take their ryste: and he wakede & watchede as a gude hirde-  
man ouer his floke. A full<sup>3</sup> gret lufe<sup>3</sup> of oure lorde! sothely he [lufed]<sup>4</sup> all his [to]<sup>5</sup>  
þe laste Ende of his lyfe, whene hym-selfe was sett in so grett angre & zit he es  
besy abowte þeire ryste. Then [saw]<sup>6</sup> he his Enemys come fro ferre with force<sup>7</sup>  
and armes, with lanternes & staues, to take hym, and zitt he wolde noghte  
wakkene his disciplis bot sufferde þeme slepe, to his Enemys were nere at hym.  
Þene wakkende he þeme & bade þeme ryse: »for he þat has be-trayede me es now  
commene. And þan come Iudas & kyssede Iheru. For it was þe manere of oure  
lorde þat whene he sent his disciples in any place, for to kysse þeme at þe  
comynge-agayne: and þer-for Iudas gaf þe Iewes þat taken þat whame so he  
kyssede, hym sulde þey take and holde. Bot Iudas come be-fore, as who say:  
»I am not with þise armede mene nor of their knowynge; bot I kysse þe & say  
haile mayster«. Be-holde here nowe oure lorde Iheru and se how paciently and  
how benyngly he resayuede þe haylsyng & the kyssynge of þe traytoure; and how  
he suffirde hym-selfe to be taken & betyne & dispoyllde, be ledde as a theeffe or  
as a mysdoere þat no powere hade to helpe hym-selfe; for he hade more pete  
& compassione of his disciples þat flede away for ferde, þene he hade of hym-  
selfe. Be-holde now wele how he es led forthe of þe wykked Iewes towarde  
Ierusalem agayne þe hill hastyly, with grett payne, & his handes bounde be<sup>8</sup>-hynd  
hyme, boystously gyrdide in his kirtill all one, bare-heuede, & bowande downe-  
warde þe bake for werynesse & gret hastynesse. / When he was presented be-for  
Cayphas and oþer prynces & prestes of þe lawe, þay made myrthe and Ioy as dose  
a lyone whene he has getyne his pray. They lede hym in to þeire chapetere-hous &  
examende hym straitly; þey procurede false wittnesse agayne hym; þey dampnede  
hym, despysede hym & spytte in his faire face, they hillide his enghe & bobbyd  
hym, and with many dispysynges and repreuynges þey trauelde hym hongely: and all  
he suffirde pacyently with-owtten growchyng. And here be-holde hym wele & haue  
thow compassione of hym. / At the laste whene þey were wery for tourmentynge  
of hym, they put hym in a presone, [& bonde hym to a peler]<sup>9</sup> of stone, & lefte  
with hym armede mene to kepe hym sekerly þat he sulde noghte passe away;  
[þat]<sup>10</sup> all þe nyghte myssaide, repreuy[n]ge hym one þis manere: »Thow wenede þou  
had bene wysere þene oure prynces: it was grette foly! þe aughte noghte ones  
to opyne þi mouthe agayne theme: how durste þou be so hardy? Bot now  
schewes wele þi foly, now standes þou as þou has disrueed. Þou erte worthy to  
be dede, and with-owtynne dowte so þou sall, be seker þerof«. And thus they  
trauelde hym all þat nyghte now one now an oþer. Be-holde now þi lorde gode  
how mekly he stode & paciently sufferand all þat þat þey dide, & ansuers noghte  
bot stode styll with-owtten any excusynge, & [as] he had bene gilty mekly en-  
clynande his eghne downwarde: and haue here grete compassione of hym. A,

<sup>1</sup> Ms. stonde; Bon. in torrente. <sup>2</sup> Bon. affectiones. <sup>3</sup> on margin. <sup>4</sup> om.; in on margin.  
<sup>5</sup> Ms. in. <sup>6</sup> Ms. said. <sup>7</sup> r. torches? <sup>8</sup> Ms. be be. <sup>9</sup> om. <sup>10</sup> Ms. and.



lorde Ihesu, in to whas handes ware ze takyne, & how gret was zoure pacience ! / And þus stode he all þe nyghte bound to a peler, to þe morne. In this tym saynt Iohn wente to oure lady & to hir felawghes, þer þey were to-gedyre in Marye Maudeleyne house, & tolde þeme all þat was done to þeire lorde Ihesu & to [his]<sup>1</sup> disciplis. Þen was þere vnspekabill sorowes, wepynges & cryengez, and wryngynge of hondez, & murnyngez with-owtyn measure. Be-holde þeme with grete compassione, ffor þei<sup>2</sup> are sette in grete angwisse & in full mekill sorowe for þeire lofly lorde Ihesu, ffor they knewe wele þat he sulde be dede. Then owre lady turnede hire to þe walle, prayande þe ffadire of heuene for hir sone Ihesu, and saide: »Wirchipfull fadir of heuene, ffadir of mercy & of pete, I comend in to zoure handez & zour kepyng my moste dere sonne Ihesu, and I beseke zow þat ze be noghte cruelle to hym, for ze are to all othire benynge & mercyfull. O endles fadire, whedire Ihesu my dere sone sall now be dede? Sothely he did neuer ill to be dede fore. Bot, rygtwhise fadyr of heuene, sene ze will the redempcyone of manes saulle, I be-seke zowe lorde, þat ze wolde ordeyne it one anoþer manere than this: ffor all thyng es possibill to zowe. I pray zow, holy ffadire, if it be likynge to zowe, þat my dere sone Ihesu be nott don to dede, bot delyuer ze hym fro dede & fro þe handes of synners, and gyfe me hym agayne. For he for obedience & reuerence of zowe helpes nott hymselfe, bot forsakes hymselfe witterly, as mane þat myght noþer helpe hyme-selfe ne cowthe. Pere-fore I pray zowe, if it plese zowe, þat ze wolde helpe hyme«. Þus prayede owre ladye for hire dere sone with all þe affectionne and will of hire herte, & with grett bitternesse and sorowe. And þerfore haue now pete and compassione of hire, þat was in þat grete trebulacione for hir dere sone Ihesu.

Ad primam.

A rely at morne come agayne þe prynces and þe grette of þe Iewes & toke hyme owte of presone, & bounde his handez by-hynde hym, and repreuede hyme & bade hym, »Come forthe, thefe, come forthe to thy dome, ffor this daye sall we make an ende of thy wykkednes, and nowe sall it be sene what all thy wisdom profetez þe & serues of«. And þus despetously þei lede hym forthe be-fore Pylate; and he folowede þeme as one Innocente lambe þat were lede to sacrifice. Whene his modire and seyn Iohn & þeire felawes come tymly at morne to see Ihesu, þey mett hym in þe waye, and when þey sawe hym so vnlawefully and so dispetously lede with so grette multitude, þare myghte no tonge telle þe wo, þe sorowe, þat þey hade ffor hym. In þis metynge to-gedire, was gret sorowe one bothe þe partyese, ffor owre lorde Ihesu hade gret sorowe for compassione þat he hade of all his, & pryncipally to his dere modire, ffor he knewe wele þat hire sorowe was vnspekabill as towchynge hyme. Be-holde þerfore besyly to euery poynte, fore þey are full of sorowe & bytter compassione. / Thus þey lede hym furthe to Pilate; and þeise women þat lofed hyme so tendirly þey come all o fferre, for they myghte noghte com nere hyme for thronge of þe Iewes. Than the Iewes accusede hym in many poyntes, and Pilate sent hym to Herode. And Herode was fayne of hyme, be-cause þat he couet o longe tyme to se hyme wirke some wondirs; bot he ne myghte gete no meracle, nor worde, of hyme. And þare-for Herode helde hym for a fole, & in diresyoun & skorne he clopede

<sup>1</sup> Ms. þeire.    <sup>2</sup> Ms. þeire.

hyme in whytte as a fole & sent hym agayne to Pilate: and þen fro þat tyme forwarde þey helde hym nott onely a mysedoere, bot also a fole. Bot he sufferde all þis full patiently withowt tynne any gruchynges. Be-holde now here, thow that wilde be goddes luffere, how [when]<sup>1</sup> he es lede to-wardre and frowarde, how shamefully & how mekely he gose, his face Enclynede to þe erthewarde, and herande with grett stylles of herte þeire crynges [and]<sup>2</sup> þeire repreuynges, & [suffrand]<sup>1</sup> þeire betynges and all manere vniennes. Be-holde also how his modire and all his frendes stand all o ferre lokande, & folowande þeme, with mekyll mornyng & hertly sorowe. / Whene þey hade broghte hym agayne to Pilate, þis fell pepyll, þey accusede hym felly vnseyng: Bot whene Pylate couthe fynde no cause of dede, he wolde haue deluyrede hym, & said to þeme: »I sall chastye hym and late hym goo«. Then Pilate comandede theyme þat he sulde be betyne & schorugede. / Thene þey dispoylede owre lorde dispitously with-owt tene any pete & made hym nakyde, & bande hys handis by-hynde hym and feste hym till a pelere; & bett hym withe scharpe knotty schourges, a longe whyle. <sup>3</sup>And as some doctours says, one euery knott was a scharpe hok of Iryne, þat with euery stroke þey rofe his tendyr flesche<sup>3</sup>. He stode naked be-fore theme a faire zonge mane shamefull in schapp, and speciose in bewte passande all erthely mene: he sufferde þis harde paynefull betyng of thes wikkede mene in his tendireste flesche & cleneste. Floure of all flesche and of all man kynde es now full of blo betynges & bloody brystynges; one euery syde stremys downe þe kynges blode of heuene fro euery parte of his blyssed body. He es betyne and betyne agayne, blester appone blester, and wonde appone wonde, to bothe þe beters & þe [be]-<sup>4</sup>holders were wery, & þene þei vn-bonde hym. Be-holde hym here mekly & habondandy, and if þou can haue here no compassion of þi lorde Ihesu, wete þou wele þi herte es hardere þane þe stone. Than was fullillede þe profecy of Ysaye the prophete, sayand thus: »We be-helde hym all owt-caste and vileste of all mene, & þer was in hym noþer fairenes nor bewte, bot he was lyke a leprouse mane, smetyne & cast downe fro gode«. A, dere Ihesu, what whas he þat was so hardy to dispoyle & nakyn þe? And how were þey wele wers hardy þat durste bynde þe so faste? Bot sothely, most wikkedly were þey hardy þat durste so bett the! Bot sothely þou sone of ryghtwisenes, þou with-drewe þi bryghte beme, & þerfore was myrknes ouere all þe werlde. A, lorde Ihesu, what made the to suffire all þis hard penance, tourmentez and paynez? Sothely thynne vnmesurabyll luffe þat þou hade to vs, and owre grette wikkednes þat myghte not be weschen away bot with þe precyouse licoure of þi precyouse blode. A, lord Ihesu, weryede be þat gret wykkednes þat was þe cause þat þou was so felly tourmente! / When [they] lesid hym fro þe pelere, he zode abowte sekande hys clothes þat ware castene here & there where he was firste nakede. Be-holde hym here besyly thus betyne & all tremlynges for colde: for, as þe gospell sais, þe wedire was colde. Bot whene he sulde haue clede hym agayne with hys aughene clothes, þey wolde noght suffire hym; bot lede hym furthe all nakede be-fore Pilate & said to hym: »Sir, this traytoure mad hym-selfe a kyng: and þerfore be-houes vs clope hym one kynges manere, & corowne hym«. Then they toke ane olde rede mantill, foule & myschapene, & cloped hym þerwith,

<sup>1</sup> om.    <sup>2</sup> Ms. all.    <sup>3-3</sup> added.    <sup>4</sup> om.; Bon. inspectores.

& toke a garlande of scharpe thornnes in stede of a crowne & threste one his hede, & toke hym a septur in his hande, all for scorne. Be-holde þow now be-syli, & haue þou pete of, his gret paynes, & zitt did he all þat þey bade hym, & suffers all þat þey do to hym: he toke þe rede clothe, he bare þe crowne of thorne one hys heuede, & toke þe septer in his hande; & þey knelyd be-fore hym & scornede hym & calde hym kyng, & all [he] sufferde & spake righte noghte agayne. Be-holde hym now with compassione & tendirnes of herte hou his heued was thurghe-prikkeð with scha[r]pe thornes thurghe his [b]lesside brayne, and ofte-tyme þey smote hym with þe septure one þe heuede fore scorne & dispite; and beholde his blyssede face all rynnande with rede blode. A zee ouer-donne<sup>1</sup> blynde wrechis! how dreedfull & ferdfull sall þat wirchipfull kynges heuede apere agayne in his ryghtwyse dome, þat ze smote so felly and dispetously! [Þey]<sup>2</sup> scornede hym & dispysede hym as he wolde haue bene a kyng & myghte nott; and all he sufferde pacyently as [he]<sup>3</sup> hade bene þeire allere seruande. And zitte theme thoughte not þis ynoghe: bot for more scorne & repreue þey gedyrde to-gedire all þe multitude of Iewes, & broghte hym furthe be-fore þeme thus scorne[d]<sup>4</sup>, weryng þe crowne of thorne, and lede hym be-fore Pilate. Be-holde now tendirly how he stode all aschamede, mekly bowyng his heuede, be-fore so grete a multitude of folke roreyng and cryenge »do hym one þe crosse«, scornenyng [hym] as he hade bene a fole, and as all had bene bot foly þat he hade spokene be-fore to þe prynces & þe pharysens & þerfore þey dighte hym thus and broghte hym to þis plight; and so nott allonely he<sup>5</sup> sufferde of theme [sorwe]<sup>6</sup> and bodyly payne, bot also many repreuynge & dispites.

The meditacione of vndrone.

Þen all þe multitude of Iewes come cryeng with gret voyce þat he solde be crucifiede, and þus was he dampned with-owt tynne gylt of þat cursed domesman Pilate. They hade for-getyne all his benefetez þat he hade donne to þeme, nor they are noghte styrede to pete þof-all he be bot ane Innocent & clene of lyfing; ne þey will not lett for all þe paynes & turmentez þat þey haue done to hym be-fore; bot they make Ioye & myrthe þat þeire malicious Entente & þeire wikkede will es fulfillede. Þey scorned hym & hastede hym to his dede. / Then they broghte hym [in] agayne, & nakynd hym of his purple; & he stode nakede amonge theme, & soghte his aughene clothes þat were throwene abowte, & clede hym with gret schame before þeme all, þat scorned hym as he had bene vileste of all men & forsaken of god. Be-holde here and wondire of his grete mekenes and pacience, and conforme þe þere-to and folowe as mekill as þou may. / When they had clothed hym, þey led hym forthe with gret haste to his dede, and laid one his bake, þat was so sore & all full of wondes, the hevy crosse: and he as a meke lambe patiently toke it and bare it forth with mekill penance and angwisse; and þey led hym forthe be-twix two thefes, and þat was his felaschipe! O god Iheru, how mekyll schame & velany did they to [zow]<sup>7</sup> the cursed Iewes, þat mad þe kyng of trewe[th]e felawe to theues! & more schame [ze]<sup>8</sup> hade & more repreue þen þe thefes: for they did zowe bere zoure owne crosse, & þat rede we nott of þe thefes. / Be-holde hym here with gret pete & compassione, how

<sup>1</sup> Ms. donnes.    <sup>2</sup> Ms. ze.    <sup>3</sup> Ms. it.    <sup>4</sup> Ms. sayande & scornend.    <sup>5</sup> Ms. how he.  
<sup>6</sup> Ms. scorne.    <sup>7</sup> Ms. þe.    <sup>8</sup> om.

he wente stowpande *with* þat gret hevy byrdene þat he bare, þat was þe crosse. Bot for as mekill as his sorowfull modire myghte nott com to hym for gret thronge of pepull, scho wente be anoþer waye nerehand & schortere, *with* seynt Iohn & hir felawes, & mett hire sone comyng owt of þe cete. And whene cho sawe hir<sup>1</sup> childe þus chargede *with* þis hevy birdene, & he rushe al oure *with* blode, cho fell in swunynge and nerehand was dede for sorowe; [n]or<sup>2</sup> cho myghte nott speke to hym a worde, nor he to hire, so was he hastede to his dede ... / And whene he hade borne þat hevy crosse a gret while, so þat for werynes & þe sore wondes & sorennes he<sup>3</sup> myghte no lenger bere it, he laid it downe: and for they wold not tarye his dede fore ferdenes of changyng of Pilates sentence— for he lete be-fore as he wolde hafe delyeuerte hym: þey made one take þe crosse & bere it forthe, & lede Ihesu, bound as a thefe, to þe mounste of Calueri. / Thyнке þe nott þat all þis þat he suferde in þe owre of matyns, prime, & vndrone, *with*-owtynne any more doynge one þe crosse had bene sorowe & payne Inoghe, bitternes, sorowe<sup>4</sup> & angwyse to h[e]re<sup>5</sup>? Certes, I trowe zis, & mekill sterynge to petouse compassione, ʒa & bryngynge in to tendir and loueande hertes gret matere of pacience. And thus we hane saide in this partie what be-fell in þire thre howres.

#### The Meditacione of Middaye.

**P**ere-fore whene oure lorde Ihesu whas thus velansly broghte to þat stynkande place of Caluarye, thou may be-holde wykked werkes one ilke a syde. Be-holde them þat stande beside<sup>6</sup>, and *with* thi gostely eghe be-holde how some makes þe crosse redy, some ordeynede þe nayles and some þe hamers, oþer some bryng forthe ledders and oþer Instrumentes þat þey hade ordeynede to do hym one the rode wyth. Thane they nakynde hym agayne be-for all þe pepill and rafe of bustously his clothes þat were drye & bakene to his blessid body all-abowte hym in his blyssede blode, and so they drew ofe þe flesche & þe skyne *with*-owtynne any pete. And sekerly þis was a gret payne and a vnsufferabill, ffor there they renewede all his olde bryssynges & his drye wondes, and þe skyne þat be-fore was lefte one hym, þen was it alto-gedire rente of & cleuyde by hys clothes. O whate sorowe & woo trowestowe þat his modire hade whene cho sawe hym thus farene *with*? Scho had sorowe *with*-owtynne mesure and also gret schame, whene cho sawe hym thus stande nakede — ffor þe fals Iewes lefte nott so mekill one hym as his preue clothes: and þerfore his sorowefull modire wente in gret haste to hir sone & hales hym and hilles hym *with* the vaille of hire heuede. O lorde Ihesu, how mekill sorowe & pete was thane in hire herte! I hope cho myghte nott speke to hym a worde for gret sorowe and tribulacione of sperite. Bot cho myghte no more helpe hym nor do to hym, bot þat cho couerde hys preue membirs. For they refte hym fro hire *with* gret Indignacione and Enviousely, and as wode men they threwe hym wyde opyne one þe crosse<sup>7</sup>, and strenede oute his armes *with* gret violence one euery side, and smote hym thrughe bothe þe handes to þe crosse *with* gret nayles; & whene þey hade so done, þey went to his fete: & þe holes of þe crosse were made so ferre þat his fete myghte nott reche them be a gret thyng: and þan þay take rapes &

<sup>1</sup> Ms. saw hir sawe hir. <sup>2</sup> Ms. for. <sup>3</sup> Ms. þat he. <sup>4</sup> r. horror? Bon. vehementissimi dolores et amarissimi (!), et horrores stupendi. <sup>5</sup> Ms. hire. <sup>6</sup> = beside. <sup>7</sup> In the mode of the Crucifixion our text deviates from Bonaventura, and agrees with R. Rolle, p. 86.

with gret violence þey drewe owte his body & his fete, to þei<sup>1</sup> were mete to þe holes. And aftere þat they reysede vpe þe crosse one Ende, as many as myght ley hande one, & lett it fall downe in to a mortase of stone, was ordeyned þerfore: and in this hevy fallynge all þe loyntes & cenowes of his blessed body braste in-sondre. And whene he was thus sprede o-brode one þe crosse more straite þan any parchemyne-skyne es sprede one þe harowe, so þat men myghte tell all þe blyssede bones of his body: thane rane fro hym one euery syde stremes of blode owt of his blessed wondes. For he was sett so straitly þat he myghte nott remowe fote nor hande nor lyme of hym bot his blyssede hede; thies thre nayles bare vpe & sustente all þe weghte of hys body. He sufferde mekill payne, ʒa more þan herte may thyne or tunge tell. He hangged by-twix two thefes as he þat hade bene fawty. One euery syde was reprene and paynes. And ʒit whene he was so hard sette, ʒitt wolde þey nott cesse of dispyssynge: Some blasfemed hym & said fy one hym þat distroyes<sup>2</sup>, and oþer some saide: »Othire men saued he, bot hym-selfe he may nott helpe. If he be goddes sone, late hym come doune of þe crosse & we sall trowe one hym«; and one many oþer wyse þey reprene hym all þe daye. Also þe knyghtes þat crucyfyed hym, departed amongez them his clothes in his awene syghte. / And all þis þey did in presence of his sprowfull modir, whas sorow & compassion was gretly þe cause of encressyng of hir dere sones passione, and þe sones passione ekede þe modir sorowe; ffor oure lady hange one þe Rode with hire dere childe in soule, and rathere couett to dye with hym þene to lyfe ... Þer was also be-syd þe crosse standyng by oure lady Iohū Ewangeliste, Marie Mawdelyne, & oþer two Maries oure lady systers, & all þese wepede full tenderly for oure lorde Ihesu; þey had gret compassion of oure lord Ihesu and also of his modir, & as ofte was þeire sorowe renuede as any new passione, myssayengez or repr[e]ue was donz to oure lorde Ihesu &c.

#### A meditacyone off Noñe<sup>3</sup>.

Owre Lorde Ihesu whilles he hang one þe crosse, to þe howre of his ded, he was noghte idill, bot he taughte gret perfeccione. He spake seuen wordes, the wilke we rede in þe gospell. The fyrste was whene he prayede for them þat did hym to dede, sayeng: »Fadir, for-gyffe them theire trespas, for they wate nott whate they doo« ... These wordes were takyn of gret pacience, þerfite lufe & charite, & also schewenge of Ensampill of grette myldnes & pete. / The secound worde was when he spake to his modir of saynte Iohū, & said: »Womane, be-holde þi sone«. He called hire not modir bot woman, þat cho sulde nott for tendernes of lufe haue more sorowe ne disese. / The thyrde worde was when he spake to þe thefe þat hange be-syde hym one þe crosse, & said: »This daye sall þou be with me in paradyse«. <sup>4</sup>A, this was a kynd worde, & a swete worde, & a worde to vs of gret comforte, whene he þat was a theefe & a mysdoere all his lyfe to þe laste houre of his dede, and thane for he forthoghte hys synne & beleuede in oure lorde Ihesu, had forgyfnes. Now, lorde, loued myght þou be!<sup>4</sup> / The fterth worde was: Heloy heloy, lamaʒabatani: Þat es to saye: »My god, my gode, why hase þou forsaken [me]?« as who saye: »my fadir, þou loues so

<sup>1</sup> Ms. þeire.    <sup>2</sup> Bon. Vah qui destruis templum Dei.    <sup>3</sup> = Nouse?    <sup>4-4</sup> added.

mekill þe soule of mane þat þou hase gyffenz me to be dede for it, and so semes it þat þou has fo[r]-sakenz me«. / The fyfte worde was: »I thryste«. This was a bitter worde full of compassione bothe to his modir & to seynt Iohñ & to all his frendis þat louede hym tendirly, and to vnpeteuose lewes it was com-forthe & grete gladnes. For þof it were so þat hym thrystede for þe hele of manes soule, neuer-þe-les in sothefastnes hym thrystede bodily; & þat was no wondyr, for thurghe scheddyng of hys precyouse blode so habundantly, <sup>1</sup> & for grete angwyse þat he sufferde withowt tynne cessyng fro þe thursedaye at euene to þe ffrydaye at hey-none<sup>1</sup>, he was all Inwardly drye and thristy. And whene þise vnpetouse mene vmbethoghte theme in what thyng þey myghte moste dere hyme, they tuke aysell & gall & mengede to-gedir, and gafe hym to drynke. / The sexte worde was whene he saide: »It es all don«<sup>2</sup>, as who say: »Fadyr, þe Obedience þat þou bad me do, I haue fullfillede it; and ȝit, if þare be any more þat ze will þat I do, I am redy to fulfill it« ... And thane he be-gane to langwesse as þe maner es agayne þe dede, now speryng hys eghne & now Openyng þeme, nowe bowyng his heuede downe one þe to syde and now one þe toþer, and all hys strengthes & all his myghte be-gane to faile: / & þen said he þe seuend worde, cryenge with a hye voyce & a myghty, & with teres wepyng sayeand: »Fader, I comende my sperite in to þi handes«; and thane, when he had said þis wordes<sup>3</sup>, he zelde þe goste ... / O, dere frende, what sorowe trowes thow vmlappede the soule of his dere modyre, when cho sawe hir dere sone so paynefully fayle and dolefullye dye? I trow þat for mekill payne and angwyse scho was all slokenede<sup>4</sup> in sorowe, and made as it were incencebill and as it were halfe-dede, mekill more þane thane whene cho mete hym in þe waye beryng his crosse. And what trowes thow þat Marie Maudeleyne dyde þat so mekill loued Ihesu? what dyd sayne Iohñ, moste bylouede of Ihesu of all his disciplys? and what trowes þou þat þe toþer two systers of oure lady dyd? What myghte they do? Þey where<sup>4</sup> slokende and fulfillide with bitternes of sorow and made dronkenz with sobbyng and sygheyng, ffor all they wepide with-owt tynne mesure. / Be-holde now how thi lorde Ihesu honged dede one þe crosse for þi lufe. All þe multitude of þe folke where þene gone home, bot onely oure lady & hir systers & saynt Iohñ; they duellide & sett theme downe be-syde þe crosse, and ofte þey lokede one þeire lufe, abydand helpe how þey myghte take hyme downe & bery hym. Now, & thow wolde wele & auesyly be-holde þi lorde Ihesu, thow may fynde þat fro þe crowne of þe heuede to þe sole of his fete þare was no hole spotte lefte one hym; nor lym nor party of his blyschede body þat ne it was full of payne, passione, woo, angwyse, and sorowe. / Thow haste now herde me reherse here þe manere of his crucyfyinge, his passione and his bitternes, and his rewefull dede, the wilke he sufferde in þe houre of vndrone<sup>5</sup> and of none, aftyr þis littill wryttinge for sterryng of deuocyons at þis tyme: and there-for studye þou deuotely, mekly, and besyly for to clefe þerto, and take Ensampill þarof as mekill as in þe es, thourghe þe helpe of þe mercy of Ihesu, and folowe affire. And nowe I will reherse the schortely whate be-fell aftyr þat he was dede at þe houre of none &c.

<sup>1</sup> added.    <sup>2</sup> r. worde?    <sup>3</sup> Bon. absorpta.    <sup>4</sup> = were.    <sup>5</sup> Bon. sexta.

¶ Also at None &c.

Aftire þe houre of none the petefull modire of Ihesu oure lady saynte Marie, saynt Iohñ, Marie Maudeleyne, & þe two systers of oure lady, þey satt styll abyddyng, & be-holdyng *with-owt* tynne cessyng oure lorde Ihesu so hangyng be-twixe two thefes nakede & so petously woundede, so bitterly turment, so schamfully done to dede, and vtterly for-saken off all men. And as þey satte thus to-gedire, they sawe come fro þe Cete a grete companye of armede men, that where sente fro þe prynces of þe Iewes to take þem downe þat hange one þe crosse and very þem: that they solde nott hang one þe crosse one þe grette sabot-daye. Than oure lady & hir companye rose vpe & behelde them, for thene begane þeire sorowe all newe & drede [&] ferdnes to begyne. Oure lady was þane full ferde and couthe noghte bot turnede hire to hir sone as he hange dede one þe Rode, and said to hym: »My dere sone, whareto come þise mene agayne? what will þey do to þe more? haue þey nott done þe to ded? My dere sone, I wend þey hade fullfillede all þeire will of the: bot, me thynke, þey will not cesse to pursue [þe] dede. My dere sone, I wate neuer whate I sall do, for noþer I myghte haue þe leuyng nor I may nott defende þe dede. Bot I sall come and stande þe-syde the crosse at thy fete, my dere sone, and I beseke thy dere fadire þat he make þeme to haue mercy one the and pete«. And þan þey all fyve knelide downe to-gedire be-fore þe crosse of Ihesu, sore wepande. / Thane come þeise wikkyde Iewes: & whene þey sawe þise two thefes þat hang by oure lorde one lyfe, þey brake þeyre thees & slewe them all-owte, & caste them vilancelly in to a dyke. And whene þey come to oure lorde Ihesu, oure lady his modire was a-drade þat þey suld do so with oure lorde: scho fell downe one hire knees, & helde vp bothe hir handes tendirly wepyng, & said: »Brethire, I pray zow for goddes lufe, þat ze do no more to my sonde. I am here his sorowfull modire, & ze knowe wele þat I greued zow neuer ne trespassede agayne zow; and þof-all my sone semed contrarie to zow, ze haue now slayne hym, and I will for-gyfe zowe þe wronge & þe trespas þat ze haue done, & my dere soñs dede, so þat ze do mercy with me þat ze breke not his lymmes, þat I may lye hym hole in his graue. It nedis not þat ze breke his lymmes, fore ze see wele he es dede and passede forthe«. Þen said Iohñ & Marie Maudeleyne & oure lady systers: »A, dere, whate doo ze? why do ze knele, swete lady of heuene? Ze knele at þe fete of wikkede mene, and ze pray þeme þat no prayere will here. Wene ze to bow to þe mercy of creuell wikkede & prowde mene? Nay, lady, it will not be, for meknes es abhomynabill to prowde mene, and thare-fore, lady, ze trauell in vayne«. / And þan one of þeme þat hyghte Longeus, [þat] þat tyme whas prowde and wykkede, bot aftyre he was conuertede & was a holy martire: he take a longe spere &, dispysande oure lady prayere, fersely and with a fell herte he thriste oure lorde thorow-owte his swete herte, & made a greuouse wonde: & one-onc rane owte blode & water. Thane fell his modyr in swounne in Marie Maudelyne armes. Than Iohñ for gretnesse of sorowe tuk herte to hym & saide: »Ze wikkede mene, why do ze þus? Se ze not wele he es dede? Will ze also slee his sorowfull modyre? Gose home and late vs bery hym oure-selfe«. Than, as god wolde, þey went home. And þane they comforthede oure lady & sette hir vpe; & þan askede scho þeme what þey had done to hir

sone; and þey said, no more þan cho sawe. Þan syghede scho and be-helde hir sone so dispetously wondede. Than dyede scho neghe fore sorowe. How ofte, thynke the that oure blyssed lady sufferde payne of dede? Sothely, as ofte as scho sawe any new payne or passione done to hire sowne. And þerfore was fulfillide<sup>1</sup> þe prophecy of holy Semyone, þat said þe swerde of sorowe sulde thurgh-perse hir herte. / Than sett they þeme downe by þe crosse agayne, & wiste noghte what they myghte do. For they myghte nott take downe þat body—they had no myghte þare-to. Ne awaye durste þey noghte go and leue hym one þe crosse; & þer myghte they noghte abyde long, for nyghte com one theme: and þus were þey sette in grette perplexite and dowte what theme was beste to doo. A, mercyfull Ihesu, how myghte ze suffere *your* owene modire, þe whilke ze ches of all þe women of þe werlde for to be myrrour and example to þe werlde & to be *your* owene rystynge-place, to be þus pyned, troublde, *turment* & disressed? It es tyme þat cho hade som riste, & ze wolde wyche-safe &c.

¶ At the houre of Euensonge.

Anoper tyme þey lokede & saw come fro þe cete-warde a company. Bot it was Iosephe of Aromathy & Nycodeme, þat come with *Instrumenttez* to take downe þe blyssede body of oure lorde Ihesu Criste; and þey broghte also with þeme a hundrethe ponde of aloes & of myre. Than oure lady & hir company rose vpe with gret drede, and wend it hade bene any new schame of *turmentrye*. A, dere god, how gret was þeire tribulacione þat day! Than Iohūoked & saide: »Zondire comes Ioseph & Nycodemex: and than oure lady was gretly com-forthede, & thankede god þat had thoghte one þeme & sent theme helpe & socoure; & bade Iohū þat he sulde goo agayne þeme & kepe þeme. And Iohū in gret haste & mette þeme; & ilkone haylste oþer with grette wepyng & *murnynge*—for þer myghte none speke with oþer a longe while for<sup>2</sup> tendirnesse of compassion, & mekillnes of sorowe & wepyng. Than Ioseph spake and askede ware oure lady was, & who was with hire, & what all þe<sup>3</sup> oþer discyplis of Ihesu did. Thene Iohū tolde þeme of owre lady & of hire companye; bot of Peter & of all þe oþer discyplis he couthe nott tell, ffor he had not herde tell of þeme of all þat daye. And whene þey come nere at þe crosse, on-one þey fell downe one knees & wyrchepyd oure lorde. And þene oure lady & hyr company knelyd downe & with gret reuerence resayued þeme & wyrchippede þeme, & þey knelyd agayne. And þene said oure ladye to þeme: »Ze do wele þat ze hane mynde of oure lorde & *your* mayster, ffor he loffede zowe full mekill; and I tell zow I hane full grette comfortho of *your* commyng, ffor we wist nott be-fore what we myghte do: & þerfore gode thanke zow«. Than they ansuerde & saide: »We sorowe & murne with all oure hertes for all þat es donē to hym, & fayne wolde we hane helpene hym, bot we myghte not with righte oure<sup>4</sup>-come wikkednesse; neuer-þe-les þis littill servise sall we do to oure lorde«. Than rose þey vpe & mad þeme redy to take hyme downe. / Thane Iosephe sett vpe a leddere one þe ryghte syde, and drew owt þe nayle of his ryghte hande, with gret *trauayle*, ffor it was full faste drenene in þe tree, and þe nayle was boystous of it-selfe; [and be-tuke it to. Iohū & bade hym þat oure ladye sulde noghte see it, ffor ferde of swounynge].<sup>4</sup> Þene

<sup>1</sup> Ms. fullide, fil on margin.    <sup>2</sup> Ms. þat.    <sup>3</sup> Ms. ouerre.    <sup>4</sup> om. here.





and þou spylte þi-selfe for man-kynde. O dere lorde, how herde and paynefull was þat byenge! I am fayne for þe lufe of manns saule; bot for þi<sup>1</sup> sorow & þi bitter ded I pynde *with-owtten* mesure, for I knewe, dere sone, þat þou neuer synned ne trespassede agayne mane & þerfore arte þou done to ded. Now, my dere sone, es oure felachipe twynned, now be-houes me parte fro the. I thy moste sorowfull modire now sall I bery þe my dere sone; and afterwarde whedire sall I wende? where sall I duell? how sall I lyfe *with-owtten* the? I wolde fayne be beried *with* the, þat where so thowe were, I myghte be *with* the. Bot sene I may noghte be grauens *with* þe in body, my soule sall I leue in graue *with* the; I comende it to þe. A, my dere sone, how bittire es this departinge!<sup>1</sup> & þus *with* a floude of teres sche<sup>2</sup> weschede his vesage, mekill better þene Maudeleyn did his fete. Scho wypede his face, & kysede his mouthe and his eghne, & wonde his blyssede heuede In a sudarye, and besyly dighte it as it salde be; at þe laste scho crossede hym and blyssed hym. And þene þey all rose vp & knelide be-fore hym, honourede hym & kysede his fete, & tuke vp his body & bare it to his graue. Owre lady helde vp his heued, & Maudeleyn his fete, & þe toþer went in-myddis berynge vp his body. For þe [grau]<sup>3</sup> was not ferre fro þe [place]<sup>4</sup> þat he was crucified [in]; in þe wilke [grau]<sup>5</sup> they beriede hym *with* grett reuerence kneland, gretande *with* many bitter teres, sadde sobbynges & sorowfull syghynges. And whene he whas thus laide in his graue, his modire blyssede hym & halssede hym & fell apone hire dere sone; & þene Iohñ & hir sisters lyftede hir, vp & couerde þe graue *with* a grett stone...

A meditacione [after]<sup>5</sup> complyn; & oþer thynges of his beryeng.

Whene Ioseph of Aromathy had fulfilledde his office, he said to oure lady: <sup>1</sup>Fore goddes sake, & for þe lufe of þowre dere sone Ihesu my lorde & my mayster, þat ze wolde vchesaffe to come home to my house! I knowe wele, lady, þat ze haue no house of þoure aghene, & all þat I haue it es at þoure will. And Nychodeme prayede hir one þe same manere. A, lorde Ihesu, how grete compassionne es this! the qwhene of heuene has nott so mekill to be herberde In o nyghte; and all þe sorowfull dayes of hir wedowhede hir be-houes to ly vndire oþer mens hillynge<sup>7</sup>. & wele may þis be calde dayes of hir wedowede to hire: for hir dere sone oure lorde Ihesu was to hir bothe spouse & sone, ffadire<sup>8</sup> & all oþer gude, and þerfore, whene scho forzode hym, scho forzode also all oþer gude *with* hym. And þerfore was scho thane in wedowede sothefastly, & had no duellynge-place to come too. Then scho Enclynede mekely to þene, thankand þene of þeire gud will, & said how scho was be-takyn to Iohñ & þare[fore]<sup>9</sup> scho myghte nott do bot at Iohñes ordynance. And þen Iohñ answerde & saide þat he wolde lede hire to þe mownt Syone, where<sup>10</sup> oure lorde Ihesu soupede þe nyghte before *with* his discipis. Then Ioseph & Nychodeme toke þeire leue at oure lady, & wirchipede þe sepulcre, & zode home: and Iohñ & oure lady bode styll at þe graue. After, whene it begane to drawe to nyghte, Iohñ said to oure lady: <sup>1</sup>It es nott honeste þat we duell here ouer-longe, or þat we come to þe cete be nyghte: and þerfore, if it be lykynge to þowe, go we hens. Then oure lady rose vp, & þey bothe knelyd downe to-gedire at þe sepulcre

<sup>1</sup> Ms. þe.    <sup>2</sup> Ms. scho?    <sup>3</sup> Ms. place.    <sup>4</sup> Ms. graue.    <sup>5</sup> Ms. off.    <sup>6</sup> add: I pray þow lady.    <sup>7</sup> Bon. tecto.    <sup>8</sup> Bon. pater et mater.    <sup>9</sup> Ms. þare.    <sup>10</sup> Bon. in domum in qua.

þe<sup>n</sup> oure lady halsede þe sepulcre and blysett it, & said: »My dere sone, I may no lengare duelle nowe *with* þe: I recomende þe to thy ffadyre«. Than scho lifte vp hir eghne to þe heuene-ward & prayede to þe fadir, sayande: »Endles ffadire, I recomende to ȝowe my dere sone Ihesu, & myne aghene soule, þe wilke I lefe here *with* hym«, & thene be-gane þey two [to go]<sup>1</sup>. Whene scho come for-gayne þe crosse, scho knelide downe one hir knes & honoured þe crosse, & said: »Here dyede my dere sone & here was his precious blode schede«, & so did all hir felawes. Here may thoue thynke þat oure lady was the fyrste body that wirchip-pede the crosse ....<sup>2</sup> righte as scho was þe fyrste .. tellyng and reherseyng of þe wordes & dedis of þeire swete lorde Ihesu. / Oure lady was *eu<sup>n</sup>er*-more pesefull<sup>3</sup> & quiete in sperite, ffor scho hade *eu<sup>n</sup>er*more certayne hope þat he sulde sone ryse vp agayne, and in þat saterday was all þe faythe of holy kyrke in hir alone —and þerfore es the saterday specyally wirchepde in þe honoure of oure lady. Neuer-þe-lese scho myghte nott be merye nor glade, be cause of vmbethynkyng of þe bitter dede of oure lorde Ihesu hir dere sone. / At euene, aftere þe *some* settinge, whene it was lefull to wyrke, Marie Maudeleyne, Marie Iacobi & Marie Salome, oure lady systers, wente to by spycery to make oynement of. Be-holde þene nowe how besyly þey wente *with* hevy chere in manere of wedouse, and come to a man þat was wele willy to þeire lorde & gladly & willyly fulfillede þeire desyre, & þey boghte of hym spyceryse & payede hym þerfore; & come home & ordeynede þis onyment. Be-holde besyly þise women how trewly & besyly, how deuoutly on þe best maner þat þey cane they trauelle in theire lordes servyse, *with* many teris & sore sygheynges. Oure lady & þe apostilles stode all & be-helde þeme; and all þat nyghte þey abode at home.

How oure lorde went to hell: fyrste aftire his ded.

Be-holde now what oure lord Ihesu dide one þe Saterday. As sune as he was dede, he wente downe to hell to oure holy ffadyrs þat ware in lyombo to tyme of his resureccione. & þene were þey all in grete Ioye: for þe syghte of gode es *perfit* Ioye. <sup>4</sup>Þere was also þe thefe þat oure lorde hangyng one þe crosse said thus to, »this daye sall þou be *with* me in *paradyse*« — ffor *paradyse* es caulde þe syghte of gode; ffor as sune *after* þe passione of oure lorde bothe þe thefe & all þe holy ffadirs þat ware in lyombo saw þe Ioye of gode as he es.<sup>4</sup> Be-holde now here þe mekill *mercy* & þe gudeness of oure lorde þat wolde descende downe to hell, and þe vnmesurabill charite & mekenes þat he schewede in his dyenge. He myghte hafe sent one of his angells to þeme [to]<sup>5</sup> hafe vesette his seruandez and takene theme owtt of hell and presente theme to hym wheþere hym had lykede: Bot his gret charite & his mekenes, myghte noghte suffire hym bot þat he sulde algate dye, and þerfore he come in his aghene *persone* lorde of all thynges, and vesett theme not as seruandez bot as his frendes; and was þare *with* theme to þe sondaye at morne. Thane the holy ffadirs made mekill Ioye of his comyng: theme where they in conteneue loueyng in ympnys and gostely sanges. When þey felde his moste helefull comyng, they rane agayne hym Ioyeand and sayande: »Blischyde be oure lorde gode of Israel, for he has vesette vs & boghte his pepill« ... <sup>4</sup>And þofe-all þese wordes be noghte pleylnly contenede

<sup>1</sup> om. <sup>2</sup> A passage wanting, with the beg. of Medit. de Sabato; righte—fyrste seem inserted to fill up the gap. <sup>3</sup> Ms. pensefull; Bon. pacata. <sup>4-4</sup> added. <sup>5</sup> Ms. &.

in þe gosepell, *new-þe-lesse* þe gosepell beris witnesse þat oure lorde Ihesu dyd many thynges þat þe Euangelisteȝ wrote noghte<sup>4</sup>...

<sup>1</sup>Þou may also thynke þat oure lorde Ihesu aperid firste to his blischide modir oure lady aftire his resurreccione: and in sicke Meditationez, affire þe gret compassione þat þou had of his dede & his bitter passyone, sall þi saule be fede with swettnes of his glorious resurreccione, so þat þou sall be turnede in to lufe of thy lorde Ihesu Cryste, þat lyues & regnes *with-owtten* ende Amen.<sup>1</sup>

The rysyng vp of oure lorde Ihesu, and how he apperid firste to his modire, oure lady *saynte Marie amen.*

When oure lorde Ihesu had dispoyllid hell & taken Adam & Eue & all oþer holy ffadirs & sett þem in paradyse — þat es a place of delite, where Ennoke & Hely dwellis: he toke leue at them, & said he wolde go & take agayne his body and rayse it agayne to lyue. Then come he with gret haste to his graue, one þe sonndaye herely at morne; and toke agayne his<sup>2</sup> blissede body owt of þe graue, & wente forthe thurgh his aghene myght. / Þat same houre, herly at morne, Marie Mandeleyn & hir two sisters asked leue at oure lady & went *with* þeire oynementes to þe sepulcre-warde. Bot oure lady bod styll at home, and *prayed* to þe ffadire of heuene, sayand: »Fadir of *mercy* & pite, ȝe knowe wele þat my sone es dede and was schamfully hangede be-twix thefes, & I helpede to bery hym *with* my handes. I knowe wele þat ȝe are of myghte & powere to restore hym agayne to me hole and sonde: and þerfore haue *mercy* of me: I beseke ȝour hye mageste þat ȝe wolde gyffe me hym agayne. A, lorde, where es he? why taries he thus longe fro me? send hym to me I *pray* ȝowe, for my soule may noghte ryste to I haue hym. A, my dere swete sone, what es comene one the? whate dose thou? why taries þou so longe? I *pray* the, my dere sone, duell noo langare fro me. For þou said thi-selfe þou sulde ryse þe thyrd daye: & þis es þe thyrd daye, my dere sone. Noghte ȝysterday, bot be-fore ȝysterday, was þat ill day, þat bitter day, þat wrechid day, the day of sorow & of myrknesse, þe day of twynnyng & of bitter dede. Þer-fore, my dere sone, þis day es þe thred day. There-fore, Ryse vp now, my loye and all my com-forthe, & come agayne to me: ffor ouer all thyng desyre I to se þe. I *pray* þe þat thyne agayne-come glade me whame þi departyng hase mekyll myscom-forthed, & solace me *with* thi blissede *presence* whame thyne absence hase me-kill hevyde. Come agayne now, þou my wele-belouede sone. Come, my lorde Ihesu. Come, þou onely my hope. Come to me, my dere childe. And whylles scho *prayed* thus *with* louely teres: sodeynly come oure lord Ihesu in clothes whyte as any snawe, his fface schynnyng as þe sone, all specyouse, all gloryouse & all full of loye, and said to his modire: »Haile, holy modire«. And as sonne scho turnede hir & said: »Art þou my dere sone Ihesu?« & *with* þat scho knelid downe & wircchyped hym: and he lowly Enclyned<sup>3</sup> and toke hir vp, & said: »My dere modire, ȝa, I am ȝour sone, & I am resyne, & I am *with* ȝow«. Þen rose they vp to-gedire, & scho halsede hym & kyssede hym, and tendirly and loueandly lened one hym, and he tendirly & mekly helde hir vpe. Aftirwarde þey stode to-gedire, and euer scho behelde one his fface, and

<sup>1</sup> added.    <sup>2</sup> Ms. his his.    <sup>3</sup> orig. Enclened.

þe wondis in his heuene & in his fete, & affire one all his blyssede body, & askede hym if all his payne & his disesse were passede a-waye fro hym. Thene said he: »Za, my dere modire, I hane ouer-comene sorow & wo, and I sall no more fele þer-of: bot I am, & sall be, in Endlesse loye & blysse«. Þen said oure lady: »Now blyssede be thy fadir, my dere sone, þat hase thus gefene the to me; in heuene & erthe prayssede and magnified be his holy name, in worlde of worldes with-owtyn Ende Amen«. Then stode þey to-gedire with gret loye and gladnesse of herte, holdande þeire speche<sup>1</sup> all in loye & in delite of lufe; and oure lorde Ihesu tolde hys modire how he had delyueride his pepyll owt of hell, & all þe miracles & þe wondirs þat he had done þire thre dayes. Lo þis es now a loyfull gladsumnes & a merye paske!

¶ How Maudeleyn & hir systers com to þe sepulcre.

Marie Maudeleyn & þe oþer two Maries come arely at morne to þe sepulcre with þeire Oynementes, as I said be-fore. With-owtyn þe zates of þe Cete they vmbethoghte þem of þe paynes & affliccyounes & passionnes of þeire maystere, and in euery place þat<sup>2</sup> þey knewe þat he had sufferde any specyall payne þey knelyde doun kyssyng þe grownde, sorowyng & sygheyng to-gedire<sup>3</sup>: »Here mette we with hym beryng his crosse whene his modire swoune for sorowe. And here turnede he hym agayne to þe womene of Ierusalem. And here laide he downe his crosse for werynes, and oppone þis stone lenede he hym a lytill. And here was it þat þey schot hym forthe so felly & so cruelly and spytte in his face, and garte hym hye so fast. Here dispoyllde þey hym & nakynd hym, and here did they hym one þe crosse, and þene with gret wepyng and sorowyng þey fell to þe grownde & wyschiped þe crosse & kyssed it — for it was all rede of þe precyouse blode of oure lorde Ihesu. Afir þat, þey rose vp & wente to þe sepulcre, and said to þeme-selfe: »Who sall remow vs þis stone fro þe dore of þe monement?« And whene þey come þey fonde þe stone leyd one syde, and ane angell sittande þere-one, þat said to them: »Dred zow nott, he saide; ze seke Ihesu of Nazareth þat was crucyfede: he es resyne, he es noghte here«. And þey seande þey were dissayuede of þeire purpos, for they wende to hafe found þe body of Ihesu, þey toke no tent to þe angell worde, bot come agayne all affrayed to þe discyple & tolde þeme þat þeire lordes body was takyne awaye.

Rynnyng to þe graue &c.

Þene Petir & Iohn ran to þe graue, as sayne Luke sais. Be-hold þem wele how þey rane; and Maudeleyn & hir felawes rane with them. All rane þey to seke Ihesu þeire lorde, þeire herte & þeire saule. Þey rane full trewly, full lastandly, full besyly. Whene þey come at þe graue, they fonde noghte bot the sudarye & þe clothes þat he was wound in. Hane nowe pete & compassionne of þeme, for þey were in full gret tribulacione & thought for þeire lorde. Þey soghte hym, bot þey fonde hym noghte, ne þey wiste neuer what they myghte doo; thare-fore Petir & Iohn went home sore wepyng agayne for sorowe.

<sup>1</sup> Bon. pascha ducentes.

<sup>2</sup> r. þer.

<sup>3</sup> Bon. adds et dicentes.

Bot þe thre Maries bode still at þe graue, þey come & loked In to þe graue: & þey sawe two angells sittande in whytte clothes, þat said to þeme: »Where-to seke ze þe lyfand with þe dede?» Bot they toke no kepe to þe angells wordes, nor to no visyone of þe angells, bot of þe lorde of angells. Þene two Maries with-drewe þeme a littill, & satt downe sore wepyng. Bot Marie Maudeleyn wist not what scho myghte doo, ffore with-owtyn hire mayster myght scho not lyfe, and þare couthe scho nott fynd hym, ne scho wist neuer whare to seke hym; and þare-fore stode scho styll at þe graue wepyng, eft & este lokyng in to þe graue, for euer wende scho haue sene hym þare whare sche beryed hym. & este scho saw [þe] angells sytt one þe graue, &<sup>1</sup> saide: »Womane, why wepis þou? what sekis þou?» And scho ansuerde & saide: »ffor they haue takene my lorde awaye, & I wate neuer whare þey haue done hym«. Se now here a wonderfull wirkyng of luf: a littill be-fore herd sche þe angell say þat he was resyne, & este of oþer two þat he lyfed, and zitt had scho no mynde of all þis, bot said: »I wote neuer whare they haue done hym«. All þis reklessnes of all owtward thynges & also of þe angell wordes was cause[d]<sup>2</sup> of þe gret loue & desyre þat scho had to hir mayster & hir lord Ihesu; ffor scho couthe noghte ells speke, here ne thynke, bot of oure lorde Ihesu. Whene scho had thus a long tym wepyd, & toke no kepe to þe angells: hir loue & hir mayster Ihesu myght no lengare with-holde hym fro hire. Than oure lorde Ihesu said to his modire þat he wolde go to comforte hir. And oure lady was wele<sup>3</sup> payed þer-of & said: »Go, my blyssyde sone, one my blyssyng, & comfortho hir: ffor mekill es þe luffe þat scho luffes the, and mekill was þe sorowe þat scho had for the & for thy dede. I pray the, my dere sone, þat þou com sone agayne to me«.

¶ How oure lord Ihesu appered to Maudeleyn.

Oure lorde Ihesu come þene to þe gardyne where his graue was, and mett þare with Marie Mawdeleyn, & said to hir: »Womane, why wepes þou?» And zitt scho knewe hym nott, bot wend he had bene a gardenere, & as womane full of thoughte scho answerde hym and said: »Sir, if þou haue takyne hym awaye, tell me where þou has hyde hym and I sall take hym«. Be-holde here how wepandly, how mekly, & how deuotly scho prayed hym to tell hir to hym þat scho soghte: scho hoped euer to here some new tythynges of hym þat was hir lufe. Than oure lorde calde hir by hir name hamly and said: »Mari«. Than wakynd scho at his voyce as owte of a ded slepe, knowyng his swet voyce, and with gret loye scho saide: Rabony, þat es to say Mayster; »Lorde, scho said, ze are he þat I seke; why haue ze þus long layned your-selfe fro me?» And than scho rane & ffell downe at his fete & wold haue kyssed þeme. Bot oure lorde Ihesu rayssede<sup>4</sup> hir vp to heuenly lufe & gostely, þat scho sulde no more seke hym here in erthe fleschely [be fleschely]<sup>5</sup> affeccyone, onely behauldand his manhede as pure mane only, bot þat scho sulde lufe hym gostely be gostely affeccione, be-haldyng hym as god in mane; and þare-fore said he to hire: »Mari, touche me nott, for zit haue [I] nott styed vp to my ffadir«, as who say: in þis forme of man þat þou sees with thi bodily eghe, am I nott euene to my

<sup>1</sup> r. þat. dixit.

<sup>2</sup> Ms. cause.

<sup>3</sup> Ms. wele wele.

<sup>4</sup> r. wald haue r.? Bon.: volens eleuare ..

<sup>5</sup> om.

fadir, bot lesse þan he, & þerfore touche me nott soo: »Bot go saye to my Brethire þat I stye to my fadir and zow<sup>r</sup> fadir, my gode & zow<sup>r</sup> gode. Said I noghte to þe before þat I suld ryse vp þe threde day? why sekis þou me in my graue?« Than answard scho: »Sothely, dere mayster, I haue [had]<sup>1</sup> so mekill sorow & murnynge ffor zoure bitter passione and dede, þat I had forgetyne all thyng bot onely zoure body þat was ded, and þe place þat I berid zow Inc; and þerfore ordeyned I þis Oynement this mornenyng to hafe anynte zoure body with. Blyssed be zoure hye worthynes þat vouchede-saffe to ryse agayne and come to vs!« Than stode to-gedire Ihesu & his dere luffe with gret Ioye & gladnes: Scho be-helde hym full verreyly and besyly, and askede hym of many thynges, and he answard gladly to all hir askynges. Thare was þene a Ioyefull standynge<sup>2</sup>: ffore if-all oure lorde bad hyr scho sulde nott touche hym, I may nott trowe bot þat scho aftyrwarde towched hym full tendirly or scho zede, bothe kyssand his hende & his fete ... Whene þey had þus standen<sup>3</sup> spekyng to-gedire, oure lorde said hym burde goo & comforthe mo of his brethire & frendes. Than chengede all hir chere, for scho wolde neuer haf gone fro hym; than said scho to hym: »Lorde, me thynke zoure lyfynge may nott be here amonge vs as it has bene. Bot I pray zowe, dere lorde, þat ze fore-gett me not. Haue mynde of all kyndnes & gudnesse þat ze haue done to me, þat [þei]<sup>3</sup> neuer be loste in me, and thynke [of] þe grette ho[m]lynesse & luf þat ze haue had to me«. And þen he bad hir þat scho suld nott drede; »bot be faythefull and stabill, ffor I sall euer-more be with the«. Thane scho toke his blyssyng and he went forthe; & scho come to hir felawes & tolde them<sup>4</sup> all þat scho had herde & sene. Thane were þey glade of his vp-rysesyng: bot be-cause þey hade nott sene hym, they went with hir murnynge.

How owre lorde apperide to [þe] thre Maries.

Als theis thre Maries zede to-gedir be þe waye, owre lorde Ihesu apperide to them<sup>5</sup> and said: »Hayle ze«. Þene made þey mekill Ioye, and fell downe & hillede<sup>4</sup> his fete. Thane be-helde they hym Ententyfely, and askede of hym dyuerse thynges, and reseined<sup>5</sup> of hym myghte and grace, and þey mad also gret Ioye & myrthe<sup>6</sup>. Þene bade oure lorde Ihesu þat þey sulde go to his brethire & hyde them goo to Galile, for there suld þey see hym as he tolde þene be-fore. Be-holde here þat þe mayster of meknes calde his disciples brethire; þis vertue of Mekenesse dwelles euer-more with hym. Bot if þou will haue vndirstandynge and gostely comforthe of þis þat I haue saide, the nedis to be present in eury stede and eury dede in thy saule as if þou where there sothe-fastely in body; and one þe same manere in that þat I sall say.

¶ How oure lorde appered to Ioseph of Aromathy.

Whene owre lorde Ihesu was gonne fro þe thre Maries before-saide, he aperid to Ioseph of Aromathy þat berid hym. For þe Iewes had taken<sup>7</sup> hym for oure lorde sake, & sperde hym in a house and sellede þe dores with grette besynes þat he suld noghte passe awaye: ffor affire peire sabot-day þey had ordeyned to sle hym. Thare-ffore oure lorde Ihesu apperid to hym & sett hym

<sup>1</sup> om. <sup>2</sup> Bon. hic est magnum Pascha.

<sup>3</sup> Ma. ze.

<sup>4</sup> r. hielde, Bon. tenuerunt.

<sup>5</sup> Ms.

<sup>6</sup> Bon. et faciunt magnum Pascha.

in his awene house in Aromathie, and braste<sup>1</sup> selys and lokkes. / & þen<sup>e</sup> he apperide to Iames the les, þat [had] made a vowe þat he sulde neuer ete mete to he sawe owre lorde resyne. Thane said oure lorde Ihesu till hym, and till oþer, þat þey suld sett a borde: and he toke brede and blyssed it, and gaf þem<sup>e</sup>, sayande: »Etes now, my dere brethire, and make ȝe mery: ffor þe sone of Marie es resyne firo ded«.

¶ How oure lorde apperid to Symone Petire.

**W**hen<sup>e</sup> Marye Maudeleyne and hir felawes were comene home and had tolde þe disciples þat oure lorde was resyne and howe he had spokene with them<sup>e</sup>: Petir was hevy þat he hade noghte sene his lorde Ihesu: and for mekylnes of lufe he myghte no langare abyde, bot ȝede forthe allone to þe sepulcre-warde — ffor he wiste neuer ells where to fynde hym. And as he wente, owre lorde appered to hym in þe waye, saynge: »Pese be to þe, Symone«. Thane Petir bett hym-selfe one þe breste and fell downe to þe grownde with bitter teres and said: »Lorde, I knowlage my trespas, ffor I forsoke ȝowe and ofte-tymes denyed ȝow«; and Este fell downe and kisede oure lordes fete. Bot oure lorde mercifully toke hym vp and bad hym drede hym nott, »for all þi synne es forgyfene þe; I knowe<sup>2</sup> wele, as I tolde þe be-fore. And þerfore go nowe and stabill þi felawes and thi breþire, and triste sekerly þat I hafe ouercomene dede«. And Petir behelde hym fulbesyly, and all his lymms and his wondes, <sup>3</sup>and fell downe to þe grownde & wepid full tendirly. Bot owre lorde toke hym vp & comforted hym<sup>e</sup>,<sup>3</sup> and gaf hym hys blyssynge and partede fro hym<sup>e</sup>. And Petir come agayne to oure lady and to þe disciples, and tolde them<sup>e</sup> all to-gedire. / Thow sall vnderstande þat þe apparecione made to owre lady es noghte wretyne in þe gospels, & þerfore I sett it be-fore all oþer, & so semys it þat holy kyrke holdes it, as it es more [fully]<sup>4</sup> schewede in the legent of his resurreccione.

<sup>5</sup>How owre [lord] Ihesu appered to two disciples goand to þe castell of Emaus.

**A**lls two disciples of Ihesu went to þe castell of Emaus all dismayed ffor þeire mayster and hevy for chawnces þat were fallen: owre lorde apperide to þem in liknes of a pylgrym, & ȝede with them<sup>e</sup> spekyng<sup>6</sup> wordes of hele, as þou redis more fully in þe gospels. At þe laste þey garte hym come In with þem<sup>e</sup>: and as [þey] satt at þe supere, þey knewe hym in brekyng of brede; & on-one he vanyste awaye fro þem ... & þen þey rose vp & ȝede to Ierusalem & tolde to oþer disciples what had be-fallene þem<sup>e</sup> in the waye and [how]<sup>1</sup> they knewe hym in brekyng of brede. / As þey stode to-gedire spekyng of owre lorde: he come and stode in-myddes þem<sup>e</sup>, & said: »Pese be with ȝow«. Þene all his disciples fell downe to þe grownde, knowlageynge theyre trespas þat þey had so vnkyndly forsakene hym, & welcomede hym with gret reuerence and gladnes. Then said oure lorde to þem<sup>e</sup>: »Ryse ȝe vp, my dere brethire, for all ȝoure synnes are forgyfene ȝow«. He stode homly among þem<sup>e</sup>, schewyng þe wondes of his handes & fete & side<sup>7</sup>; þen<sup>e</sup> he Opynde þeire gostely wittys þat þay myghte vnderstande holy writt & knowe þe prevetes of his passione & his resurreccione. Than askede he þem<sup>e</sup> if they had any mete, & þey broghte forth<sup>e</sup> be-fore hym

<sup>1</sup> r. braste not? Bon. salvis sigillis. <sup>2</sup> Ms. knowe. <sup>3</sup> an intercalation? <sup>4</sup> om. <sup>5</sup> A Chapter om. <sup>6</sup> Ms. spekyng with them<sup>e</sup>. <sup>7</sup> Ms. saide.



fische & a hony-cambe; and he blew one þeme and gaf þeme þe holy goste. Be-holde how all þese thynges were of gostely loye & gladnes. Than were þe disciples glad & fayne þat þey hade sene owre lorde; þen mad þey loye & myrthe be-fore hym, þat be-fore were hevy & sary. [With how]<sup>1</sup> glade chere trowes þou þey leyde be-fore hym mete, how gudly & how faythefully þey serued hym, how loyefull & locund þey stode be-fore hym! Be-holde also oure lady þere, fore all þe disciples were gadirde to hire for socoure & comforth. Be-holde hire nowe with glade semlande syng<sup>2</sup> all þis, & homly sittand by hir dere sone & servyng hym full loueandly. Owre lord Ihesu toke gladelly serue of hire handes, & wirchipped hye reuerently be-for his disciples. I pray þe forgett nott Mari Mawdeleyne, þat wele-beluffed discypulas of Ihesu, & apostolas of all þe appostles, how scho one hir olde manere satt at hir lordes fete deuoutly beryng his wordes, & what þat scho myght do scho dide with gret gladnes [&] with all þe affeccione of hir herte. A, how blyssfull was þen þat house, in the whylke satt bothe god & man, with his modire qwhene of heuene, & all his oþer dere derlynges! Gret loye was þen to be with þeme. Thynke þe nott here a gret comforth<sup>3</sup>? Sothely I trow zis, if þou hafe any lufe or deuocyone. / Bot oure lorde duelte nott with theme bot a while, for it was late whene he come to þeme. Bot I trow þey prayede hym of his gret meknesse þat he sulde not so sone go fro þeme. Hopes þou nott þat Marie Maudeleyne helde hym still by þe skyrtte, full tristily [&] with a gret reuerent hardines, þat he sulde noghte so sone go fro hire? Owre lorde Ihesu stode amonges theme clede with clothes of glory bryghtere thane þe sonne, whittere þan the snawe. At þe laste oure lorde Ihesu toke leue at his modire & scho also of hym, and he blischede theme all, and went forthe; and þey all fell don one knes and prayede hym with gret reuerence & desyre of his sune agayne-comyng. And so þey duelled in gret desyre affire þeire mayster & lorde agayne-comyng, whome þey were wonne so mekill be-fore to haue at their liste. / Thow may se now how oft þou hase had þis daye pasche<sup>4</sup> — ffor ilke of þeis apperynges es calde a pasche. Bot perauenture þou hase herde þeme, bot þou felde no gladnes, nor gostely comforth<sup>5</sup> of Cristes passione. I trow sothefastly þat if þou couthe pete & compassion of his passione, and had þi herte and þi mynd gedirde to-gedire & nott distracte abowte in þe werlde abowte oþer thynges & oþer fantassies, þat þou sulde fele in euerylcone of þes apperynges a newe feste gostely and a new pasche. And euery sononday suldes þou hafe so, If þou wolde one fryday be-fore with hole mynde & feruent deuocyone hafe sorowe and pete of Cristes passione; ffor þe appostell sais: »if we be felawes of Cristes passione«, hauetyng pete & compassion of his pyne and disese þat he sufferde here for vs, »than one þe same manere sall we be felawes of gostely comforth« and Endles loye the wilke he has ordeyned to all þo þat here hertly lufes hym with all þeire myghte. Þe whilke loye & comforth he graunt vs þat with his precious blode boghte vs, Ihesus Christus Amen. Amen. Amen. Per Charite.

Explicit Bonauenture de mysteriis Passionis Ihesu Christi.

Of all thyng it is the best } And lufe hym ower all thyng.

Ihesu in herte fast to fest

<sup>1</sup> Ms. withowt tyne. <sup>2</sup> Ms. sayng. <sup>3</sup> Bon. magnum Pascha. <sup>4</sup> Ms. þis pasche daye. <sup>5</sup> r. compassion.

## 2. Speculum S. Edmundi, translated.

Of this translation, Ms. Thornton is the only northern Ms. known; Ms. Vernon contains a southern transcription (dialect of Somerset), a text which, though agreeing in some parts, differs in others, in following more closely the Latin original. No other Ms. is known to me; Ms. Cambr. Ff VI. 40, f. 207, contains a partial translation in a very corrupted text. 2 metrical translations: »How to live partlytly«, and »Pe spore of love«, were published by me, from the same Vernon Ms., in »Minor poems of Ms. Vernon« (E. E. T. S. 1892) p. 221 and p. 268. The Latin original, *Speculum S. Edmundi*, was ed. in *De La Bigne Magna bibliotheca veterum patrum*, Colon. 1618, vol. XIII p. 355 ff.<sup>1</sup> The *Speculum* is the great storehouse from which R. Rolle derived some of his favourite subjects and ideas; and though the translator's name is not given in either Ms., it is highly probable that R. Rolle him-self is the translator; at least, its northern origin is beyond doubt. The text in Ms. Ji VI. 40 is ascribed to R. Rolle. In the Thornton-text another exposition of the Paternoster is added to that of the *Speculum*. Ms. Thornton is very incorrect.

## I. Ms. Thornton, f. 197.

Incipit *Speculum sancti Edmundi Cantuar[iensis] Archiepiscopi in Anglicis*. Here begynnys The Myrroure of seynt Edmonde þe Ersebechope of Canterberye.

[I.]<sup>2</sup> *Videte vocationem vestram*. This wordes sayse saynte Paule in his pistyll, and thay are thus mekill to saye one ynglysche: »Seese zowre callynge«. This worde falles till vs folke of religioun: and þat sais he till excite vs till perfeccyone. And ther-fore, what houre þat I thynke of my-selfe one nyghte or on day, on a syde hafe I gret loye, and on anoþer syde gret sorowe. Ioy for þe haly religione, sorowe and confusyone for my febill conuersacione. And þat es na wondire, for I hafe gret enchesone. Als þe wyse man<sup>3</sup> saise in his sermone; he sais, »to com to religioun es souerayne perfeccyone, and there-In noghte perfytly to lyffe es souerayne dampnacyone«. And thar-for þare es na turne of þe way bot ane to come in congregacyone<sup>4</sup>, þat es, to drawe to perfeccione, [&] als þou will þi saluacyone, to leue all þat es in this worlde and all þat þer-to langys, and sett thi myghte to lyffe perfytly. [II.] To lyffe perfytly, as sayne Bernarde vs kennys, þat es to lyffe honourabilly, mekely, & lufesomly. Honourabilly als to god: þat þou sett thynne Entente to do hys will; þat es [to] say: in all thynges þat þou sall thynke in hert or say with mouthe or doo in dede with any of þi fyve wyttes alls with seyng of eghe, herynge of Ere, smellynge of neese, suellynge of throtte, towchyng of hande, gangand or standande, lygand or sittande, thynke at þe begynnynge if þat it be goddes will or noghte. And if it be goddis will, do it at thy powere; and if it be noghte hys will, do it noghte for to suffre þe dede. Bot now may þou aske mee: »what es goddes wyll?» I say þe his will es na noþer thyng bot þi halyne; als þe appostill [sais] in his pystill: *Hec est voluntas dei: sanctificacio vestra*, þat es to say: »þat es goddes will þat ze be haly«. [III.] Bot now may þou aske me: »What mase man haly?» I say þe, twa thynges with-owttene ma, þat es, kwaweynge and lufe. Kneweyng of sothefastnes, and lufe of gudnes. Bot to þe kneweynge of godde þat es sothefastnes, ne may þou noghte come bot be kneweynge of thi-selfe; ne zit to þe luf of godde may þou noghte come bot thurgh þe lufe of thynne evyne-crystyne. To þe kneweyng of þi-selfe may

<sup>1</sup> This ed. is not without mistakes.    <sup>2</sup> I add the numbers of the Chapters in the Latin treatise  
<sup>3</sup> Spec. S. Eusebius.    <sup>4</sup> Spec. Et ideo tu qui uiuis in Religione seu congregatione, sequere  
viam perfectionis.

þou come with besy vmbythynkyng; and to þe knoweyng of godde thurgh  
pure contemplacioun. To þe knoweyng of þi-selfe þou may come one þis  
manere: Thynke besely and ofte what þou erte, what þou was, and what þou  
sall be. Fyrste als vn-to þi body. Þou erte now vylere þan any mukke. Þou  
was getyne of sa vile matire and sa gret fyltike þat it es schame for to nevyne,  
and abhomynacyone for to thynke. Þou sall be delyuerde to tades and to neddrys  
for to ete. / What þou has bene and what thou erte, now sall þou als to þi  
saule, thynke; for what þou sall be þou may noghte wyete now. Vmbethynke  
þe now how þou has done gret synūs and many, and how thou has lefte gret  
gudnes and many. Thynke how lange þou hase lyffede and what thou has  
rescheyuede, and how þou has dyspende it. For ilke an houre þat þou has noghte  
thoghte one godde, þou has it tynte. For þou sall zelde resonse of ilke ane  
ydyll thoghte, of ilke ane ydyll dede, of ilke ane ydyll worde. And righte as þou  
has noghte ane hare of thi heuede þat it ne sall be gloryfyede if swa be þou  
be safede, righte swa sall eschape nane houre þat it ne sall [be] accountede.  
*A /hesu mercy!* If all þis worlde were full of smalle powdye, wha sulde be  
sa qwaynte þat he sulde or moghte lugge ilke a [atom (or mot?)]<sup>1</sup> by þam-  
selfe, and twyne ilke ane fra oþer? Certis na [mane]<sup>2</sup>. Bot þe saule es<sup>3</sup> a  
thowsande sythes gretter þan all þis worlde, if it ware a thowsande sythes  
gretter þan it es; and it es [all]<sup>4</sup> full of dyuerse thoghtes, lykynges and zernynges:  
wha moghte þan thus seke his herte þat he moght knawe all þat es þare-In or  
thynke it? See now, my dere hertly frende, howe þou has gret nede of knowyng  
of thi-selfe! / Sythen afterwarde take gude hede whate þou erte now als vn-to  
þi saule: howe þow has littill of gude in the, and littill of witte, and littill of  
powere: for þou zernys ilke a daye þat at noghte avayles the, and enen-mare  
ouer-lattly þat at may avale the. Dere frende, þou erte dessayfede sa ofte  
with vayne loye, nowe tranelde with drede, nowe erte þou lyftede one lofte with  
false trayste. See now on þe toþer syde þou erte [sa] chaungeabill, þat at þou will  
doo to-day þou will noghte to-morne; and ofte-sythes þou erte anoyede esire  
many thynges, and tarmēt if þou hafe thaym noghte, and sythen when þou has  
þame at þi will þan erte þou of thaa thynges annoyede. Thynke zitt one þe  
toþer syde how þou erte lyghte to fande, frele to agayne-stande, and redy to  
assente. / Of all þese wrechidnes now has þe delyuereþe Ihesu þi spouse, and  
delyuers þe ylke day mare and mare. For whene þou was noghte, he mad þe, in  
saule affire his awene lyknesse and his ymage, and þi body made of foule stynkande  
skyume of þe erthe whare-of es abhomynacyone to thynke; he mad þe in witte  
and in membirs sa nobill and sa faire þat nane cane deuyse. Thynke now besyly  
ze þat has fleschely frendis and kynredyne, why ze luffe þame sa derely and sa  
tendirly. If þou say þat þou lufes þi fadire or þi modire for-thi þat þou erte  
of paire blude and<sup>5</sup> flesche getyne: Sa are þe wormes þat comes of þame day  
be day. On a noþer syde þou has noþer of þame body ne saule, bot þou þan<sup>6</sup>  
has of god thurgh the thayme. For whate sulde þou hafe bene if þou had duellyde  
swilke as þou was of thayme when þou [was]<sup>7</sup> genderide in fylthe and in synne? One  
þe toþer syd, if þou lufe brethire or systers or oþer kynredyne, for-þi þat þay  
are of þe same flesche of fadir or of modire and of paire blude: by þe same skyl

<sup>1</sup> Ms. thoghte, ilke a sawe, ilke a dede. Sp. quamlibet atomum. þat es. <sup>4</sup> Ms. so. <sup>5</sup> Ms. and of. <sup>6</sup> = þam. <sup>7</sup> om.

<sup>2</sup> Ms. thyng. <sup>3</sup> Ms.

solde þou lufe a pece of þaire flesche if it [ware]<sup>1</sup> schorne a-waye, and þat solde be *errow* gret *with-owtten* mesure. Jyfe þou say þat þou lufes þame for-thi þat þay hafe fleschely fegure in lyknes of mane, and for-thy þat þay haue saule ryghte als þou has: þan es þi broþer fleschely na nerre þan anoþer, bot in als mekill als þou and he hase bathe [of] a fadire and a modire fleschely the begynnyng of þi flesche, þat es, a lyttill filthi stynkande and full<sup>2</sup> to see. Thare-fore þou sall lufe hym of whaym all þi fairenes commes; and þou sall lufe gastely ilk a mane, and flee fra now forthwarde to lufe fleschly. [IV.] And swa sall þou doo certainly if þou conabilly thyne of gudes þat he has done gudly for þe, and mare sall doo if þou lufe hym Enterely. For als I saide at þe begynnyng, when þou was noghte he made þe of noghte;—and whene þou was tynte he fande þe, and whene þou was *pryschede* he soghte þe, and whene þou was saulde *with syn* þan he boghte þe, and whene þou was dampnede þan he sauede þe. And whene þou was borne in syn he baptyzede þe; and sythene aftirwarde whene þou synnede sa foully and sa ofte, þan he sufferde þe so frely and habade thynne amende-mente sa lange, and sythene rescheyuede þe sa swetly, and þe has sett in sa swete a falachipe. And ilke a day when þou mysdose þan he reprofes þe, and whene þou repentis þe þan he forgyffes the, and when þou eris þan he amendis þe, and when þou dredis þe þan he leris þe, and whene þou hungers þan he fedis þe, and when þou erte calde þane he warmes þe, and whene þou has hete þan he kelis þe, and when þou slepis þan he saues þe, and whene þou rysez vpe þan he vphaldes þe, and *eu*-mare when þou erte at male-cese þan he comforthes þe. [V.] Thyre gudnes and many oþer hase done vn-to þe thi swete spouse Iheru Criste. And þe swettnes of his herte<sup>3</sup> sall þou thyne *eu*-mare and *eu*-speke þare-of, and *eu*-mare lofe hym, and *eu*-thanke hym, and þat bathi nyghte & day, if þou oghte kane of lufe. And þare-for, whene þou ryces of þi bedde at morne, or at mydnyghte, thyne als-tite how many thowsand men & women ere *perischede* in body or in saule þat nyghte. Some in fyre, some in oþer manere, als in water or one lande. Some robbide, woundide, slayne, dede sodanly *with-owt*yne sacramentis and fallyne in-till dampnacione ay-lastande. Thynk als wa how many thowsande þat nyghte are [fallyn]<sup>4</sup> in perill of saule, þat es to say in dedly syne, als in glotony, lechery, Couetyse, in manes-slaynge and in many oþer folyes. And of all þise illes the has deluyered thy swete lorde Iheru, *with-owtten* þi deserte. What *seruyce* hase þou donðe wharefore he hase þus-gate keped þe, and many oþer loste and forsakene? For sothe if þou take gud kepe how gret gude he has done þe on ilk a syde, þou sall fynd hym ocupiede aboute þi profet als he did nane oþer thyng bot anely ware Entendande to þe and to þi hele, als if he had forgetyne all þis worlde for to be anely intendande vn-to þe. ¶ And when þou hase þis thoughte, lyfte vpe thy handis and thanke thi lorde of þis and of all oþer gudes, and say one þis manere: *Gracias tibi ago domine Iheru Criste, qui me indignum famulum tuum N. in hac nocte vel die custodisti, protexisti, visitasti, sanum saluum & incolumem ad hanc horam peruenire fecisti; et pro aliis vniuersis beneficiis tuis que michi tua sola pietate contulisti, qui visis & regnas deus &c.* This Oryson es þus to say one ynglysche: *My lorde Iheru Criste, grace I zelde and thanke þe þat me thyne vnworthy seruande þou hase*

<sup>1</sup> om.    <sup>2</sup> = foul.    <sup>3</sup> Sp. *Ista bona .. tibi fecit dulcis Sponsus tuus Iesus & dulcor cordis tui. Propter hec bona .. debes semper de Deo cogitare &c.*

kepid, couerde and vesete in þis nyghte (or in þis day), hale, safe, and wemles vn-to þis tyme þou hase made to come, and for all oþer gudes and benfetis þat þou hase geffyne me anely thurgh þi gudnes and þi pete, þou þat lyffes and regnes endles, Amen. Dere frende, in þis same manere sall þou say when þou rysez at morne, and when þou lygges downe at evyne. / And whene þou has done swa, þan sall þou besyly thynke how þou hase spende þat day (or þat nyghte), and pray god of mercy of þe ill þat þou hase done, and of þe gude þat þou hase lefte vn-till þat tyme. And dere frende, do na thyng in þis lyfe till þou commend þi-selfe and thi frendis qwykke and dede in the handis of thi swete lorde Ihesu Criste, and say one þis manere:

*In manus tuas, domine, & sanctorum angelorum tuorum, commendo in hac nocte (vel die) animam meam et corpus meum, et patrem et matrem, fratres et sorores, amicos, familiares, propinquos, parentes, benefactores meos, et omnem populum catholicum. Custodi nos, domine, in hac nocte (vel die), per merita & intercessionem beate Marie et omnium sanctorum, a viciis, a concupis[c]enciis, a peccatis et temptationibus diaboli, a subitania et inprovisa morte, et a penis inferni. Illumina cor meum de Spiritu sancto & de tua sancta gracia: et fac me semper tuis obedire mandatis, & a te nunquam separari permittas; qui vivis & regnas deus &c.* And þis oryzone es þus mekill to saye: »Lorde Ihesu Criste, in þi handis and in þe handis of thyne haly angells I gyffe in þis nyghte (or in þis day) my saule and my body, my ffadir and my modire, my brothire and my systirs, frendis and seruandes, neightburs and kynredyne, my gude-doers, and all folke righte trowande. Kepe vs, lorde, in þis nyghte (or þis day), thurgh þe gud dedis and þe prayere of þe blyssed maydenz Marie and all thi halous, fra vices and fra wykked zernynge, fra synns and fra fandynge of þe denell, fra sodayne and [vn]-arysede dede, and fra þe paynes of helle. Lyght my herte of the haly gaste, and of thi haly grace. Lorde, þou make me to be bousome euer-mare to þi byddynge, and suffire me neuer-mare to twyne fra the, endles Ihesu, lorde in trynite. Amen. / My dere frende, if þou hafe þis manere, þan sall þou hafe verray knaweinge of thi-selfe, ffor thus sayse haly writte: »If þou traiste one thy-selfe, to þi-selfe þou sall be takyn, and zif þou trayste one gode and noghte one þi-selfe, to god þou sall be gyffene. And this maner of consederasyone es callede medytacyone, [and]<sup>1</sup> by þis maner of knawynge of þi-selfe & by þis maner of medytacyone sall þou come to þe knaweinge of gode by haly contemplacyone. [VI.] Wiet þou þat þere es thre manere of contemplacyone: The fyrste es in creaturs. The toþer es in haly scripture. The thirde es in gode hyme-selfe in his nature. Thow sall wyet þat contemplacyone<sup>2</sup> es na noþer thyng bot thoghte of godde in gret lykynge in saule, and to se his gudnes in his creaturs. His gudnes in his creaturs may þou see one þis manere. Thre thynges pryncypaly ere in gode, þat es to say Myghte, Wysdome, and Gudnes. Mighte es appropirde to godd þe ffadire, Wysdome to god þe Soñ, Gudnes to god þe Haly gaste. Thurgh goddes myghte ere all thynges made, and thurgh his wysdome ere all thynges mervailously ordayne, and thurgh his gudnes ilke a day ere all thynges waxande. His powere may þou see by þaire gretnes and by thaire makynge; his wysdome by þaire fairenes [&]<sup>3</sup> þaire ordaynynge, his gudnes may þou see by þaire Encressynge.

<sup>1</sup> Ms. flor.    <sup>2</sup> Sp. Primo modo, nihil est aliud quam visio Dei in suis creaturis.    <sup>3</sup> Ms. of.

Paire gretnes may þou see by þaire foure partynges, þat es to saye by þaire heghte and by þaire depnes and by þaire largenes and by þaire lenghe. His wysdome may þou see if þou take kepe how he hase gyffene to ylike a creature to be. Somme, he hase gyffene to be anely *with-owttene* mare, als vn-to stanes. Till *oper*, to be & to lyffe, als to grysse and trees. Till *oper*, to be, to lyffe, to fele, als to bestes. Till *oper*, to be, to lyffe, to fele and *with* resone to deme, als to mane and to angells. For stanes erre, bot þay ne hafe nozte lyffe ne felys noghte ne demes noghte. Trees are, [&] þay lyffe, bot þay fele noghte ... Men<sup>e</sup> are, þay lyffe, þay fele and þay deme, and þay erre *with* stanes, þay lyffe *with* trees, þay fele *with* bestes, and demys *with* angells. Here sall þou thynke besyly þe worthynes of manes kynde, how it ouer-passes ilke a creature. And þare-fore saise saynt Austyne: »I wald noghte hafe þe stede of ane angelle if I myghte hafe þe stede þat es *purveyede* to man<sup>e</sup>. Thynk also þat mane es worthy gret schenschiþe þat will noghte lyffe eftyre hys degre and eftire his condicyone askis. For all þe creaturs in þe worldre ere made anely for man<sup>e</sup>. Þase þat ere meke, ere made for thre skylles: ffor to helpe vs at traunyle, als nate, oxen<sup>e</sup>, kye, and horse; ffor to couer vs & clethe vs, als lyne and wolle and lethire; ffor to fede vs and vphalde vs, als bestes, Corne of þe erthe, ffysche of þe see. And þe noyande creaturs, als ill trees and venemous bestes; þe wylke are made for thre thynges: ffor oure chastyyng, for oure amendement, and for oure kennynge. We ere chastied and puneschet when we ere hurte. And þat es gret mercy of godde þat he will chasty vs bodyly þat we be noghte puneschet lastandly. We erre amendid when we thynke þat all þese ere broghte vs for our syn<sup>e</sup>; ffor whene we see þat sa lyttill creaturs may noye vs, þane we thynke one oure wrechidnes<sup>1</sup>, and þane we ere mekyde. We ere Estirwarde kende, for-þi þat we see in þise creaturs þe wondirfull werkes of god oure makere; ffor mare vs auailes till oure ensampill and Edificacione þe werkes of þe pyssmowre, þan dose þe strenghte of þe lyone or of þe bere. Als-swa, righte als I haue said of bestes, reght swa vndirstande of trees; and when þou hase donne on þis manere, Raise vp thy herte vn-till godde, and thynke how it es grete myghte to make all thynges of noghte and to gyffe þam to bee, and grete wysdome to ordayne þam in sa gret fairenes, and gret<sup>2</sup> bounte to multiply þame ilk a day for oure prowre. A, mercy godde, how we are vnkynde! We dispende<sup>3</sup> all [þ]is<sup>4</sup> creaturs and he þam makes! We confound þame and he þame gouernes! We distroy þame ilke a day and he þam multiplies! And þare-fore say till hym in thi herte: »Lorde, for-þi þat þou arte þay ere, and for-þi þat þou arte fayre þay are faire, and for-þi þat þou arte gude þay are gude. *With* gud ryghte þay loue þe, and Onoures þe, and gloryfyes þe, all thy creaturs, O blyssed godd in trinite! *With* gud ryghte þay loue þe for þaire gudnes, *with* gud ryghte þay anourene þe for thaire fairenes, *with* gud righte þay gloryfye þe for þaire profet, all þi creaturs, blyssed trinite! of whame all thynges ere thurgh his powere made; thu[r]gh whaym all thynges are thurgh hys wysdome gouernede; in whaym all thynges are thurgh his bounte multipliede; till hym honour and louynge *with-owttene* [ende]. Amen<sup>e</sup>.

#### IIa. pars.

[VII.] ÞE toþer degre of contemplacyone es in Haly wryte. Bot nowe may þou say to me: »I<sup>5</sup> þat knawes na letters, how may I euer-mare com to contemplacyone

<sup>1</sup> Sp. fragillitate.

<sup>2</sup> Ms. and in swa gret.

<sup>3</sup> r. mispende?

<sup>4</sup> Ms. his.

<sup>5</sup> al. om.

of haly writte?« Now, my dere frende, vndirstande me swetely and I sall say per-  
chance to þe: all þat es wreten [may be tald]<sup>1</sup>. If þou kanest noghte vndirstand haly  
writt, here gladly þe gud þat men seise þe; and whene þou heres haly wryte oþer  
in *sermons* or in *preue* collacyone, take kepe als-tyte if þou here oghte þat may  
aualle þe till edyfycacyone, to hate synne and to lufe vertue, and to dowte payne  
and to zerne loye, to dispysse þis worlde and to hye to blysse, and whate þou  
sall doo and whate þou sall lefe, and all þat lyghtes þinne vndyrstandyng in  
knewyng of sothefastnes, and all þat kyndills þi lykyng in brynnynge of charite;  
ffor of þise twa gudnes es all þat es wretyn in preue or in apperte. Owte of  
haly writte sall þou drawe and cune witte whilke are þe seuene dedly synnes,  
and þe seuene vertus, and þe ten comandementis, and þe tuelfe artycles of þe  
troutlie, and þe seuene sacramentis of haly kyrke, and þe seuene gyftis of þe  
haly gaste, and þe seuene werkes of mercy, and þe seuene vertuz of þe gospell,  
and þe seuene prayers of þe *pater noster*.

[VIII.] Þir are þe seuene dedly synnes: Pryde, and Envy, Ire, Slouth, Couetyse,  
Glotomy, and Lechery. <sup>2</sup>Pryde es lufe of vnkyndly heghyng, and þar-of comes  
þir seuene: Vnbouxmennes agayne god or agayne souerayngne, þat es to say, to  
lefe þat þat es commandyd and to do þat that es defendyde. The toþer branch  
of *pride* es Surquetry, þat es, to vndirtake thyng ouer his powere, or wenys to  
be mare wyse þan he es, or better þan he es; and *anamtez* hym of gude þat he  
hase of oþer, or of ill þat he has of hym-selfe. The thrid braunche of *pride*  
es Ypocrisyse, þat es whene he feynys hym to hafe gudnes þat he has noghte,  
and hydes þe wykkednes þat he has. The ferth braunche of *pride* es Despyte of  
thyne euencristene, þat es when man lesses gudnes of oþer, for-thi þat hym-selfe  
suld seme þe bettir. The fyfte braunche [es Arrogance]<sup>3</sup>, þat es when man makes  
lyknes betwyx his awene wykkednes and oþer mens wykkednes, þat his awene  
may seme þe lesse. The sexte braunche of *pride* es Vnschamefulnes, þat es  
when men has noghte schame of ill ded aperte. The seven[d]e braunche of *pride*  
es Elacione, þat es when a man has hegh herte, þat he will noȝte suffire to  
felawe ne mayster. Dere frende, þou sall wit þat thre thynges ere whare-of a man  
Enprides hym, þat es to say: of þe gudeȝ þat he has of kynde, als fairenes or  
strenghte or<sup>4</sup> gude witte or<sup>5</sup> nobille kynredyne. The toþer thyng es þat man  
has of purchase, als cunnyng, grace, gud loos, or dygnyte or office. The thrid  
thyng es erthely thyng or erthely gude, als clethyng, houssyng, Renteȝ,  
possessione, Menȝe, horssyng, and honour of þis worlde. <sup>6</sup>Pride makes man to  
be of gret herte and hegh, to despysse his euencristene, and to zerne heghenes  
and maystry ouer oþer<sup>4</sup>. ¶ The toþer dedly synne es Envy. And þat es<sup>5</sup> loye of oþer  
mens harme, and sorowe of oþer mens welefare. And þat may be in herte *with*  
lykyng, or in mouth *with* bakbyttyng, or in werke *with* of mens gudnes<sup>6</sup> wyth-  
drawyng or ells *with* ill procuryng. <sup>7</sup>Envye mase man to hafe þe herte hevy of  
þat he sese oþer men mare worthi þan he in any thyng<sup>4</sup>. ¶ The thrid dedly synne  
es Wretle, þat es ane vnresonabyll temperoure of herte; and of it comes stryfes  
and contekes, schamefull and dyuerse wordes and denyouse<sup>7</sup>, and wykked sclandirs.  
¶ The ferth dedly synne es Slouth, and þat mase manes herte hevy and slawe

<sup>1</sup> om. <sup>2</sup> This passage has foreign ingredients. <sup>3</sup> Ms. or of. <sup>4</sup> om. iu Spec. <sup>5</sup> Sp. De Inv. nascuntur. <sup>6</sup> r. gudes. <sup>7</sup> Sp. praua verba, designatio, blasphemia.

in gude dede, and makes mane to yrke in prayere or halynes, and puttes man in wykkednes of wanhope, for it slokyns þe lykynges of gastely lufe. ¶ The fyfte dedly synne es Couetyse, and þat es ane vnmesurabill luffe to hafe erthely gudes, and it destroyes & blyndes manes herte. And þare-of *commes* tresones, flase athes, wykked reste<sup>1</sup>, Malice and hardnes of herte agaynes mercy. ¶ The sexte dedly synne es Glotony, and þat makes mane to serue and to be bouxome till wykked lykynges of þe flesche, þe whilke man suld maister and ouercome with mesure. Of glotony *commes* vayne Ioy, lyghtnes, and littill vnderstandyng. ¶ The seven[d] dedly synne es Lecherye, and þat mase manes herte to melte, and to playe thare þare his herte lykes and heldes, and þat with-owtene gouernynge of resoun. Of lechery *commes* blyndyng of herte, In prayere vnstabilnes, and fulle-hastynes, lufe of hym-selfe, hatredene of godde, lufe of þis worlde, vgglynes and whanhope of þe blysse of heuene. ¶ Dere frende, thire are þe seuene dedly synnes; and wele ere þay callid dedly synnes, ffor Pride twynnes fra man his godde, Envy his euencristene, Ire hym-selfe twynnes, Slouthe hym tourmentes, Couetyse hym begyles<sup>2</sup>, Glotony hym dessaynes, and Lecherye hym in thraledome settis. . . . [X.]<sup>3</sup> Nowe hase þou herde þe seuene sekene of manes saule. ¶ Sythene aftirwarde *commes* þe souerayne leche and takes þere medcynes, and waresche mane of þese seuene seknes and stabills hym in þe seuene vertuez, thurgh þe gyftes of þe haly gaste. Þe whilke are þese: ¶ Þe gaste of wysdom and vnderstandyng, þe gaste of counsaile and of stalworthenes, þe gaste of cunynge and of pete, and þe gaste of drede of godde Almyghty. Thurgh þese gyftes oure lord Ihesu leres mane all þat he hase myster [of] till þe lyfe þat es callid actyfe, and til þe lyfe called contemplatyfe. And se how; firste mane suld lefe þe euyl and do þe gude; lefe þe euyl, þat teches vs þe gaste of drede of godde almyghty, and do þe gude leres vs þe gaste of pete. And for-þi þat twa thynges are þat lettis vs to do gude, þat es at saye welefare and tribulacione of þis worlde, ffor welefare desaynes vs with losengery, tribulacyone with hardnes of noyes & dysses: for-þi sall þou despyse þe welefare of þis worlde þat þou be noghte þer-with dessayned, and þat leres þe þe 'gaste of cunynge; and þou sall stallworthly suffire tribulacyone þat þou be noghte ouercommene, and þat teches vs þe gaste of stalworthenes. And þire foure suffice till þe lyfe þat es callid actyfe. And þe toþer thre fallys to þe lyfe þat es callid contemplatyfe; ffor three maners [are] of contemplacione. Ane es in creaturs, and þat leres þe gaste of vnderstandyng. The toþer es in haly writte whare þou sese whatte þou [sal] doo & what þou sall lefe, and þat leres þe the gaste of counsaile. The thirde manere es in godde hym-selfe, and þat leres vs þe gaste of wysdom. Now þou sese thurgh þe gyftes of Ihesu how he es besy abowte oure hele. [XI.] Eftire þis sall þou wiete whilke ere þe tene comandementis. ¶ Þe firste comandement es þis: »Thow sall wirchipe bot a godde þi lorde, and till hym anely þou sall serue». Þat es at say: wyrchipe hym with righte trouthe, serue vn-till [hym] anely with gude werkes. Here sall þou thynke if þou hafe lelly serued godde & wirchiped godde; if þou hafe seruede hym ouer all thyng; if þou hafe zolden hym þat that þou hyghte, if<sup>4</sup> þou hafe done le[l]e<sup>5</sup> penance, and if þou hafe zoldyne hym þat that þou hyghte hym in þi cristyndome, that was, to forsake þe deuelle

<sup>1</sup> Sp. inquietudo.    <sup>2</sup> r. felles? Sp. prosternit.    <sup>3</sup> Chapter IX (De 7 virtutibus evangelicis) is wanting; see Ms. Vernon.    <sup>4</sup> Ms. or if.    <sup>5</sup> Ms. lesse.



and all his werkes and in god lelly to trowe. And thurgh<sup>e</sup> þis commandement es mane ordaynede ynence god þe fadire. ¶ [In] þe toþer commandement es defendide to take goddes name in vayne; and lying and falsenes þare-in es defendid; and thurgh<sup>e</sup> þis commandement es man ordaynede ynence godde þe Sone, þat saise hym-selfe »I am sothefastnes«. ¶ Þe thirde commandement es, »vmbythynke þe þat þou kepe þi haly-dayes«, þat es to saye, in þine awene herte to kepe þe in riste and pees, with-owttene seruage of syn<sup>e</sup> or of bodyly dedis. And þis commandement ordaynes mane to reschayfe þe Haly gaste. Þise thre commandementes lerres mane how-gates he sall hafe hym ynence godde þe trynite, to whas lyknes he es made in saule. / Þe oþer seuene commandementes lerres man how he sall hafe hym ynence his eucencristene. ¶ Þe firste es: »Þou sall honoure þi fadire and þi modir« fleschely and gastely, and þat in twa maners, þat es to say, þat þou be bouxom to thaym in reuerence and honour, and [þat] þou helpe þame at thy powere in all thynges þat þay hafe myster [of]. »Pat þou be of lange lyfe in erthe«; ffor if þou will be of lange lyfe, it es resone þat þou honoure thayme of whaym þou hase þe lyfe; ffor he þat will noghte honoure hym thurgh<sup>e</sup> whaym he es, it es noghte righte þat he be mare þa[t]<sup>1</sup> he es. ¶ Þe toþer commandement es þis: »Þou sall sla na man«. Here sall þou wyt þat slaughter es of many maners: ffor þer es manes-slaughter of hand, of tunge, of herte. Manes-slaynge of hande es when a mane slaes anoþer with his handes, or when he duse hym in bandis<sup>2</sup> of dede, als in presone, or in oþer stede þat may be enchesone of his dede. Manes-slaynge of tunge es in twa maners, thurgh<sup>e</sup> commandement or thurgh<sup>e</sup> enticement. Manes-slayng of herte es als wa one twa maners, þat es, whene mene zernys and couaytes ded of oþer, and when he suffyrs man to dy and will noghte deluyr hym if he hafe powere. ¶ Þe thirde commandement es þis: »Þou sall do na lechery«; and þat es ryghte; wha-sa will hafe þe lyfe with-owttene corrupcyone in þe loy of heuene, hym byhoues kepe his lyfe þat es dedly with-owttene corrupcyone of body. ¶ Þe ferthe commandement es þis: »Þou sall do na thyfte ne na falsenes«; and þat es ryghte, ffor he þat will safe oþer menes lyfe he sall noghte do away þat that moghte his lyfe sustayne. ¶ Þe fyfte commandement es þis: »Þou sall noghte bere false wittnes agaynes thyne euen-cristyne« with hym þat will noye hym or sla hym; and þat es ryghte, ffor he þat will noghte skathe his eucencristyne he sall noghte consente ne na consaile gyffe to do hym ill. ¶ Þe sexte commandement and þe seuende er þir: »Þou sall noghte couaite þi neghtboure wyfe«, »ne þou sall noghte couaite his house ne nane of his gude wrangwysly«; ffor he þat hase wykked will and ill Entente in his herte, he may noghte lang with-hald<sup>3</sup> hym fra wykkide dede; and þerfore if þou will noghte do lecherye þou sall noghte consente<sup>4</sup> to mane ne to woman þat it duse, and if þou will noghte stele þou sall noghte couaite oþer mennes thynges in þi herte. Dere frende, þir are þe ten commandementes þat god gaf till Moyses in the mounte of Synay. The thre fyrste er pertenande to þe lufe of god, and the toþer seuene to þe lufe of þi-selfe and of thynne euen-cristyne. [XII.] Now, efter, sall þou wyt whilke ere þe seuene vertuez, þat es to saye ¶ Trouthe, Trayste, and Lufe, Wyse-dome and Rightwysenes, Mesure and Force. Of þe same matire er þe seuene vertus þat þe ten commandementis, bot þis es þe varyance be-twyx thaym: The ten commandementis kennes vs what we sall do, and þe seuene vertus kennes vs how we

<sup>1</sup> Ms. þan.<sup>2</sup> Sp. in loco mortis.<sup>3</sup> Ms. with-haldyng.<sup>4</sup> r. couaite.

sall doo. The thre fyrste, þat es to say Trouthe, Trayste and Lufe, ordaynes the how þou sall lyfe als to godde, þe toþer foure how þou sall ordayne thyne awene lyfe þat [þay] sall lede till þe loye of heuene. Dere frende, the awe to wyte þat we ere all made for ane ende, þat es to say, for to knowe godde, to hafe hym, and to lufe hym. Bot thre thynges er nedefull at puruaye till oure cu[m]ynge<sup>1</sup> [to gud ende], that es, to wyte whedyr we sall ga, and þat we wyll comme thedyre, and þat we hafe trayste to com thedyre; ffor grete foly ware it to begyne þe thyng mane may noghte ende. Zitte one þe toþer syde, þe mane þat will wyele doo, hym nedide to hafe wysdome, myghte, and will, þat es to say, þat he konne [wele] doo, and þat he may doo, and þat he wyll doo. Bot for-þi þat we hafe noghte cunynge, myghte, ne will of oure-selfe, for-þi hase godde gyfene vs trouthe for to fulfill þe defaute of oure [cunynge; trayste, for to fulfill þe defaute of oure]<sup>2</sup> myghte; sothefaste lufe<sup>3</sup>, for to ordayne oure will to þe tane and to þe toþer. Trouthe ordaynes vs to godde þe Son to whayme es appropyrde Wysdome, Trayste till godde þe fadyre to whaym es appropyrde myghte, Lufe to þe Haly gaste till whayme es appropyrde gudnes. And þare-[fore]<sup>4</sup> trouthe makes vs to hafe knowynge [of god]<sup>2</sup>; and þat knowynge vs sayse þat he es wondyrfull ffre<sup>4</sup> es he þat one þis manere and þus largely gyffes of his gudnes, and of þat comes trayste; and [of] þat knowynge þat sais þat he es gude, comes þe thyrd sothefastnes, þat es lufe, ffor ylke a thyng lufes kyndely þe gude. [XIII.] Dere frende, here sall þou wyte whilke are þe twelue artycles of þe trouthe. ¶ The firste es þis: þat godde es ane in hym-selfe and thre in persons, with-owtten begynnynge and with-owtten Endynge, and þat all thynges made of noghte with his worde. ¶ Pe toþer artecle es, þat goddes son tuke flesche and blode of þe blyssed maydene Marie and was borne of hire sothefaste godde and sothefaste mane. ¶ Pe thirde es, þat he was dede and graue, noghte for nede, bot for to by vs of his fre will. ¶ The ferthe artecle es, þat þe same Iheru rase fra dede to lyfe, and we sall ryse als wa. ¶ The fyfte artecle es, þat þe same sothefaste god and mane steighe vp in till heuene in manhed and godhede, and we sall steighe vp als wa thurgh his grace. [XIV.] ¶ Pe sext artecle es Baptyme, þat mase mane clene of syn þat he drawes of kynde, and gyffes grace to clense. ¶ The seuende artecle es Confirmacione, þat confermys þe haly gaste one mane þat es cristenede. ¶ Pe anghtened artecle es Penance, þat duse awaye all maner of syn, dedly and venyall. ¶ Pe nynde es þe sacrament of þe Anter, þat confermys þe penante<sup>5</sup>, and gyffes hym force þat he fall noghte efte in syn, and vphaldes hym and reconsailles hym. ¶ Pe tende artecle es Ordyre, þat gyffes powere till þayme þat are ordeynede to do þaire Offece and to do þe sacramentis. ¶ Pe elleuende artecle es Matrimone, þat defendis dedly syn in werke of generacyone by-twyx mane and womane. ¶ Pe twelfed artecle es Enoyntynge, þat mene Enoyntes þe seke in perell of dede, for alegaunce of body and saule. [XV.] Dere frende, aftyre sall þou wyt whilke are þe foure vertus cardynalles, thurgh whilke all manes lyfe es gouernede in þis worlde, Þat es ¶ Cunynge and Rightwisnes, Force and Mesure. Of þir foure saise þe haly gaste in þe buke of Wysdome þat þare es na thyng mare profytabyll till man in erthe. And se now, where-fore. Wha-sa walde any thyng wele do, firste hym byhouys þat he konne chese þe ill fra þe gude, and of twa gud chese þe bettire: & þis vertu es called

<sup>1</sup> Ms. cunynge; to gud ende om.; Sp. tria sunt necessaria ad perveniendum ad bonum finem.  
<sup>2</sup> om. <sup>3</sup> Ms. lufe es. <sup>4</sup> Ms. ffre es he. <sup>5</sup> Ms. penance.

cunnyng. Siþen þou sal lefe þe ill & do þe gude, & do þe greter gude!<sup>1</sup> and leffe þe leese gude: and þis es the vertu þat es callede ryghtwysnes. And for-þi þat twa thynges lettes mane to do wele and lefe þe yll, þat es at say welefare of þis worlde, for it dessayfes hym with false vanytes, þe toþer es tribulacyon, to putt hym downe with many scharpnes: agaynes welefare sall þou hafe mesure þat þou be noghte ouer-hye: and þis vertu es called temperance. And agayne aduersyte sall þou hafe hardynes þat þou be noghte castene downe: and þat vertue es callyde fforce or strengthe. [XVI.] ¶ Here-cfytte sall þou wyte whylke are þe seuene werkes of mercy. ¶ The firste werke of Mercy es, to gyffe mete to þe hungrý. The toþer es to gyffe drynke to þe thyrsty. The thirde es to clethe þe nakede. Þe ferthe es to herbere þe herberles. Þe fyfte es to vesete þame þat ere in prýsonne. The sexte es to comforth þe seke. The seuende [es] to bery þe dede. Thyse are þe seuene werkes of mercy þat are langande to þe body. Bot nowe may þou say to me: »how sulde I þat es in Relygyon, and noghte hase to gyffe at ete ne at drynke, ne clathes to þe nakede, ne herbery to þe herberles, for I am at oþer mens will and noghte at myne awene? for-thi ware it better þat I ware seculere, þat I myghte do þire werkes of mercy. / A, dere frende, be noghte begylede. Better it es to hafe pete and compassione in þi herte of hym þat hase mysese and wrechednes, thane þou hade all þis worlde to gyffe for charyte; for it es bettir wyth compassione to gyffe þi-selfe, als þou erte, þan it es to gyffe þat that þou hase. There-fore, dere frende, gyffe thi-selfe, and þan gyffes þou mare þan es in all þis worlde. Bot now may þou say me one þis manere: »Sothe it es þat it es better to gyffe hym-selfe þan it es to gyffe of his: bot better es þe tane and þe toþer þan es aue be it-selfe, for lesse es a gud þan twa. It es noghte swa; for whethire es better be callede godde, or his seruande? Thow wate wele þat [it] es better to be callede godde. Bot þase þat suffirs hunngere, thyrste, canlde and defaute, and oþer wrechidnes and mysese, calles oure lorde Ihesu Criste »hym-selfe«, for he saise þus in þe gospels: »What als þou dyde to þe leste of myne, þou did to me«... Saynt Barnarde says: »Thire pure hase noghte in erthe, ne thire riche hase noghte in heuene; and þare-fore if þe Riche will it hafe, thaym byhoues bye it at þe pure. / Now wate I wele þou couaytes to wyte whilke are verray pure, and whilke noghte. Now herkene with deuocyon. Sume are þat hase reches and lufes thaym, and þase are þe haldande & þe couaytouse of þis worlde. Othere are þat hase þame noghte bot thay lufe thayme, and þay walde hafe thayme gladly, and þase are þe wrechide beggers of þe worlde, and þe false folke in religyon, and þase are als riche and richere þan þe oþer [in will]. And of thame Ihesu saise in þe gospels þat »lyghtere it ware a camel to passe thurgh a nedill eghe, þan þe riche to come in to þe blyse of heuene«. Sume are þat hase reches bot thay lufe thaym noghte, noghte-for-thy þay will wele hafe þame: and þase are þe gud mene of þe worlde þat dispendis wele that at þay hase. Bot fone are of þase! Zit it are oþer þat hase noghte reches, ne lufes noghte thaym, ne will noght hafe þame: and þase are þe gude folke þat are in religione, and þase are sothefastely pure, and þairs es þe loye of heuene, for þat es the benyson of þe pure. Than it behufes þat þe riche hafe þe reus[s]e of þat benyson; and þare-fore may I say »Blyssede be þe pouer for þairs es þe kyngdom and þe loye of heuene«. And swa may I say of þe riche for

<sup>1</sup> om.

pairs es pyne of helle. Alswa pouer þay are þat hase pouerte and lufes na reches, and pouer þay are þat hase reches and lufes pouert. [XVII.] Now aftre þis, awe þe to wyte whylke are þe seuene prayers of þe *Pater noster*, þat duse away all ill and purchase all gude. And þase seuene prayers er contende in þe *Pater noster* þe whilke oure lorde Ihesu Criste kenneð till his discyples how þay [suld] pray godde þe fadire, and sayd thaym one þis manere: »Whene ȝe sall praye, one þis wyse sall ȝe say: *Pater noster qui es in celis &c.*» X Now, my frende, wit þou þat oure lorde Ihesu Cryste kennes vs in þe gospelle to make þis prayere. And þarefore I walde at þou wyste at þe begynnyng whate es prayere or oryson<sup>e</sup>, and sythyn þat þou vnderstande þe prayere of þe *Pater noster*. / Prayer or Oryson es noghte elles bot ȝernyng of saule, with certayne trayste þat it commes þat þou prayes. And in þat trayste vs settis Ihesu Criste whene he kennes vs to calle godde »oure fadyre þat es in heuene«; ffor in hym sall man hafe certayne trayste þat he may and will all gudnes gyffe þat oure saule kane ȝerne and mekill marc, þe whilke es betakynde by. þise wordes: *Qui es in celis*, þat es to say »þe whilke es in heuene«; ffor if godde will call hymselfe oure fadyre, þan he makes vs to wiet þat he lufes vs als chilydre, and at he will gyffe vs all þat we hafe myster of. Bot certainly, if all þe lufe þat euer had fadire or modire vn-to þaire chilydre,<sup>1</sup> or all oþer lufes of þis worlde, ware gedirde to-gedyre in a lufe, and ȝit þat lufe ware multipliede als mekill als manes herte moghte thynke, ȝit it moghte na-þynge atteyne to þe lufe þat godde oure fadyre hase vn-till vs, þare where we are hys enmys. And þat sall we wele see thurgh þe grace of godde, If we se one what manere he es oure fadyr and whatt he hase done for vs. Wit þou þat whene god made all creaturs of noghte, we rede noghte þat he made any creature till his lyknes bot mane allane; and þarefore godd he es, and makere of all thynges of þe worlde, bot he es noghte þaire fadyre; bot vn-till vs, thurgh his awene myghte full of mercy, es he godde and makere and fadyr, ffor þat oure saule es lelly lyke vn-till þe lyknes of þe fadyr, and þe sone, and þe haly gaste, þat ere hallyly a godde and persons thre. And all þis werlde he hase made to serue man, whils mane will duelle in his lele lufe als his awene chilydre. Bot als-tyte als we twyne fra þat lele lufe, for lufe of þis lyfe, or for any oþer thyng, we losse þe lordchipe of þis worlde, and becommes thralles drerily to þe deuelle, þare we ware before fre, and ayers of þe crytage of þe kyngdome of heuene and to welde þe welthe of þis werlde. Allas [I] may saye, Allas, allas, what here es a sorowfull chaunge, wha-sa it vndyrstode! Wit þou wele þat here es gret lykyng of lufe,—when godd þat es with-owtтынe begynnyng and es with-owttene chaungeyng and duellys with-owtтынe Endyng, for he es alþir-myghtyeste and alþir-wyseste, and alswa alpire-beste þat mannes herte may noghte thynke, in whaym es lufe and loy endles,—here, I say, es takyn of gret lufe, þat he deynd hym to make vs till his awene lyknes righte als we had bene his awen chosene chilydre, and moghte hafe lefte vs to be a littill vyle matire als we ware made of oure modyr, þat vile es to neuene; or he moghte hafe made vs at his will [lik]<sup>2</sup> any-kyn oþer bestis, and þane had we dyede to-gedire bathe body and saule. Bot when he hade made vs man and gafe vs þe saule to his awene lyknes—louede and luffede be þat lorde!—for to be ayers of þe Erytage of heuene, and lyfe in þat gret loy with-owttene Ende, now es na

X The piece from here to the mark on p. 232 is wanting in the Latin text and Ms. Vernon. <sup>2</sup> om.

herte sa harde þat it na moghte nesche and lufe swylke a godde *with* all his myghte, and his herte suld melte, filled of Ioy, If it thoghte sothely of þat grace þat oure lorde hase done till vs by-fore all oþer creaturs. And zitt did he mare thurghē his mekill mercy. For whene we ware thurghē oure sorowfull synē twynnedē fra godde oure sweteste fadirē, and become thralles to þe ill gaste, than he, thurghē hys maste mercy, sente his awenē sonne, þat *with* hym es godde in his godhede, for to take flesche and blode of þe virgynē Marie, Maydenē and modyr, lastand in Ioy; and one þis manere did he þe dede: In state of thralle tuke he oure flesche to suffre þe gylteste pouerte and schame and noyes and paynes þat neuer dyd ill ne na maner of synē, and sythenē delyuerde hym till þe vileste dede and þe schamefulleste þat man moghte thynke, to delyuer vs wrechēs of sorowfull bandis, and of þe pynand<sup>1</sup> presone puttid in hell, and to make vs to *comme* till þe heghe heuene, whare we sall be als kynges corounde in blyse, if we do þe will of þat swet lorde þat for vs ordeynede hym to dye one þe crosse als þose he had benē a wykkid thefe. Dere ffrende, nowē hase þou here twa thyngēz in þe whylke godde hase schewede vs þat he es oure fadirē and þat he lufes vs als his awenē chilydre, þare we are agayne hymē *with* oure wykked synē. The firste es þat he made vs till his awenē lyknes, and þe toþer es þat he boghte vs fra *presounē with* his *precyouse* dede of his manhedē. For þe fyrste es man haldenē till hym for to lufe hym *with* all his herte. Bot þan may þou aske: »What sall I do hym for þe toþer thyngē? ffor if I sall *with* pouerhede lofe godde þe fadir and lufe hym and serue hym *with* all my saule and *with* all my herte in all thynges for-þi þat he made me of noghte and gafe me saule aftir his awenē lyknes, als it was *commandyd* in þe alde lawe be-fore godde was borne and be-com man for vs: what moghte I now do hym whenē he for me wrechid synnere sa mekill hym lawede þat he walde become me, and he gafe hym to me whenē he thurghē his sweteste mercy walde dye for me, and of þe maste noyouse and þe maste vile dede þat euer was thoghte? I wate neuer what I may say here, ffor if I myghte lyffe a hundrethe zere, and if I moghte in þat tym ilk a day at a tymē dye als vile ded als he for me dide, zit ne ware it noghte ynence his gret gyfte<sup>2</sup>, when he es sothely said goddes sonne of heuene, and gafe hym-selfe till vs þat tynte was thurgh synē and put in to þe pyne of helle and þare in þe dispytte of hym *seruede* to þe deuelle. How sulde we þane zelde hym þe gude gret gyfte whenē he walde sende his awenē sone to be pynede for oure synē?« Now I sall lere the, if god gyffe me grace, how oure dere fadir askes nane oþer store bot that we *with* herte knawe oure awenē febillnes and oure wrechidnes þat we hafe for oure awenē synē. Thane sall we be in bitternes of penance, and crye till hym faste mercy, þat he vs saue for his haly name, ffor of oure-selfe hafe we noghte hym for to zelde. Pare-fore said the prophete in þe psalme: *Quid retribuam domino pro omnibus que retribuit<sup>3</sup> michi? Calicem salutaris accipiam et nomen domini invocabo &c.*, þat es: »What sall I zelde to god for all his gud gyftes þat he me gyffes als lorde *with*-owttenē my deserte? The coppe of hele I sall take and calle þe name of my lorde«. The cope of hele whare-of dranke oure lord Ihesu oure saueour, þat es the bytternes of þe penance in his grete pyne; and þat man in all his thoghtēz calles godez name, þat sothefastly knawes þat he hase noghte of hym-selfe bot sorowe and syñne.

<sup>1</sup> Ms. pyn and.    <sup>2</sup> Ms. gyftez.    <sup>3</sup> Ms. retribuit.

And wit thou þat if sothefastenes be sett faste in thi saule, þe mare þat þou knowes þe for wrechide and febyll, þe mare sall þou meke þe and calle one hys mercy. And þus it was of oure swete lady maydene and modyr, ffor scho had mare of grace þane any in this lyfe man or womane þat ever was borne, tharefore scho helde hir lesse and lawere þan any oþer wyghte, and mare cryede scho mercy þan any oþer man, whene sothefaste goddes sone lighte in hir wambe. / My dere frende, se now aftirwarde why oure lorde Ihesu kennes vs in þe gospels to say »oure fadir« and noghte »my fadir«. For by þat, will he kenne vs þat we suld gedyre all men *with* vs in oure prayers; ffor all ere oure brethire, crystende and vncristende mene, ffor þat all of a gouernaylle hafe we a fadir; and þat þou may þis thyng thurgh þe grace of godd clerelyere see, gyffe gude Entente till þat at I say. Hym calles þou thi fleschely broþer þat hase his body of þe same mane and womane of whaym þou hase thyne: thane sall þou wele halde hym þi broþer þat hase his saule of þe same fadir of heuene of whaym þou hase þi saule, and of swylke a kynd, and of swylke a lyknes; ffor als wele made godde ilke mane till lynkes of þe trinite als he did þe; and þis broþerhede mare suld we lufe and mare dere halde, þan þe broþerhede of þe flesche, in als mekill als þe saule es mare nobyll þan þe flesche, and in als mekill als godde oure fadir of heuene es mare nobill and mare for to lufe þan oure fleschly fadir. And þat suld we do if we saghe als clerely *with* oure gastely eghe, als we do *with* oure bodyly eghe. Bot for-thy þat we see noghte bot *with* þe fleschely eghe, als it ware bestes, we hafe na knowynge ne na lufe bot of þat broþerhede þat *commes* of þe flesche stynde and foule. *Allas, alas!* what sorowfull thyng thus hase blyndid vs! Certis na thyng mare blyndis manes saule þane lufe of erthely thyng þat soke takes Ende. For-þi behufes mane lefe his *propire* will if he will *perfitly* knowe þe lufesomest broþerhede where-of now mekill I hafe spokene, ffor whate-sa-*er* we hafe in body or in saule of gudnes or of fairenes, we hafe it of oure fadir of heuene, godde, þat es till vs fadir, and Euenly till all his creaturs; noghte anely for his makynge of noghte, ne for his gouernynge of his grace, for his purchasyng þat he made of vs þat ware tynt childir, *with* his flesche and his blode þat he for vs gafe, als saynt Austyne þe nobill clerke witnes. He sayse, »þe fadir gaffe his Sone thurgh whaym he walde by vs thralles; he gafe þe Haly gaste thurgh whayme he walde purchase þe thralles in his childire. Þe sonn he gafe in pryse of raunson, þe haly gaste in *preuelege* of purchase; and þarefore þe fadir kepis hym-selfe in Erytage till his childir þat he purchase«. And þarefore, dere frende, na mane sall mystrayste of þe lufe of his swete fadirhede and of his dere pete, ffor mare es his mercy þane all oure wykkednes; ffor wha sa calles till hym *with* all his herte, *with*-owtene faile he will here hym, for he es full of mercy. And þarefore, als I be-fore saide, *with* zernynge of saule and certayne trayste, calle appone hym trewely *with* all thi herte. He es þi fadir pereles þat purchaceþ þe pees; and saye traystely till hym als hym-selfe vs lerede: *Pater noster qui es in celis*, þat es to say »Oure fadir þat es in heuene«; *sanctificetur nomen tuum*, þat es to say, »halyed be þi name«; *adueniat regnum tuum*, »it come þi kyngedome; *fiat voluntas tua sicut in celo et in terra*, »þi will be donne swa in erthe als it es in heuene«; *panem nostrum cotidianum da nobis hodie*, »oure ylke day brede þou gyffe vs to-days«; *et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris*, »and forgyffe vs oure dettis als we for-

gyffe our dettours; *et ne nos inducas in temptationem*, »and suffire vs noghte be ledde in to fandnyngis; *set libera nos a malo*, »bot delyuer vs fra all ill thyngis». X *Amen*, þat es to say, Swa mot it be. X Now, my dere frende, þou sall wyt þat þis Oryson passes all oþer prayers pryncypally in twa thynges, þat es to say, in worthynes and in profyte. In worthynes, for þat god hym-selfe mad it; and for-thi do þay gret schame and gret vnreuerence till Ihesu goddes sone þat takes þame till wordis ry[m]and<sup>1</sup> and curius, and leues þe prayere þat he vs kennede, þat wate all þe will of godde þe ffarire, and þe whilke orysonne commes mare till his plesynge, and whate thynges þe wrechede caytyfe<sup>2</sup> hase myster at pray fore. Alswa, als I hafe sayde, he wate anely all þe ffarir wyll, and he wate all oure nede. And þare-fore a hundrethe thousande er dyssayuede with multiplicacione of wordes and of Orysones; ffor when þay wene þat þay hafe grete deuocyon, þane hafe þai a fulle<sup>3</sup> fleschely lykyng, ffor-thy þat ilk a fleschely lykyng delytes þame kyndely in swylke turnede langage. and þare-fore I walde þat þou war warre, ffor I say þe sykerly þat it es a foule lychery for to delyte þe in rymes and slyke gulyardy. Zit one a noþer syde saynt Austyne and saynt Gregore and oþer halowes<sup>4</sup> prayede als was þaire lykyng. I blame noghte [þaire]<sup>5</sup> prayers; bot I blame þase þat lefes þe prayere of godde þat<sup>6</sup> hym-selfe made and lerede vs for to pray, þat es [þe] *Pater noster*, and takes þame till þe Orysons of a synfull saynte whare þay fynde it wrettene; ffor oure lorde Ihesus hym-selfe sayse in the gosepelle: »When ze will praye: prayes noghte with many wordes, bot prayes one þis manere: *Pater noster* &c.» ¶ Dere frende, zit sall þou wit, one anoþer syde, þat þe *Pater noster* passes all oþer prayers in [sufficiencie]<sup>7</sup>, ffor þare-in es contende all thynges, what sa we hafe myster of, till þis lyfe or till þe toþer; ffor we praye þare-in godde þe ffaridr þat he delyuer vs of all illes, and þat he gyffe vs all gudes, and þat he make vs swylke þat we may neuer do ill, ne þat we may noghte fayle of gude. And [se]<sup>8</sup> now, all þe ille þat vs greues, ouþer es it ille þat es donde, or it es ille for to come, or elles it es ille þat we suffire now. Of þat ille þat es donne and passede, we praye oure swete lorde þat he delyuer vs þer-of whene we say *Dimittite nobis debita nostra* &c. We pray hym delyuer vs of ill þat es for to come, whene we say *et ne nos inducas in temptationem*. Of illes þat we suffire now, we praye hym þat he delyuer vs whene we say *set libera nos a malo*. ¶ Zit, dere ffrende, on anoþer syde, wit þou þat all maner of gude þat es, ouþer it es erthely gude, or gastely gude, or gude lastande endles; ffor erthely gude we praye whene we say *panem nostrum cotidianum da nobis hodie*; ffor gastely gude we praye whene we say *ffiat voluntas tua sicut in celo et in terra*; ffor endles gude we praye when we say *adueniat regnum tuum*; and confermyng of all þis we praye, whene we say *sanctificetur nomen tuum*. ¶ Now, my dere frende, þese ere seuene prayers of þe Ewangelle þat oure lorde Ihesu Criste kennede till his discypills. And þou sall wit þat þese foure wordes þat comes be-fore, þat es to wit *Pater noster qui es in celis*, leres vs how we sall praye, and what oure-selfe sall be in prayere. For we sall in ylke ane Oryson haue foure thynges, þat es to say, Perfite lufe till hym till whaym we praye, and certayne trayste to haue þat at we praye fore, and stabill trouth in hym in whaym we trowe, and sothefaste mekenes of þat that of oure-selfe na gude we haue. Perfite lufe es vndi[r]standene in þis worde

<sup>1</sup> Ms. rywand.    <sup>2</sup> r. we... caytyfs.    <sup>3</sup> V foul, Sp. vilem.    <sup>4</sup> Ms. þat prayede.    <sup>5</sup> om.  
<sup>6</sup> r. þat god.    <sup>7</sup> Ms. worthynes.

*Pater*, for ilke a creature kyndly lufes his fadir. Certayne trayst es contende in þis worde *noster*, for if he be ours, þan may we sekerly trayst in hym þat he es haldene till vs. Stabill trouthe es taken in þise wordes *Qui es*, for whene we say *qui es*, þan graunt we wele þat godde es þat we neuer sawe, and þat es ryghte trouthe, for trouthe es na noþer thyng bot trowyng of thyng þat may noghte be sene. Sothefaste mekenes es betakynde in þis worde *In celis*, for when we thynke how he es heghe in Ioy, and how we are here lawe in besynes, thane we are mekide. Bot whene we hafe festenede þere foure thynges in oure hertes, þan may we hardyly praye and saye with all oure affeccyone *Sanctificetur nomen tuum*, þat es to say «haly be þi name»; als wa [say<sup>1</sup>], stabill þi name, þat es fadir, in vs, þat we be one þat manere þi childre þat we do na thyng þat be agaynes þi will, and þat euer-mare we doo þat at commes to þi plesynge, thurgh grauntyng of þi grace. And for-thi þat we may noghte euer-mare do þat perfectly whyls we ere in þis caytifede worlde, þare-fore pray we þus and saye *Adueniat regnum tuum*, þat es to say, «it come till vs þi kyngdome, þat we regne in þe<sup>2</sup>, Iheru, in þis lyfe thurgh thi grace, and þou in vs<sup>3</sup> in þe toþer lyfe thurgh Ioy». And þis ilke we praye for þase þat are in purgatorie. And for-thi þat we neuer-mare may hafe parte with Ioye of heuene if we do noghte thi will in erthe, þare-fore we praye thus: *Fiat voluntas tua sicut in celo et in terra*, þat es to say, «thi will be done als in heuene swa in erthe»; als wa say, make vs to do þi wyll, þat es to say, þou gyffe vs grace to do all þat þou commandes, and to lefe all þat þou defendis; and þat swa in erthe als in heuene, þat es to say, als Michaelle and Gabrielle and Raphaelle, Cherubyn and Seraphyne, and all þe oþer angells and archangells, ... and all þase þat are Ordeynede to þe endles lyfe in Ioy in ilke a kynde, in ilke ane ordire, and in ilke ane elde, thi wille duse. And for-thi þat we may noghte do þi will whills we lyffe in þis body if þou ne sustayne vs noghte, þare-fore say we þus: *Panem nostrum cotidianum da nobis hodie*, þat es to say, «Oure ilke day brede þou gyffe vs to-day»; als wa<sup>4</sup> say, þou gyffe vs fforce in body and in saule, and hele if it be þi will of þe tane and offe þe toþer. And here es for to wit þat þare es thre maners of brede: þa[re]<sup>5</sup> es bodyly brede, þat es to say fode and clethyng, þare es brede gastely, þat es to say of haly wrytte þe leryng, and þare es þe brede of Eukaryste, þat es þe grace in þe sacrament of þe autere, for to comforthe þe kynde of þe tane and þe toþer. Bot for-thi þat we ere worthi na gudnes whills we ere bowndene in synne, þare-fore say we þus: *Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris*, þis es to say, «fforgyffe vs oure dettis als we forgyffe oure dettours». Þou sall wyt þare oure synns byndis oure dettours to pynne, þare-fore we pray Iheru to forgyff vs synnes, þat es to say, all þat we hafe synned in thoghte in worde and in dede; and þat ryghte als we for-gyffe till þase þat hase mysdone agaynes vs. And for-þi þat a lytill vs helpes to hafe forgyfnes of syne, if we may noghte kepe vs fra syne, þare-fore pray we þus: *Et ne nos inducas in temptacionem*, and þis es to say, «lede vs nozte in to na fandynge»; als-wa<sup>4</sup> say, suffere vs noghte be ouer-commene in fandynge of þe deuell ne of þe flesch ne of þe werlde. And noghte allanly we pray þat we be delyuered of all euyll fandynge, bot als wa we pray þat we be delyuered of all ill thyng, whene we say *Set libera nos a malo*, and þis es to say, «Bot delyue vs of all ill thyngis», þat es, of body and of saule, of syne and of

<sup>1</sup> Ms. als swa; say om.    <sup>2</sup> r. þou r. in vs.    <sup>3</sup> r. we in þe.    <sup>4</sup> Ms. als swa.    <sup>5</sup> Ms. þat.



pyne ffor syne, þat now es or sall be. Say we *Amen*, þat es to say, Swa be it! And for-thi sayse oure lorde Ihesu Criste in þe gospelle: »what-sa þou prayes my fadir in my name he sall do it«, and þer-fore say at þe Ende *Per dominum nostrum Iesum Christum filium tuum &c.* And now, my dere frende, vnderstande noghte þat þou sall say þi *Pater noster* with mouthe als I hafe it here wretyn be-fore þe. Bot say all-anely þe nakede lettir with þi mouthe, and thynke in þi herte of this þat I hafe said here, of ilke a worde by it-selfe; and rekk noghte þof þou ne multiply many *Pater noster*s; ffor it es better to say a *Pater noster* with gude deuocyon þane a thousande with-owttene deuocyon; ffor þus sais saynte Paule appertly: he sayse, »me ware leuer say fyve wordes in herte deuotely, þane fyve thousande with my mouthe with-owttene lykyng«. And one þe same manere sall þou say and do at thyne offece in þe qweire, for swa sayse þe prophete: *Psallite sapienter*, and þat es to say, »Synges and versy<sup>1</sup> wyesly«. To<sup>2</sup> say or to syng wyesly, þat es, þat thi herte be one þat at þou saise, and one þat at oþer saise, þat þou here it besyly; ffor if þi body be at thi seruyce, and þi mouthe speke one a wyse, and thi herte thynke of wrechidnes, caytefly þan es þou twynned, [and]<sup>3</sup> when þou swa es twynned, þou tynes þe mede of þi seruyce; ffor þe awe to serue godde with all þi herte, with all thi saule, and with all þi vertu, and swa þou may pay þi godde. Bot þare es many thynges þat ere cause of swylke wrechede twynnyng, als mete, drynke, Reste, clethyng, layke, discorde, Thoghte, laboure, hethyng. These makes hippyng, homeryng of medles momellyng.<sup>4</sup> And þare-fore take kepe what oure lorde Ihesu Criste saise in þe gospelle: »firste, he saise, sekis þe kyngdome of heuene, and all þat ze hafe myster of sall be gyffene zowe with-owttyn any askynges«. Thare-fore, dere frende, þou sall wit what þou sall hafe in þe blysse of heuene. [XVIII.] Wit þou wele þat þou sall hafe seuene gyftes in body and seuene in saule, þat es to say: Fairenes in body with-owttyn fylth, Lyghtenes with-owttyn slewth, Force with-owttene feblesce, Frenes with-owttene thralledome, Lykyng with-owttene noye, Lufelynes with-owttyn enye, Hele with-owttyn sekene, Lange lyfe with-owttyn ende. Thou sall hafe in saule: Wysedome with-owttene ygnorance, Frenchipe with-owttene hateredyne, Accorde with-owttene discorde, Myghte with-owttene wayknes, Honour with-owttene dishonour, Sekirnes with-owttene drede, Ioy with-owttene sorowe. Bot þe wreches in helle, all þe reuerce, both in body and in saule, þat es to say: Fylth with-owttyn fairenes, Slouthe with-owttene lyghtenes, Feblesce with-owttene force, Thralledome with-owttene freenes, Angwyse with-owttene lykyng, Sekene with-owttene hele, Ded with-owttene ende. Thare sall be in þair saules: Ignorance with-owttyn wysdome, Hatredyne with-owttene lufe, Discorde with-owttene accorde, Feblesce with-owttene powere, Schame with-owttene honour, Drede with-owttene sekernes, and Sorowe with-owttene Ioy. And for þis sall þou seke with all þi myghte þat þou may wyne þe Ioye of heuene; ffor þare es sa gret Ioye and sa mekill swettnes, þat if þou myghte lyffe fra þe begynnyng of þe worlde vn-till þe ende and hafe all þe lykyng þat þou couthe ordeyne, zit þou sulde with gret ryghte lefe all þase, for to be a day in þe Ioy of heuene. // And thus endys þe toþer degre of contemplacyon, þat es to say þe contemplacion of haly writte; of þe whylke if þou take gud kepe in þi herte, it sall be lyghte vnto þe ilke a worde to halde. One ane oþer syde, þou hase<sup>5</sup> mater to speke vn-to þe clerkez, be þay neuer sa wyse, or to lewede

<sup>1</sup> Vern. versele.<sup>2</sup> Ms. þat es to.<sup>3</sup> Ms. ffor.<sup>4</sup> wanting in Spec.<sup>5</sup> Ms. if þou hafe.

men be þay neuer so ruyde. [To]<sup>1</sup> þe clerkes þou mofe som matirs of þis, and [aske]<sup>2</sup> at þou may lere more. And whene þou spekes till sympill menz and ruyde, gladly þou lere þame [&] with swettnes. For þou hase enoghe whare-of þou may speke, and how þou sall þi lyfe amende and gouerne, and oþer mennez als wa.

[XIX.] Þe thirde degre of contemplycyone es in Godde hym-selfe. And þat may be on twa maners, þat es, with-owttene in his manhede, and In, in his godhede so blyschede. For þus saise saynt Anstyn: «ffor-þi be-come godde mane, ffor to make mane to se godde in his kynde; ffor wheþer-som) he ȝode with-in or with-owttene, euer-mare moghte man fynde pasture, with-owttene, thurgh consederacyone of his manhede, with-in thurgh contemplycyone of his godhede». Of his manhede, sall þou thynke thre thynges: þe meknes of his Incarnacyone, þe swetenes of his conuersacione, and þe grete charite of his passione. Bot þis may þou noghte do all att anes, and þare-fore hafe I twynned the thaim by þe senene houres of þe daye þat þou saise in þe kyrke, swa þat nane houre passe the þat þou ne sall be swetely occupyede in þi herte. Bot nowe for to do þis, þan sall þou wit þat till ilke ane houre of þe daye es dowbyll medytacyone, ane of his passyone, and an oþer of þe toþer sesone. [XX] ¶ Now, dere frende, before matyns sall þou thynke of þe swete byrtlie of Ihesu Cryste alþer-fyrste, and sythyn eftyward of his passion. Of his byrtli, sall thou thynke besyly þe tyme, and þe stede, and þe houre þat our lorde Ihesu Criste was borne of his modir Marie. Þe tyme was in myd-wyntter, whene it was maste calde, þe houre was at mydnyghte, þe hardeste houre þat es, þe stede was in mydwarde þe strete, in a house with-owttene wallis; in clowtis was he wondene and als a childe was he bundene, and In a crybbe by-fore ane Oxe and ane Asse þat lufely lorde layde was, for þare was na noþer stede voyde. And here sall þou thynke of þe kepyng of Marye and<sup>3</sup> hir childe, and of hir spouse Ioseph—wat Ioye Ihesu [hym]<sup>4</sup> sente. Thou sall thynke also of þe hyrdes þat saw þe takyn of his byrtlie, and þou sall thynke of þe swete felachiþe of angells, and rayse vpe thi herte and synge with þame *Gloria in excelsis deo* &c. / Of þe passion, sall þou thynke how þat he was at swylke a tyme of þe nyghte betrayed of his descyple, and taken als a traytoure, and bowndene als a thefe, and ledde als a felon. ... [XXI.] ¶ Be-fore pryme, þou sall thynke of þe passion of Ihesu and of his Ioyfull ryssynge. Of his passyone sall þou thynke how þe Iewes ledde hym in to þaire counsaile, and bare false wytnes agayne hym, and put appone hym þat he had saide blasfeme, þat es sclandyre in godde, and þat he had said þat he suld haue destroyede þe temple of godde and make agayne an oþer with-in the thirde day; and þane þay bygane to dryfe hym till bethynge and to fulle hym als a fule, and spite one hym in dyspyte in his faire face; and sythyn thay hide his eghene, and gafe hym bofetes grete and sythene asked hym whate he was þat hym smate; and sythene þay ledde hym drerly to þe dede, and ȝitt neuer he sayde till thaim anes why þay swa dyde. Many oþer wykkydnes þay dide hym, þat lange ware to telly. / Ȝitt before pryme sall þou thynke of þe haly rysesynge: þat at þat tyme of þe daye Ihesu Ioyfully rase fra dede to lyfe, whene þat he hade destroyede helle and delyuere haly sawles owte of þe powere of þe deuelle...<sup>5</sup> [XXII.] ¶ Ȝitt be-fore vndrone sall þou thynke of þe passion and of þe witsondaye. Of þe passion sall þou thynke

<sup>1</sup> Ms. of.    <sup>2</sup> Ms. als wa.    <sup>3</sup> Ms. and of; r. anent? Spec. cura b. Marie circa puerum.    <sup>4</sup> Ms. þam.    <sup>5</sup> The 10 Apparitiones in the Latin text are om.

how þat tyme oure lorde Ihesu Cryste dyspytously was dyspuylede nakkynde, and bowndene till a tree in Pylate house, and swa wykkedly scourged and dofigen, þat of his swete body fra þe heued till þe fute noghte was lefte hale ... And at þat ilke houre þou sall thyнке of þe witsownday, how þ[at]<sup>1</sup> tyme of þe day oure lorde Ihesu Criste sente þe haly gaste till his disciples in liknes of fyre and of tunnges, in takynnyng þat þay sulde hafe abowndance in worde, and brynnynge in lufe; and þat ryghte es þe purueance of oure lorde puruayde: ffor in twa maners þe wykked gaste be-gylede man in paradyse, þat es to saye, with wykkede entycement of his tunge, and with þe caldnes of his venyme, and for-þi come þe haly gaste in lyknes of tung agayne þe Entycement of þe deuelle, and in fyre for to destruye þe caldnes of his venyme. [XXIII.] ¶ Be-fore myddaye sall þou thyнке of þe *annunciacyon* and of Ihesu passion. Of þe *annunciacione* sall þou thyнке of þe grete mercy of oure lorde Ihesu Criste, whi þat he walde be-*comme* man, and ffor vs suffire þe dede in þat swete manhed, senz he moghte hafe boghte vs agayne on *oper* manere. And þat dyde he, for till drawe till hym þi luffe; ffor if ane hade bene þi maker, and an*oper* thi byere, and hade sufferde in [his] body<sup>2</sup> es all oure sorowe for to by all oure lufe, than hade noghte oure trouthe bene anely in ane. Off þe passion sall þou thyнке, at þat houre how oure lorde Ihesu was done one þe Crosse be-twix twa thefes, ane one his ryghte syde and an*oper* one his lefte syde, and hym-selfe þay hangede be-twix þame twa, alls mayster of thefes. [I ne wate what I may say here]<sup>3</sup>; ffor if all þe sekenes of þis werlde and all þe sorowe ware in þe body of a man anely, and þat man myghte consayfe alls mekill noye and angwysce and sorowe in his body als all þe mene of þis werlde moghte thyнке, ȝitt it ware full littill or els noghte to regarde of þe sorowe þat he sufferde for vs ane houre of þe daye ... [XXIX.] ¶ Before noon<sup>4</sup> sall þou thyнке of þe passion and of þe glorious ascencione. Of þe passion sall þou thyнке þat at swylke a tyme of þe daye dyede þe makere of lyfe for þi lufe. And here sall þou thyнке of þe wordes þat Ihesu spake one þe crose, and of þe foure takyns þat be-felle in his dede. The fyrste worde was þis þat he spake: »Fadire, forgyffe þame þis syn, for þay wate noghte whate þay doo«. The toþer worde was þis þat he said to þe thefe: »For sothe I say the, þis day sall þou be with me in paradyse«. The thirde was þat he saide to his modire of sayne Iohā his cosynne: »Womane, lo þare thi son«; and to þe discyple saide he: »Manne, lo þare thy Modire«. The ferthe worde þat he saide was this: »Godde, my godde, whi hase þou lefte me þus?« The fyfte was: *Scicio*, þat es to say, »I haf thriste«. The sexte worde was this: *In manus tuas domine* &c., whilke es for to saye: »Fadir, in to þi hanndis I gyffe my sawle«. The senende worde was þis: *Consummatum est*, þat es to say: »Now es þe prophecye fulfillede«: and with þat worde he helde his hede downe and gafe þe gaste. Now þe takyns þat ware in his dede ere þire: ffirste all þe erthe bygane to tremble, and þe vaile of þe temple braste in-twa and felle down, þe stanes raue in-sofidre, þe granes opnynde and þe dede men rase; and þe sonne with-drewe his lyghte fra þe werlde fra myddaye to noon. / Of þe ascencione sall þou thyнке þat swylke a tyme of þe daye wente vpe oure lorde Ihesu Criste in till þe mounte of Olyuete, seande his discyples and his swete modire Marie; how he steighte in till heuene, and sett hym one [his] ffadir righte hande, and how his discyples turnede agayne into þe Cete and ware in fastynge and in

<sup>1</sup> Ms. þe.    <sup>2</sup> Ms. thaire bodyes.    <sup>3</sup> om.    <sup>4</sup> = noon?

prayer vntill þe comynge of þe haly gaste, and þare ware to-gedire a hundreth and twentty in a house for to abyde þe comynge of þe haly gaste, als oure lorde commande þame before. [XXV.] ¶ Before euensange sall þou thynke of Ihesu passione and of his supere. Of þe passione sall þou thynke how Ioseph of Aramathy purchaste Ihesu body of Pilate, and how þey come to þe crosse þare he hange, and þay brakke þe twa thee-banes of þe twa thefes. And þare was a knyghte redye with a spere, and perchede þe syde of Ihesu, and smate hym to þe herte; and als-sone come rynnande downe þe precyouse blode and watire. And þat was þe Rawnsone of þe whilke I before spake — louede be þat lorde! And þanz Ioseph take hym downe of þe crosse, for-þi þat na bodye sulde duelle on þe crosse in so hye a daye als was one þe morne. / Of þe supere of Ihesu sall þou thynke how þat tyme he gaf his precyouse flesche and his blude in lyknes of brede and of wyne þat we may see, and it es sothefastely flesche and blude of Ihesu Criste þat we may noghte see with bodyli eghene. Pe thirde thyng es gastely, þe grace þat we rescheyue whene we take þat flesche and þat blude. We se þare lyknes of brede and of wyne and it es noghte, bot we trowe þat þare es sothefastely þe flesche and þe blude of Ihesu Criste. And noghte-forthi þe [lyknes of flesche ne may we noghte see. And þare-fore þare whare we sulde hafe vgglynes als vn-till oure body for to ete flesche and drynke blode of mane, oure lorde Ihesu Criste turnede his flesche and his blude in liknes of brede and of wyne, for to comforthe oure bodily witte thurgh swylke fude als we ere wonnte for to see, and als wa for to helpe oure trouthe, thurgh þat þat we see a thyng and trowes anoþer. And þare-fore, dere frende, whene þou sall gaa for to reschaife þat swete flesche and þat blude of Ihesu thi saueour, luke at þou haue verray contricyone and repentance and clensynge of thi synne in thi herte, ffor þare þou ressayfes in sacrament reghte als þou ressayfede hym in flesche and blude, bescede be þat grace! [XXVI.] ¶ Be-fore comlyne sall þou thynke how þat Ioseph and Nicodemus wande Ihesu body in faire schetis, and enoynte it with precyouse oynementes, and laide it in a monumente of stane, and [þe Jewes] sett þaire seles apon þe stane, and knyghtes þat sulde it kepe. The toþer thyng þat þou sall thynke in þe same tyme es þis: how Ihesus in þe daye of supere, when he had souppede, he zode in till a gardyne with his discyple, and felle downe in Orysoun, and byganne for to swete one swylke manere þat þe droppis of blode droppede of his blyssede face vn-till þe erthe. [XXVII.] // Now hase þou matire and manere for to thynke of goddis manhede. And eftirwarde sall þou wit how þou sall thynke one hym in his heghe godhede. ¶ To þat, sall þou wit þat godde temperde swa his knaweynge fra þe begynnyng of mankynde, þat he walde noghte all hally schewe hym to mane, ne all hally hele hym fra mane; ffor if he hade all hally schewede hym to mane, þan hadde trouthe noghte bene worthe and mysbileue hade noghte bene þane oncomene, ffor trouthe es of thyng þat may noghte be sene, þan þat at I see es noghte trouthe; and if he had all hallyly helede [hym] fra mane, þan had trouthe noghte bene helpede, and mysbileue hade bene excusede; and for-thi þane walde he in party schewe hym, and in party hele hym. Bot now may þou aske me in how many maners he walde schewe hym. I say in twa maners, one with-In, anoþer with-owttene. With-In he schewede hym thurgh reuelacyone and thurgh resoun; with-owttene, thurgh halye writte and thurgh creaturs. Thurgh reuelacyone, whene he schewede hym till any folke thurgh

inspiracione and thurgh the myracle. By resounne *commes* he till þe knowynge of mane one þis manere: Ilke a mane may wele see in hym-selfe þat<sup>1</sup> he es, and þat<sup>1</sup> he hase bene, bot he may wele wit þat he hase noghte bene ay, and [fro]<sup>2</sup> þat he wate wele þat sume-tyme he begane for to be, þan was þare sume tyme whene he was noghte. Bot whene he was noghte, þan moghte he one na wyese make hym-selfe, and þis seghes mane in [ilk]<sup>3</sup> creature, ffor he sees ilke a day sume ga and sume come; ffor-þi, sene ilke thynges erre, and þay erre noghte of thayme-selfe, þare-fore it be-houes nede þat þare be ane to gyffe all thynges to be, þat es to saye, of whaym alle thynges are; thare-fore it behoues of force þat he thurgh the whaym alle thynges erre, be *with-owtten* begynnyng: ffor if he hade begynnyng, thane it behoufede þat he had begynnyng of sume oþer, þane had he noghte bene þe firste autour and þe firste begynnyng of all thynges. Bot þare was nathynge before hym; þan he come of na noþer, þane hade he neuer na begynnyng. And þare-fore it be-houfes one all maner of þe werlde þat þare be a thyng þat neuer hade begynnyng. And whene resone of mane sese of force þat it may na noþer-wyse be, þan he begynnys for to trowe stabilly þat a thyng [es]<sup>4</sup> *with-owtten* begynnyng, þat es awtour and makere and gouvener of all thynges þat ere. And hym calles mene Godde by this skill, ffor þis worde *Deus*, þat es to say Godde, *commes* of a worde of grewe þat es called *theos*,<sup>5</sup> and þat es als mekill for to say als ane anely Godde. And þat betakyns þis worde Godde. [XXVIII.] And, dere frend, þou awe to wit þat þare ne es bot a Godde... And þou awe to wit þat na gude may faile to godde, bot for-thi þat swete thyng and gud thyng es comforth of felaschepe, þan may noghte godde be *with-owtten* gudnes of felaschipe. Than behouede it nede þat þare ware many persons in godde, þe hegheste gudnes. And for-þi þat felyschepe may noghte be be-twyx faere þane twa, þare-fore behoues it be þat in godde be at þe leste twa persons; and for-thi that felyschipe es littill worthe whare þare es nane alyance ne lufe, ffor-thi it behoues þat þe thirde persone ware in godde, þat ware the alyance and þe lufe be-twyx the twa. And for-þi þat anehede es gude and manyhede alswa, þare-fore it behouede nede þat anehede and manyhede bathe ware in godde. And by þis skill *commes* mane to þe knoweinge of godde, þat he es a godde in hym-selfe, and thre in persons. And þis ilke may mane see in hym-selfe; ffor he sese at þe begynnyng þat he hase in hym-selfe Powere, and sythene eftir powere he hase Wysdome. And sythene begane he for to lufe þat wysdome, and þan begynnes he for to knowe apertely þat þare es in þe saule mighte, and of þat myghte *commes* wysdome, and of thayme bathe comes Lufe; and when mane sese þat it es one swylke manere in hym, of þat awe hym to wit þat one swylke maner awe it to be in godde þat es abouene hym, þat es to say, þat in godde es myghte, and of þat *commes* his wysdome, and of powere and wysdome bathe comes lufe. And for-þi þat of þe fyrste persone *commes* þe toþer, and owte of thayme bathe comes þe thyrd, ffor-thi calles he þe firste persone godde þe ffadire, þe toþer godde þe Sonne, þe thirde godde þe Haly gaste. And for þat it [was] wonnte to be thus in-manges mene, þat þe ffadir was mare ffebill þan þe sonne for his elde, and þe sonne mare vnwyse þan þe ffadire for his youthe,

<sup>1</sup> Ms. þat at.    <sup>2</sup> Ms. for.    <sup>3</sup> Ms. his.    <sup>4</sup> Ms. þat was.    <sup>5</sup> Sp.: et hoc tantum valet sicut creare vel nutrire; et ideo appellamus primum principium Deum quia ipse omnia creauit & emisit, hoc enim dicit illud verbum.

and for þat a man sulde noghte wene þat it ware swa of godde: thare-fore es powere appropirde to godde þe fadir, wysdom: to godde þe Sonne; and for-þi þat þis worde Gaste sownnes sumwhate in to fellenes, ffor-þi es swetnes, lufe, and gudeness appropirde to þe haly gaste. Oppone þis maner *commes* man: firste to þe knoweynge of his godde, how he es *with-owttenz* begynnyng, and whi he es called godde, ane in substance and thre in persones, and whi þe firste persone es callede godde þe fadir, þe toþer, godde þe sonne, þe thyrd godde þe haly gaste, and whi powere es appropirde to godde þe fadir, & wysdom: to godde þe sonne, and gudnes to godde þe haly gaste. In swylke manere sall þou knowe þi godde. [XXIX.] ... The fyrste degre of contemplacione es, þat þe saule be ledde agayne to þe selfe, and gedire it all *with-In* þe selfe. The toþer degre es, þat man see whate he es swa gedyrde to-gedire. The thirde degre es, þat he leste hym-selfe abouen hym-selfe, and payne hym for to luke one his godde in his awene kynde. Bot till [þe] selfe may he neuer-mare *comme*, vn-till he hafe lerede to re[freine]<sup>1</sup> ilke a bodily ymagynacyone erthely and gastely þat *commes* to his awene herte owþer of herynge or of tasyngne or of sweloyngne or of any oþer bodily wite, to refuse it and to defule it, þat it may see the selfe swylke as it es *with-owttenz* þe bodye. ¶ Thare-fore, dere ffrende, take gud hede how þe saule es wondirfull in þe selfe: and howe it es ane in þe kynde, and noghte-forthi ȝit it duse *dynar*se thynges: ffor þe selfe, it sese þat at þou sese *with* thyne eghne, heris *with* thyne eres, sweloves *with* thi mouthe, smelles *with* þi nese, and als wa þat at þou touches *with* all þi membris. ¶ Thyne ȝit Eftyrwarde howe þi saule es grete, þat all-anely *with* a thoghte it may comprehende heuene and erthe and all þat in thayme are, if þay ware a hundreth falde grettere þane þay are or may be. ¶ When manes [saule]<sup>2</sup> es [swa] grete and swa nobill þat na creature may vndirstande it perfytly: thane grete and nobill es he þat swa nobill thyng made of noghte! He es abouene all thyng, and *with-In* all thyng, and *with-owttenz* all thyng, and be-nethe all thyng. He es abouene all thyng, all thyng *gouernande*; be-nethe all thyng, berande all thyng; *with-in* all thyng, fulfillande all; *with-owttenz* all thyng, abowte-gangande all. ¶ Swylke manere of contemplacione Engendrys in mane ffaste trouthe and sekire deuocione. ¶ Eftir þis sall þou thyne howe þat he es large; ant þat may þou see one many maners. See at þe begynnyng howe þat he es large of erthely gude, how he gyfes his gudes als wele to þe ille als to þe gude, in alle thynges þat þou sese in erthe. Sythen: efterwarde see howe þat he es large for to fforȝyffe; ffor if a mane hym ane hade donwe alls mekill ille als alle þe men of þis werlde moghte doo, ȝitt sulde he be mare redy be þe hundrethe parte for to fforȝyffe hym, þan þat caytife sulde bee for to aske of hym forȝyfeness.... [XXX.] ¶ Nowe, my dere ffrende, if þou lyfe Efter þis kennynge, þan sall þou lyfe *honourably*: and þat es þe fyrste parte of oure sermone þat I touchede at þe begynnyng. ¶ And eftir þat sall þou studye to lyfe *lufely*, als to thyne euencrystene, and vtill þat sall þou sette all hally þi myghte to lufe and for to be lufede. Thou sall lufe all men in godde, þat es at say, anely in gudnes, and noghte for þaire fairenes of bodye for to lufe, ne for force, ne for na noþer bodily vertu; ffor þay þat lufes in swylke manere, þay lufe noghte for goddes sake; and for to lufe mane in godde, es na noþer thyng bot for to lufe hym for any thyng þat may noghte be lufede *with-owttenz* godde, als for gudnes or for rightewysnes or

<sup>1</sup> Ms. resayfe.    <sup>2</sup> Ms. lyfe.

for sothefastenes. If we [be]<sup>1</sup> gude, þane hafe we na frende bot gude, ne nane Enemy bot ill, and þar-fore þase þat er gude sall we lufe for-thi þat þay er gude, and þe ille sall we lufe for-thi þat þay may be gude: in þis manere lufe[s] þou nathyng bot gudnes, senz þat þou lufes all thynges for gudnes. And if þou will be lufede, schewe thi-selfe lufely. If þou will be lufely, resayfe these thre wordes with-owttenes forgetyng: Do þat at man biddis þe or praies þe þat gude es; Take þat at mane gyffes þe and gruche noghte; And þat at men will say þe, suffire it mekely and wrethe the noghte. If þou lyfe thus lelely, þan lyfes thou lufely. ¶ Dere syster and frende, s[i]þene efturwarde sall þou studye for to lyffe me-  
kely. And to þis sall þou cwnē wit þat þare are twa maners of mekenes. The tane commes of sothefastenes, and þe toþer commes of charite. Þe<sup>2</sup> firste may þou hafe [by] knaweyng of thi-selfe: ffor thou may noghte in na manere of þis werlde see þi-selfe whate þou artte in sothefastenes, if þou be noghte mekyde. The toþer manere of meknes may þou hafe if thou thyne of þe meknes of Ihesu Criste, how þat he mekid hym þat neuer dyde synē; and swylke mekenes commes clenely of charyte. ¶ Now, my dere syster and ffrende, wate þou whate it es to lyffe honourabili, lufely, and mekely: and þat es to lyffe *perfitly*. ¶ Now oure swete lorde Ihesu Criste gyffe vs grace swa godde for to honour, and oure euenecristene for to lufe, and oure-selfe for to meke, þat we may for oure honouryng be honourede, and for oure lufe be lufede, and for oure mekenes be lyftede vp in to þe heghe blysse of heuene, þat he boghte vs to Ihesu with his swete blude and his preciousse passionē. Amen.

*Explicit<sup>3</sup> speculum sancti Edmundi cantuariensis Archiepiscopi.*

*Dulce nomen domini nostri Ihesu Christi sit benedictum in secula seculorum. Amen.*

## II. Ms. Vernon, fol. 355.<sup>4</sup>

Heer biginneþ a good tretis

þat seint Edmound þe Bisschop made, I-wis:

þe Mirour of seint Edmound I-cleped hit is,

þat techēþ Mon to heuene Blis.

Þis is þe Bok sikerly þat techēþ to liuen parfytliche: hit is clept þe Mirour of seynt Edmound þe Confessour.

Ca<sup>o</sup>. i<sup>o</sup> Furst how Mon schal loken his stat.

Ca<sup>o</sup>. ii<sup>o</sup> What is to lyuen parfytliche, and what is Godes wille.

Ca<sup>o</sup>. iii<sup>o</sup> What þing makeþ Mon holi, & wꝛuche-maner<sup>5</sup> mon schal comen to þe knowyng of him-self, in bodi and in soule.

Ca<sup>o</sup>. iiio Þe goode dedes of vr lord.

Ca<sup>o</sup>. v<sup>o</sup> How Mon schal spenden his tyme.

Ca<sup>o</sup>. vi<sup>o</sup> Whuche-maner Mon schal seon God in eueri creature.

Ca<sup>o</sup>. vii<sup>o</sup> Whuche-maner Mon schal seo Godes wille in holy writ.

Ca<sup>o</sup>. viio Of þe seuene dedly synnes and of heore Braunches.

Ca<sup>o</sup>. ix<sup>o</sup> Of þe seuene blessinges of þe gospel.

Ca<sup>o</sup>. x<sup>mo</sup> Of þe seuene giftes of þe holi gost and of heore folsumnesse.

Ca<sup>o</sup>. xi<sup>o</sup> Of þe Ten Comandemens.

Ca<sup>o</sup>. xii<sup>o</sup> Of þe seuene vertues þe wꝛuche ben þeos: Be-lecue, Hope, Loue, Qweyntyse, Riht, Methsumnesse, Strengþe.

<sup>1</sup> Ms. do.    <sup>2</sup> Ms. By þe.    <sup>3</sup> Ms. *explicitum*.    <sup>4</sup> I omit the ¶ marks, and reduce the capitals after commas &c.    <sup>5</sup> = quomodo.

- Ca°. xiii° Of þe twelue articles of þe be-leene, and of þe seuen sacramens.  
 Ca°. xiiii° Of seuen dedes of Merci.  
 Ca°. xv° Þe seuen preizers of þe Pater noster.  
 Ca°. xvi° Of seuen druryes of bodi and seuen in soule, and of peynes of helle.  
 Ca°. xvii° Of Contemplacion of God in his Monhede, onsweryng to seuen houres  
 of holy chirche.  
 Ca°. xviii° Of Contemplacion of God in his Godhede.  
 Ca°. xix° Of þe large giftes of God in moni maners.  
 Ca°. xx° Contemplacion of þe swetnesse, of þe bounte, and of þe feyrnesse  
 of God.  
 Ca°. xxi° What is to liuen Honurabliche, Loueredenliche, and Mekeliche.

How Mon schal loken his staat. Capitulum primum.

ÞE word of þe Apostele ffallerþ to Men of Religion and to alle gode cristene men: »Seoþ þe stat wherto ze beoþ clept«. Þis he seiþ, ffor to drawe vs to perfeccion. And þerfore, what-time I þenke on my-self, bi day or bi niht, on on half I haue gret ioye, and on a noþur half gret Serwe. Ioye, for þe grete Religion and godnesse þat he haþ schewed to me and to Monkynde; Serwe, for þe wikked liuinge in me, and feble conuersacion. For whi? þus seiþ seint Eusebie in a Sarmous: »Cum to Religion, is a souereyn perfeccion; not parfytliche liuen is a souereyn da[m]pnacion«. Þerfore þe beste þing is whose liueþ in Religion, drawe he to þe lyf of perfeccion as he wilneþ his sauacion, and leue al þat is in þe world & al þat þer-to falleþ, and ȝine al his power to liue parfyt lyf.

What is to liuen parfyt lyf. Capitulum secundum.

Parfytliche liuen, as seint Bernard seiþ, is to liuen Honorabliche, Loueredenliche, and Mekeliche. Honurabliche as to God, þat þou ȝine þin entent to don his wille, þat is to siggen to don alle þe dedes þat þou schalt don wiþ honden, þenken wiþ herte, or speken wiþ Mouþ, to honour of God, and nouzt aȝeyn his wille don wiþ eny of þi fue wittes, as wiþ Slȝt of eȝen, Herynge of Eren, Swolewyng of Tonge, Smellynge of Neose, Touchyng of honden, Gon or stonden, Liggen or sitten. Þenk at þe biginnyng of euerich þing, ȝif hit beo godes wille or hit beo not. Ȝif hit beo his wille, do hit wiþ al þi miȝt. Ȝif hit beo nouzt, do hit not ffor to suffre dep. / But now wol men aske: »What is godes wille?« His wille nis non oþur þing bote vre holynesse; and þat seiþ þe Apostle: *Hec est voluntas dei: sanctificacio vestra*, þat is to seyen: »Godus wille is þat we ben holi«.

What þing makeþ mon holi. Capitulum III.

Two þinges wiþ-uten mo makeþ mon holi, þat is to witen Knowynge and Loue. Knowynge of soþnesse, and Loue of godnesse. But to knowyng of God þat is soþnesse, ne maiȝt þou not comen but þorw knowynge of þi-self; no to þe loue of God þat is goodnesse, ne maiȝt þou not comen bot þorw loue of þi neȝebore. To þe knowyng of þy-self maiȝt þou comen wiþ ofte þenkyng; to þe knowyng of God: wiþ clene contemplacion. To þe knowynge of þi-self þou maiȝt comen in þis Manere: Þenk inwardliche and ofte what þou art, what þou were, and what þou schalt ben. Furst as to þi bodi, after as to þi soule.



As to þi bodi: þou art vilore þen a dongehul. Þou were geten in so gret fulþe þat hit is schome to seye, and wlatful to þenken. Þou scha[lt] be mete to fyle<sup>1</sup> todes and wormes. What þou hast ben and what þou art, nou take god hede as to þi soule—what þou schalt ben, ne maiȝt þou not þenken. Þenk þat þow hast don gret wikkednesses and monye, and leued mony godnesses and grete. Þenk hou longe þou hast liued, and how mony goodneses þou hast receyued, and hou þou hast hem spendet; ffor whi? eueri houre þat þou hast not pouȝt on god, þou hast forloren. Þou schalt zelde reson of eueri idel word and eueri Idel þouht and eueri Idel dede; and also þer nis not an her on þin hed þat ne schal ben glorified zif hit be so þat þou be saaf, also þer ne schal a-skapen non houre þat ne schal be rikned to þe. A, Iheru, Merci! Zif al þe world weore ful of smale pouder, who miȝte ben so sleiz þat miȝte departen vche [mot]<sup>2</sup> bi him-self and taken from oþer? Certes, non. And þe soule of Mon is grettore þen al þe world, þeiz hit were a þousend so gret; and is al ful of diuerse þouȝtes, willes and desyres; who miȝte þenne so sechen his herte þat [he] miȝte knowen al<sup>3</sup> þat he haþ don and pouȝt? Se now, goode Broþer, þat þou hast gret mester to knowyng of þi-self. Astur tac good hede what þou art now as to þi soule. Þou hast luitel good in þe, luitel wit, or strengþe: for whi? þou desyrest al day þat þe helpeþ nouȝt, and seldene or no tyme þat þe may helpen. Þou art often deceyued, now þorw [to]<sup>4</sup> grete serwe, now þorw veyne glorie; now art þow tranayled of fere, now artou hounen an heiz þorw fals hope. On oþer half þou art so changeable, þis þat þou wolt to-day þou wolt not to-morwe. And also þenk what-maner þou art bisi and turred aboute mony þinges zif þou hem ne haue; and whonne þou hem hast, þen artou anuyed and ful of hem. Þenk zit on oþur maner þat þou art liht to tempten, and feble forte zeynstonden, and redi to concentes. Of alle þeose wikkednesses þe haþ delyuered þi swete lord, & schal delyueren eueri day more and more, zif þou hit not fordo.

Of þe godnesse of vre lord, & hou mon schal spenden his tyme Cap. III.

Whonne þou were nouht, þenne he made þe, in soule after his owne liknesse, and þi bodi of foul roten and stinkinde fom, þat is abhominacion to þenken. He made þi wittes and þi Membres so noble and so feire þat no mon may denysen. Þenk zit inwardliche, þou þat louest þi fader and þi Moder so tenderliche, and<sup>5</sup> whi þou louest hem so derworþlich. Zif þou sigge þat þou louest þi fader and þi Moder for þou art geten of heore flesch and of heore blood: also ben þe wormes þat waxen of hem eueri day. On oþur halve þou hast of hem neiþer bodi ne soule, but of god þorw hem; for whi? what were þou & þou heddest dwelled in þat þat þou hast of hem, whon þou weore geten in fulþe and in synne? On oþur half, zif þou louest Broþur or Suster or kin for þei ben of þe selue flesch or blod þat þou art: [wiþ]<sup>6</sup> þe selue skille scholdest þou louen a pece of þe flesch of fader or Moder zif hit were awei coruen; and þat were a gret wodnesse out of mesure! Zif þow sigge þat þou louest hem for þei han þe flesch formed in liknesse of mon, and for þei han soule as hast þou: þenne is þi fleschlyche broþur no nerre þen a noþer, but in as muche as þou and he han of on fleschlich fader þe beginnyng of zoure flesch, þat is, a luytel stunch and fulþe.

<sup>1</sup> = vile.    <sup>2</sup> om.; or r. atom?    <sup>3</sup> Ms. þenne al.    <sup>4</sup> Ms. þe.    <sup>5</sup> al. om.    <sup>6</sup> Ms. whi.

Loue him þenne ffrom whom alle goodes comen; and loue alle men gostliche, and sturte herbi-forward to louen fleschliche. Zif þou þenke inwardliche of þe goodnes þat he haþ do þe, and schal do zif þou wolt loue him enterliche, hit schal sture þe him to loue þe more hertliche. For whi? as I haue i-seid bifore, whon þou ne were, he made þe of nouzt: and whonne þou were loren, he souzte þe; whon þou weore sold to synne, he bouzte þe; whon þou weore dampned, he sauede þe. Whon þou were boren in synne, he cristnede þe; and afterward whon þou sungedest so ofte and so foule, þenne he suffrede þe so freoli & abod longe, and receyuede þe to his merci, and þe putte þorw his grace in to his swete couent. And eueri day, whon þou dost mis, he snibbeþ þe; whon þou sungeþ, he forziueþ hit þe; whon þou douteþ, þen he techeth þe; whon þou erreþ, he a-Mendeþ þe. Whon þou hungrest, he fedeþ þe; whon þou art cold, he heteþ þe; whon þou hast hete, he keleþ þe. Whon þou wakest, he saueþ þe; whon þou slepest, he lokeþ þe; whon þou risest, he susteyneþ þe; whon þou wost<sup>1</sup> fallen, he redresseþ þe; whon þou sittest, he abydeþ þe; whon þou gost, he ledeþ þe; whon þou turnest, he went<sup>2</sup> þe. Whon þou gost mis, he azeyn-calleþ þe; and euere whon þou art vuel at ese, he comforteþ þe. Þeose godes, and mony mo, vre swete lord haþ don to þe. Wherefore in swetnesse of þin herte þou schalt euere on him þenke, of him speke, him þonken, him preisen, niht and day, zif þou const ouht of loue.

How þat Mon schal spenden his tyme. Capitulum quintum.

Furst, whon þou risest of þi bed in Morwe-tyde and at Mid-niht, þenk hou mony þousend Men han ben perisch þat niht in bodi and soule, summe in fuir and summe in water, [summe]<sup>3</sup> in [oþer]<sup>3</sup> diuerse manere as in sée and in lond; summe Robbede and summe I-woundede, summe slayn, summe dede sodeynliche wiþ-uten schrift, wherefore þei be fallen in to peyne wiþ-uten ende. Þenk also how mony þousend men ben fallen þat niht in to peril of soule, þat is to siggen in to dedly synne, as in Lecherie, Couetyse, and in oþur mony-maner folyes. Of alle þeose wikkednesses þe haþ dilynered vre swete lord, wiþ-uten þi diseruyng. For whi? what seruise hastou do to him wherefore he haþ so loket þe, & mony oþure forsaken & laft? Zif þou take good hede hou gret good god haþ don to þe on alle halne, þou schalt fynden him occupyed abouten þe as þei he dude non oþur þing but were tendyng onliche to þe and to þin hele; and þou schalt seon him, for to loken þe, al so tentyf and bisil as he hedde forȝeten al þe world for to taken kepe onliche to þe. And whonne þou hast pouht þus, tak vp þin hond and þonke þi lord of þis and of alle oþur goodnesse, in þis manere: *Gracias tibi ago, domine Ihesu Christe, qui me miserum peccatorem in hac nocte custodi[sti], protexisti, visitasti, sanum, saluum, et [incolumem]<sup>3</sup> ad hanc horam peruenire fecisti, et pro vniuersis alijs beneficijs tuis, que michi tua sola bonitate contulisti. Qui cum patre & s. s. u. & regnas deus:*

» Þonkyng I make to þe, my lord Ihesu Crist, þat me synful wrecche euere to þis tyme loketest, defendest, visytest, hol, saue and vnbroken to þis tyme made comen, and for alle þine oþure gode dedes þat to me þorw þin onliche godnesse hast wrouzt; þat wiþ þe flader and þe holy gost liuest and regnest god euermore wiþ-uten ende. A.M.E.N. Amen.«

<sup>1</sup> = woldest.    <sup>2</sup> = wendeþ.    <sup>3</sup> om.

In þe selue manere schaltou seyen whon þou risest in Morwe-tyde, and whon þou gost to bedde a-niht. At Mid-niht þou schal seyen *ad hanc horam* »to þis houres, but in Morwe-tyde þou schalt seyen *ad principium huius diei* »to þe begynnyng of þis dai, and at niht *ad finem huius diei* »to þe endyng of þis dai. / And whon þou hast don þus, þou schalt þenken inwardliche hou þou hast dispendet þe tyme from morwe-tyde þat þou ros til þou go to bedde a-niht; and also from þi liggyng to þi rysyng; and preye god *Merci* of þe wikkednesses þat þou hast don, and of þe godes þat þou hast leued þat dai, or þat niht; and do no þing to þis lyf, til þou haue bitaken þi-self and þi frendes, quike and dede, in to þe hondes of vre swete lord Ihesu Crist, & sei þus:

*In manus tuas, domine, et sanctorum angelorum tuorum comendo in hac die animam meam & corpus meum, parentes, fratres sorores, cognatos, amicos, familiares, benefactores meos, et omnem populum catholicum. custodi nos in hac die, per Merita & intercessionem beate Marie & omnium sanctorum, a vicijs & concupiscencijs prauis<sup>1</sup>, temptationibus diaboli, a subitanea & inprovisa morte, & a penis inferni. illumina cor meum de spiritu sancto et de tua sancta gracia, fac me tuis semper obedire mandatis, et a te nunquam separari permittas. Qui visis & regnas deus per omnia [secula] seculorum. Amen.*

»In to þin hond, lord, and of þyn holy Angeles I beo-take in þis dai my soule and my bodi, ffader and Moder, Breþeren Sustren, Sibbe and frende, and alle myne gode-doeres, and alle cristene folk. Loke vs to-day, þow þe meede and þe preyes of blessed Marie and of alle halewes, from vices and wikkede conetises, fondynges of þe deuel, and from sodeyn and vn-war deþ, and from þe peynes of helle. Lihte myn herte of þe holigost and of þin holi grace, make me euer-more Boxum to þi comaundemens, and neuere suffre me be parted from þe; þat liest and regnest god wiþ-oute ende. Amen.»

And whon þou gost to bedde at niht, þer as þou seist in þe Morwetide *In hac die* »in þis days, sei þenne *In hac nocte* »in þis nixte. / Țif þou do in þis manere, þenne schaltou haue trewe knowyng of þi-self. For whi? þus seiþ þe holi [writ]<sup>2</sup>: »Țif þou affye þe o þi-self, þou schalt be delyuered to þi-self; Țif þou affye þe in god, þou schalt be taken to god«. Þis<sup>3</sup> Manere of consideracion of þi-self, and in þis þenkyng schalt þow come to þe knowyng of God.

Whuche-Manere Mon schal knowe God in eueri Creature. Cap. sextum.

Þreo Maners ben of Contemplacion: þe ffurste is in Creatures, þe secounde in Holy writ, þe þridde in God self and in his kuynde. Contemplacion nis non oþer þing but siht of þe godnesse of god. Þe goodnesse of god in his creatures, þou maiȝt se in þis Manere. Þreo þinges ben in god: Miht, Wisdam, and Godnesse. Miht is turned<sup>4</sup> to god þe Fader, Wisdam to god þe Sone, Goodnesse to god þe Holigost. Þow his Miht, ben alle þinges formed, þow his Wisdam ben wonderliche ordeyned, þow his Goodnesse ben eueri day Multipliede. His miht maihton seon þow heore gretnesse and þow heore formyng, his Wisdam maiȝt þou sen þow heore feirnesse and þow heore ordynauce, his Godnesse þow heore vertues and þow heore multipling. His Mihte þow heore gretnesse maiȝt þou seon in heore foure departynges, þat is to witene, þow heore heiznesse,

<sup>1</sup> *al.* peccatis.

<sup>2</sup> Ms. folk.

<sup>3</sup> = þis is? or add after þi-self: is called þenkyng (Th.

medytacyone). <sup>4</sup> Th. appropirde.

and heore depnesse, and þoru heore brodenesse, and heore longenesse. His Wisdame maizt þow sen gif þou take good heede how he haþ giuen to eueri creature beoing: To summe, beoing wiþ-oute more, as to stones; to summe beoing and liuing, as to treon; to summe beoing, liuing, and felyng, as to beestes; to summe being, liuing, felyng, and vnderstanding, as to Angeles and to Mon. [Stones]<sup>1</sup> haueu beoing, but þei neiþer liuen, felen, ne vnderstonden. Herbes haueu beoing & liuing but þei felen not]<sup>2</sup>. Beestes ben, liuen, and felen, but þe[i] haue no resous. Men haue beoinge wiþ stones, Liuyng wiþ herbes, felynge wiþ Beestes, Resous wiþ Angeles. Þus þou maiht seon þe dignite of Monkuynde—and þerfore seiþ seint Austin: »I wolde not haue þe godnesse<sup>3</sup> of Angel, and I mihte haue þe goodness<sup>4</sup> þat is ordeyned to Mon«. Þenk also þat Mon is worþi gret confusio þat wol not liuen as his condicio askep in<sup>4</sup> his degre. For whi? alle þe creatures of þis world ben maad onliche for Mon, ffor þreo enchesons: ffor to helpen vs of tranayle, ffor to cloþen vs, ffor to feeden vs. Þe nuyant Creatures, as wikkede herbes and venimouse beestes, ben maad for þreo þinges: ffor vre chastyng, ffor vre amending, ffor vre teching. We ben punissched and chastised whon we ben hurt: and þat is a gret Merci [of god]<sup>2</sup>, þat he wole chastisen vs now in bodi, þat we beo not wiþ-oute<sup>5</sup> ende punissched in soule. We ben amendet whon we þenken þat al þis is comen vs þorw vre sunne; ffor whi? whon we sen þat so luitel creatures mowen vs greuen, þenne we þenken on vre feblesse, & ben meke. We ben tauzt in þat þat we seon in suche creatures þe wonder werkes of vre Creatour; ffor more edificacio to vs is þe tranayle of þe nuyzere<sup>5</sup> þen þe strengþe of þe Beore or of þe Lyoun. Also as is seid of Beestes, also vnderstond of herbes; and whon þou hast þougt of þese Creatures, hef vp þin herte to þi creatour, and þenk þat hit is gret power to maken such þinges of nouzt, and gret wisdam to ordeynen hem, and gret goodnesse to encresen hem eueri day in to so gret noumbre. Sei to þi lord þerfore in þin herte: »For þou art, þerfore þei ben; ffor þou art feir, þerfore are þei feir; ffor þou art good, þerfore are þei goode. Wiþ good riht þe<sup>6</sup> honouren alle creatures, þei<sup>7</sup> herien, þei glorifyen for heo[re] prow, blessed God in Trinite! Of whom ben alle þinges þorw his pouwer maade, and gouernede þorw<sup>8</sup> his wisdam, & þorw his bouhte multipliede. *Ipsi honor & gloria in secula s. amen.*«

How Mon mai seo Godes wille in Holi writ.

ÞE secounde degre of Contemplacion is in Holi writ. But nou schalt þou asken þat art of luitel lettrure: »On what manere miht I euere comen to contemplacion of holi writ?«

Now vnderstond and I schal telle þe. Zif þou konst not vnderstonde þat is writen: here bleþeliche þe gode þat mon seiþ. Whon þou herest out of holi writ, in a comynne preching or in priue seyinge: tak hede anon zif þou herest ouzt þat mai anayle þe to edificacio, to hate synne and loue vertues, and doute peyne and desiren ioye, to dispisen þis world, toward þe toþur hizen, what þou schalt don and what þou schal leuen, and al þat mai lihten þin vnderstondyng, in knowyng of soþnesse, and al þat warmeþ þi wille [&] affection, in hete of charite; ffor whi? of þese two goodes ben al þat is writen in holi writ, priuelli

<sup>1</sup> Ms. Summe. <sup>2</sup> om. <sup>3</sup> Sp. locum, Th. stede. <sup>4</sup> r. & <sup>5</sup> Th. pyssmowre, Spec. formica. <sup>6</sup> Ms. þei. <sup>7</sup> r. þe? <sup>8</sup> Ms. and þorw.

or aperteli. Out of holiwrit þou schalt witen and knowen wꝛuche ben þe seune dedliche synnes, & heore Braunches; þe seune blessinges of þe Ewangelie; þe seune ziftus of þe holigost; Godes ten Comaundemens; þe seune vertues: Be-leue, Hope, Loue, Qweyntise, Riht, Atemprenesse, and Strengþe; þe twelue articles of þe be-leue; þe seune Sacramens; seune dedes of *Merci*; seune preieres of þe Pater noster; þe seune druweries in bodi, & seune in soule; þe seune peynes of helle, and Ioyes of heuene.

Of þe seune dedly synnes.

ÞE seune dedli synnes ben þeose: Pruide, Wrappe, Envye, Accidie, Couetise, Glotonie, and Lecherie. Pruide is loue of oune heiȝnesse; of him waxen<sup>1</sup> þeose<sup>2</sup> seune Braunches: Vnbuxumnesse aȝeyn God and aȝeyn Souereyn, þat is to siggen: leuen þat is comaundet, or don þat is defendet. Þe secunde is Anauntyng: whon a Mon a-vaunteþ him of good þat he haþ of a noþer, or of an vuel þat he haþ of him-self. Þe þridde is Ypocrisye: whon mon makeþ him hauen good þat he haþ nouht, and hut þe wikkednesse þat he haþ. Þe feorþe is Despit: whon a mon blameþ a noþeres godnesse, for him-self scholde seme þe betere. Þe .v. is Arrogauns: whon mon makeþ comparison bitwene his wikkednesse and an oþres, so þat his may semen þe lasse. Þe .vi. is Boldnesse: whon he haþ no schome of open synne. Þe seuenþe is Elacion: whon Mon Ioyeþ of his wikkednesse. Þreo þinges ben wher-of mon haþ pruide: of godes þat he haþ of kuynde, as fleirnesse, strengþe, god wit, cunrade. Þe secounde, of godes þat he haþ of purchas, as science, vertues, good loos, grace, or dignite. Þe þridde is, of worldliche godes, as cloþing, housyng, Rentes, Meyne, horsyng and oþer hauyng.—Off Envye [waxen]<sup>3</sup>: ben glad of oþres harm, and sori of oþres goode; and þat mai ben in herte þorw wille, or in Mouþe þorw detraccioun, or in dede þorw wiþ-drawyng of gode or procuryng of vuel. Off Ire waxen: manaces, vileyne wordes, scornynge, & Blasfemies. Off Accidie waxen: heuinesse, Malice, Whonhope, Negligence aboute godes comaundemens, bisi þouht aboute þinges defendet. Off Couetise waxen: tresouns, ffals oþes, feble reste, and hard herte for to don dedes of *Merci*. Off Glotonie waxen: veyn gladnesse, Lecherie, fulþe, muche speche, and feble vnderstondyng. Off Lecherie waxen: Blyndnesse of herte, in preyeres vnstudefastnes, fol-hastinesse, loue of him-self, hate of god, loue of þis world, fere and wonhope of þe world þat is to comen. Þeose ben þe dedly synnes seune; and wel ben I-callet dedly, ffor whi? þe þreo furste despoilen þe synful wrecche, and þe feorþe falleþ<sup>4</sup> him down, þe fyfþe casteþ him out, þe sixte deceyueþ him, þe seuenþe puiteþ him in to vuel seruage. For whi? Pruide dispoyleþ mon of God, Envye of his broþer, Ire of him-seluen; Accidie him falleþ, Auarice þroweþ him out, Glotonye deseyueþ him, Lecherie put him in to þhraldam.

<sup>5</sup>Of seune Blessynges<sup>6</sup> of þe Ewangelye.

REmedies aȝeyn þe seune dedly synnes leiþ vr lord Blessynges<sup>7</sup> seune in þe Ewangelie, and seiþ þus: »Blessed be þe meke of spirit, for heoren is þe ioye of heuene«: þat is aȝeyn Pruide, þat dispoyleþ mon of god. »Blessed be þe

<sup>1</sup> From here the same text exists in the mutilated Ms. Simeon f. 163, till Contempl. of god.  
<sup>2</sup> Ms. þe þeose.    <sup>3</sup> om.    <sup>4</sup> = felleþ; Sp. quartum ipsum verberat, quintum cum prostrabit.  
<sup>5</sup> This Chapter is wanting in Ms. Th.    <sup>6</sup> Sp. virtutibus euangelicis.    <sup>7</sup> *al.* vertues.

deboners<sup>1</sup>, to his broþer, for þei schulen haue blessed erþe *cum*†*stand*†: þat is azeyn Envye, þat reueþ from mon his broþer. »Blessed beo þei þat wepen, for þei schulen be *cum*†*forted*†: þat is azeyn Wrappe, þat bi-reueþ mon him-self. »Blessed beo þe Merciful, þat han *Merci* of opure, for God wole haue *Merci* of hem: þat is azeyn Couetyse, þat haþ of no mon *Merci* ne pite. »Blessed ben þei þat han hunger *astur* rihtfulnesse, for þei schulen be fed†: þat is azein Slouþe and negligence. »Blessed ben þei þat han clannesse of herte, for þei schullen seo þe face of god†: þat is azeyn Glotonye, þat þenkeþ al-wey of fleschliche lustes. »Blessed ben þe peisybles, for þei schulen be cald godes children†: þat is azeyn Lecherie, for whi? lechour mai not han reste nor pees of herte. Azein Prude, Mon schal han in his herte and in his moup and in his dedes, studefast<sup>2</sup> mekenes. Azeyn Envye, Ioye in herte of opur mennes wel-fare, and serwe of opures harm, and loue to alle men. Azeyn Wrappe, suffring and symplenes. Azein Sleuþe, lizt herte in godes seruise and in alle goode dedes. Azeyn Couetyse, giuynge wiþ gode herte to pore men. Azeyn Lecherie, Chastite of bodi, of herte, of tonge, of eize. Azeyn Glotonye, Mesure of him-seluen, in Mete and drinke, nomeliche of drinke, ffor þow to muche drink mony mon haþ losen his lyf, and mony Maiden hire Maidenhod; of hit comeþ mony opur wikkednesses.

Of þe seuene giftes of þe holigost.

Now þou hast seuene Manere seknesses, and heore medecynes,. [After comeþ þe souereyn leche and takeþ his medecynes]<sup>3</sup>, þat sauen mon from þe seuene vices and confermen him in [þe]<sup>3</sup> seuene vertues, þow þe gifte[s] of þe holigost, þat ben þeose: Þe spirit of wit, and of vnderstondynge, Þe spirit of counseil, and of strengþe, Þe spirit of conynge, and of pite, Þe spirit of drede of god. Þow þeose seuene giftes techen vre lord what mon haþ mester [of]<sup>3</sup> to þe lyf bodilyche<sup>4</sup> and to þe lyf gostliche<sup>5</sup>. And seo in what manere. Furst mon moot leue wikkednesse: and þat vs techen þe spirit of drede of god; and do þe goode: þat vs techen þe spirit of pite. And for tweyne þinges ben þat letten mon to don good, þat is to witen Weole and Wo of þis world—Weole wiþ-halt him wiþ faytinge<sup>6</sup>, Wo, wiþ hardnes: þerfore, þou schalt dispisen þe weole of þis world, þat þou be not disseyued: and þat þe techen þe spirit of cunynge; and þou schalt suffren hardnesse, þat þou be not ouercomen: and þat þe techen þe spirit of strengþe. Þeose foure suffisen to þe lyf bodiliche. Þe opure fallen to þe lyf gostliche. For whi? þreo Maners ben of contemplacion: on in Creatures, and þat techen þe spirit of vnderstondynge; anopur in Holi writ, where þou maizt seo what is to don & what þou schalt not don: and þat þe techen þe spirit of counseil; and þe þridde maner is in God self: þat þe techen þe spirit of wit.

Of þe ten Comaundemens and of heore Sufficiencye.

ÞE ffur[s]te Comaundement is: þat Mon schal wiþ gret Mekenes seruen and honouren God ouer alle þing. Þe secunde is: þat mon schal not taken Godes nome in veyn, in Idel opes; Monnes speche schal ben to opur »Hit Is, Hit Is; Hit nis, Hit nis: Ze Ze, Nai Nay«. Þe þridde Comaundement is: þat Mon schal halewe his hali-day, wiþ holy werkes: heren deuoutliche wiþ-uten Iangeling

<sup>1</sup> Sp. mites, & hoc est erga proximum.

<sup>2</sup> r. sobfast.

<sup>3</sup> om.

<sup>4</sup> Th. actyfe.

<sup>5</sup> Th.

contemplatyfe. <sup>6</sup> Sp. blanditia.

Masse and Matins and oþer houres, and not leuen to rysen, for no colde ne for no sleep ne for no swot—ffor þe more gref þat mon haþ to risen, þe more schal ben his meede zif he rise; and whon þou art at þi mete, of such goodes as God haþ þe lent zif blepeliche þerof to þe pore, and after Mete þonke God of alle his gode giftes; and asturward not gon to tauerne nor to wrastelynges nor to Carolynges, nor to oþur veyn pleyes of vanite—ffor of such pleyes comen ofte mis-happes and dedly synnes. / Þeose þreo Comaundemens ordeyneþ<sup>1</sup> mon and techeth hou he schal haue him a-nontes god in trinite, to whos liknesse he is formed in soule. Þe toþure seuene ordeyneþ mon and techeth hou he schal haue him anentes his broþur. Þe ffurste is: »þou schalt honouren Fader and Moder«, ffleschliche and gostliche, In twei maneres: þou schalt bouwe to heom & don hem reuerence, and helpen hem in alle þinges astur þi pouwer zif þei han mester; »þat þou beo of long lyf«, þat is to seyen, wiþ-uten ende liuinde—and þat is riht, zif þow wolt haue long liuynge, þat þou honoure hem of whom þow heddest biginnyng to liuen. Þe secounde Comaundement is: »þow schalt sle no mon«. Þreo Maners ben of Slaucht: þer is slaucht of hond, whon a Mon sleþ a noþur, or putteþ him in stude of sleinge<sup>2</sup>, as in prison, or in oþer stude where for to ben slayn. Slaucht of tonge; þat is in two maners: be comaunding, or of tysinge. Slaucht of herte mai ben also in two maners: as whonne he disyreþ or coueyteþ a noþures deþ, or whon he suffreþ a mon dyen and wol not helpen him and delyueren him zif he haue pouwer. Þe þridde Comaundement is: »þou schalt do no lecherie«. And þat is riht, whose wole haue heuene þat is wiþ-uten rotyng or stynk, þat he loke his soule beo not roten nor stynkinde. Þe ffourþe Comaundement is: »þou schalt do no þeffe, nor falschede«. And þat is riht, whose loueþ a noþer, þat he bi-reue him nougt þat he loueþ or scholde him seruen. Þe ffyfþe Comaundement is: »þou schalt not beren fals witness to harm of þi broþur«. And þat is riht; whose wol not falsliche greuen his broþer him-self, he schal not concenten to anoþer þat wole him greuen, nor helpen, nor counsell giuen. Þe sixte Comaundement is: »þou schalt not coneyten þi broþer wyf«, nor his seruauit; nor no mon, þou þat art wommon, nor non oþer wommon þou þat art mon. Þe seueneþe Comaundement is: »þou schalt not coneyten þi broþures þing«. Þeose tweyne comaundemens a-corden to tweyne biforen: »þow schalt don no lecherye«, »ne þou schalt don no þeffe«; ffor whi? hose haþ an vuel wille and coueyteþ faste in herte, he mai not longe holden him from wikkede dede in wikkede occasions; and þerfore þou þat wolt not don no lecherie, loke þou haue þerof no couetyse; and þou þat wolt not Robben nor stelen, coneyte not in herte non oþer monnes þing. Þeos ben þe ten Comaundemens þat god gaf Moyses. Þe þreo ffurste fallen to þe loue of God, þe [oþure] seuene to þe loue of þi broþer.

Of seuene vertues and of heore Sufficience.

Affur anon most þou knowen þe seuene vertues: Be-leue, Hope, Loue, Qweyntise, Riht, Strengþe, and A-temprenesse. Þe þreo furste, þat is to witen Be-leue, Hope, and Loue, ordeyneþ þe hou þou schalt lyuen as anentes God. Þe oþer foure ben cleped vertues Cardinals: to ordeynen þi-self hou þou schalt

<sup>1</sup> Ms. he ordeyneþ.

<sup>2</sup> Sp. in loco mortis.

lyuen here ffor to comen to [þe ioye]<sup>1</sup> wiþ-uten ende. Pow most wel, we ben maad for þis ende, þat is to witen: to knowen god, hanen him, and louen him. But þreo þinges ben nedful to comen to þi[s]<sup>2</sup> ende: þat is to witen: Connyng whoder þou schalt gon, and wille to cu[m]en<sup>3</sup>, and hope for to cu[m]en<sup>3</sup>. On oþer halue, hose wole wel don a þing, him bi-houep þreo þinges: Connyng, Pouwer, and Wille; þat is to seiȝen: þat he con don hit, and mowe, and wole. But for we han not of vre-self connyng, pouwer, no wille, þerfore God haþ ȝiuen vs Be-leene, ffor to fulfillen þe de-faute of vre vncunnyngnesse; Hope, fforte fullen þe defaute of vre feblennesse; Loue, for to ordeynen vre wille to þat on or to þat oþer. Be-leene ordeyneþ vs to God þe Sone<sup>4</sup>, to whom is a-tytlet cunnyng<sup>5</sup>; Hope to God þe Fader<sup>6</sup>, to whom is a-tytlet strengþe<sup>7</sup>; Loue to God þe Holygost, to whom is a-tytlet godnesse. And þerfore, Be-leene makeþ vs hane knowyng of God; and þat knowyng seiþ to vs þat he is wonderliche, corteis þat in such manere and so largeliche ȝiueþ vs of his godes: and of þat be-leene<sup>8</sup> comeþ Hope; and of þat knowyng þat he is go[o]ld, comeþ þe þridde vertue, þat is Loue, ffor whi? eueri þing loueþ kyndeliche þe goode.—<sup>9</sup>Wiþ þe foure oþure vertues, þat ben vertues cardinals, is al a Monnes lyf governed in þis world; þat ben: Qweyntise, Riht, Strengþe, and A-temprenesse. Of þese foure seiþ þe holi gost in þe Book of wisdam, þat þer nis no þing more profitable to mon in corpe. Heere now, wherfore. Whose wole wel don, ffurst hit beo-houep þat he cunne chesun þe gode from þe wikke, and of tweye<sup>10</sup> goode þe betere to chesun. Þe gode fro þe wikke, techen vs Riht<sup>11</sup>. Leuen þe lasse goode for þe more, vs techen Qweyntise. And for twey þinges letten mon to don wel, þat is to seyen, worldus weole, þat deceyueþ mon wiþ fals swetnesse, and aduersite þat ouercomeþ mon wiþ grete and mony hardnesses or wiþ grete burstus: aȝeyn weole þou schalt hane Mesure, þat þou beo not to mucche houen an heiz and deceyued wiþ fals swetnesse, and þat vertu is clept A-temprenesse; aȝein aduersite schalt þou hane hardynesse of corage, þat þou be not feld wiþ þis hardnesse, and þis vertu is cald Strengþe.

Of þe twelue articles of þe Fei.

Þe ffurst poynt of holy be-leene is: Fader and Sone and Holy gost, þese þreo persones ben on God, wiþ-uten begynnyng and wiþouten endyng, þat made heuene and eorþe of nouȝt. Þe secunde point of be-leene is: þat Godes sone tok flesch and blod of þe Mayden Marie, and of hire was boren Ihesu Crist, verrey God and verrey mon. Þe þridde poynt is: þat god and þe virgynes sone Marie was pyned and crucifyed and suffrede deþ on þe crois, and in sepulcre was leyd, in to helle his soule descended wiþ his godhede and tok out þe soules þat hedden in heore lyf don his wille. Þis passion he suffrede wiþ his oune wille, ffor to diliueren from helle alle þat heere don his wille. Þe ffourþe poynt is: þat Ihesu Crist in þe þridde day verrei god and verrei mon Ros from deþ to liue in flesch and bodi glorifyed; schewyng him ofte to Marie Maudeleyn and to his disciples, and spac wiþ heom; and þorw þat Resurrexion, wiþ þis bodi þat we han in þis world we schullen risen fro deþ to lyue. Þe ffyfte point is: þat vre lord Ihesu Crist, God and Mon, steiz in to heuene, and þorw him schulen we, [if we]<sup>12</sup>

<sup>1</sup> Ms. þat oþer.    <sup>2</sup> Ms. þin.    <sup>3</sup> Ms. cunnen.    <sup>4</sup> Ms. Fader.    <sup>5</sup> Ms<sup>8</sup> strengþe.    <sup>6</sup> Ms. Sone.  
<sup>7</sup> Ms. cunnyng.    <sup>8</sup> r. knowyng.    <sup>9</sup> In the Spec., the following comes later, after the 7 Sacraments.    <sup>10</sup> Ms. þe tweye.    <sup>11</sup> Cf. Spec.    <sup>12</sup> om.



be not cumbred *wiþ* no dedly synne whon we passen henne. From þenne he sende þe holigost to hise apostles; and fro þenne at þe day of doom in his monhed schal comen to Iuggen *wiþ* his apostles eueri mon aftur his werkes. ÞE seune<sup>1</sup> þat comen after, ben þe seune sacramens of holichurche, þat ben remedie to mon of alle-manere synne. Þe furste is *Cristendom*, þat makeþ mon clene of þe synne<sup>2</sup> þat he drauþ of ffader and moder. Þe secunde is Confirmacion, þat confermeþ þe holygost in Mon or wommon þat is *cristned*. Þe þridde is Penauce, þat dop awei eueri maner of synne. Þe ffeorþe is þe sacrament of þe Auter, þat confermeþ þe penauþ and ziueþ him strengþe þat he ne zeyn-falle, and reconsyleþ him. Þe ffyfþe is Ordre, þat ziueþ pouwer to ordeyne[d] to don heore Offys and make þe sacrament. Þe sixte is *Matrimoyne*, þat defendeþ dedly synne in waxing<sup>3</sup> of generacion. Þe seuenþe is *Vnccion*, þat is don to þe seke in remedie of bodi and soule.

#### Of þe seune dedes of Merci.

Aftur þow most witen wꝛuche ben þe dedes of Merci. Þe ffurste is: ziuen þe hungry mete. Þe secunde, ziue drynke to þe þhrustfol. Þe þridde is, cloþen þe nakede. Þe ffeorþe is, herborwe þe<sup>4</sup> housles. Þe ffyfþe, visyten þe prison neode<sup>5</sup>. Þe sixte is, cumforte þe seke. Þe seuenþe is, to burie þe dede. / Þeose ben þe dedes of *Merci* þat fallen to monnes bodi. But now maizt þou seizen þat art in Religion: »I haue no power to ziue mete nor drinke nor cloþinge nor herborwe, nor visyten nor cumforten þe prison nor þe seke, ffor I am al in opures pouwer and not in myn oun. Þerfore hit weore bettere I weore at myn owne wille, and don þis dedes of *Merci*, þen ben in Religion.« Ne be not deceyed: hit is bettere haue compassion and pite in herte of him þat is Meseyse, þen þat þou heddest al þe world to ziuen for charite, ffor better is ziuen holliche compassion of þi-self, þen of þyn god. Zef<sup>6</sup> þi-seluen, and þou zeuest more þen al þe world. But nou þou wolt seien: »Sop hit is þat hit is bettere zift to ziuen þi-seluen þen þyn: But boþe were bettere þen on; ffor on good is lasse þen tweyne.« Hit is not so; ffor whi? Where is better be called god, or ben called his seruauþ? To ben called god. And þo þat suffren Cold, hunger and defaute and opur meseises here, he calleþ heom him-self; ffor he seiþ in þe Ewangelie: »Al þat ze don to þe leeste of myne, ze don hit to me.« On opur halue: wheþer is beter, to Iuggen or ben I-Iugget? Certes, Iuggen. And þat schullen þe pore: þei schullen Iugge þe riche; also Ihesu seiþ in þe Ewangelie: »Ze þat han alle þingus forsake for þe loue of me: at þe day of dome whon i sitte in þe see of my Mageste, þenne schul ze sitten vpon þe xii tronos and Iuggen [þe]. xii. linages of Israel.« On opur halue: wheþer is bettere han þe Ioye of heuene in possession, or in be-hotyng? Certes, in possession. And þat haue þe pore of spirit, ffor, as Ihesu seiþ in þe Ewangelie, »heoren is þe Ioye of heuene«. He seiþ not »here schal ben«, but »here is«; þat is to vnderstonden: also siker mouwe þe pore ben of þe Ioye of heuene, as mon is of þe þing þat is in his hondes. And þerfore seiþ seint Bernard: »Þe pore han nouzt in eorþe, ne þe riche han nouzt in heuene«; and þerfore, zif þe riche wolen hit haue, þei moten hit bugge at þe pore. Now I wot wel þow disyrest muche to witen wꝛuche

<sup>1</sup> Ms. seuenþe. <sup>2</sup> Ms. synnes. <sup>3</sup> Th. werke, Sp. in opere g. <sup>4</sup> Ms. to þe. <sup>5</sup> r. prisonede. <sup>6</sup> Ms. of þyn. Zef God.

ben verrey pore, and wꝛuche nouzt. Now here wiþ deuocion. Summe ben þat han richesse, and louen hit: þo ben þe Couetouse of þis world; and summe ben þat hauen hem not, but þei louen hem and wolde gladliche hauen hem: þo ben þe wrecches<sup>1</sup> of þe world, and þe fals religious, and [þei]<sup>2</sup> ben also riche as þe opere or ricchore, [in wil]<sup>3</sup>. And þei ben [þo]<sup>4</sup> of whom Ihesu seiþ in þe Ewangelie þat »hit weore lihtore to a chamaile gon þorw þe eize of an nedele, þen þe riche entre in to þe ioye of heuene«. Summe [han] riche[s]<sup>5</sup>, but þei louen hit not, al-þauz þei [wol wele]<sup>6</sup> h[itt]<sup>7</sup> han: þo ben þe gode men of þis world þat dispenden þat þei han wel; and opure þer ben þat han nouzt of richesse, nor louen hit, nor þei sechen not to hauen hit: þo ben þe holy men of Religion; and þei ben verrelliche pore, and heoren is þe Ioye of heuene. Þat is þe blessing of pore. Þenne bihoueþ hit þat þe riche haue þe contrarie of þe blessinge. And þerfore I mai siggen: »Blessed ben þe pore, for heoren is þe Ioye of heuene«, þenne may I siggen: »Waried ben þe riche, for heoren is þe payne of helle.« Riche ben þat han richesse and louen hit, [or þat han hit not but louen hit and coueyten hit]<sup>8</sup>. Pore ben þat han pouerte and louen hit and coueyten hit, or þat han richesse and louen al-wei pouert.

Of þe seune preyeres of þe *Pater noster*. Cap. xv.

Astur þou most knowen wꝛuche ben þe seune preyeres of þe *Pater noster*, þat fordon alle wikkednesses and bringen alle godnesses; þat vre lord Ihesu Crist tauzte his disciples how þei scholden priȝe god þe fader, & seide hem þus:

*Pater noster qui es in celis*: Fader vre þat art in heuene. *Sanctificetur nomen tuum*: Halewed be þi nome. *Adueniat regnum tuum*: Come þi regne. *Fiat uoluntas tua, sicut in celo et in terra*: Þi wille be don in eorþe as in heuene. *Panem nostrum cotidianum da<sup>8</sup> nobis hodie*: Vre euerdayes bred ȝif vs þis day. *Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*: For-ȝif vs vre dettes, as we forȝiuen vre dettours. *Et ne nos inducas in temptationem*: And do us not in to fondynge. *Set libera nos a malo*: But diliuere vs of wikkednesse. *Amen*: So beo hit. Þis orison sourmounteþ alle opure orisons, in dignite and in profyt. In Dignite: for God him-self made hit; and þerfore he doþ gret schome and gret vnreuerence to god þat takeþ him to Rymede wordes & queynte, and leueþ þe wordes and þe preyre þat he vs tauhte, þat wot al þe wille of god þe fader, and wꝛuch orison him best payeþ, and of wꝛuche þinges we wrecches han most neode<sup>9</sup> and mester to preyen—ffor whi? as I haue i-seyd, he wot onliche al godes wille and al vre nedfulnessse. And þerfore ben an hundred þousend men deceyuet þorw multiplicacion of orisons; ffor whon þei wenen han deuocion, þey han a foul fleschliche wille, ffor eneri fleschliche corage delyteþ him kuyndeliche in turned<sup>10</sup> langage and rymed. And þerfore beo war! ffor I seye þe forsoþe, hit is a foul lecherye to delyten in such Rymynge. On oþer half seynt Austin and seint Gregori and opur seyntes preiden after her affection. [I]<sup>11</sup> blame not heore orisons; bote I blame hem þat leuen þe preyre þat god him-self maade and tauzte, and holden hem to þe orison of a symple seint, wher-so he haþ founden hit writen. For-þi, bad God in þe Ewangelie: »Whon ȝe preyen, ne preyeþ not in many wordes, bote seiþ þus, *Pater*

<sup>1</sup> Sp. miseri. <sup>2</sup> Ms. summe. <sup>3</sup> om.; Sp. in voluntate. <sup>4</sup> Ms. also. <sup>5</sup> Ms. ben riche. <sup>6</sup> om. <sup>7</sup> Ms. hem. <sup>8</sup> Ms. do. <sup>9</sup> Ms. neode to. <sup>10</sup> so Th.; Spec. in tali loquela curiosa. <sup>11</sup> Ms. and.

*nostra*. On oþer halue, þis Orisoun passeþ alle oþure orisouns in [sufficiency]<sup>1</sup>: ffor þer-Inne is contenet al þat we han mester [of] to þis lyf or to þat oþer; ffor we preyen God þe ffather þat he delyuere vs of alle wikkednesse<sup>2</sup>, and þat he zene vs alle goode, and þat he make vs suche þat we mowen neuer don vuel nor faylen of goode. And seo what manere. Al þe wikkednesse þat vs greueþ, þat is to siggen<sup>3</sup>, ouþer hit is wikkednesse þat is passet, ouþer þat is to comen, or þat is present now. Of þat is passet, we preyen vr lord þat he vs delyuere whon we siggen *Dimittite nobis debita nostra, sicut et nos dimittimus debitoribus nostris*. Of þat is to comen: *Et ne nos inducas in temptationem*. Of þat we suffre now, whon we siggen *Set libera nos a malo*. On oþer halue, what good so hit be, ouþer hit is Bodili goode, or gostly goode, [or good]<sup>4</sup> wiþ-uten ende. Bodily goode preye we whon we siggen *Panem nostrum cotidianum da nobis hodie*. Gostly good, whon we seyen *Fiat voluntas tua, sicut in celo & in terra*. Good wiþ-uten ende, whon we seyen *Adueniat regnum tuum*. Confirmation of al þis, whon we siggen *Sanctificetur nomen tuum*. Peose ben þe seuene preyeres of þe Ewangelye þat Ihesu tauhte his disciples. And þou schalt wel witen þat þe foure wordes þat comen beforen, þat is to witen *Pater noster qui es in celis*, techen vs hou we schullen preyen, and wꝛuche we schulen ben in preyer. For whi? we schul hauen foure þinges in orison, þat is to witen: Parfyt loue anentes him þat we preizeþ to, and certeyn hope to hauen þat we asken, and studefast be-leue in whom þat we hopen<sup>5</sup>, and soþfast mekenes, of þat we no good han of vre-self and fer ben from his heiznesse þat we leuen and louen and hopen. Parfyt loue is conteyned in þis word, *Pater*<sup>6</sup>: ffor whi? eueri Creature loueþ kyndeliche his ffather. Certeyn hope is vnderstonden in þis word *Noster*: ffor whi? zif he beo vre, þen mowe we homeliche<sup>7</sup> seyen and hopen þat he is holden to vs. Studefast bi-leue is vnderstonden in þis word *Qui es*: ffor whi? whon we seyen *Qui es*, we leuen þat god is, whom we neuer sezen; and þat is riȝt beleue, ffor feiþ is non oþer þyng but leeuyn of þing þat may not ben sezen. Soþ<sup>8</sup> Mekenesse is vnderstonden in þis word *In celis*: ffor whi? whon we þenken þat he is heiz, and þat we ben lowe, þenne beo we meke. // Whonne we han þese foure þinges studefastliche in vre herte, þen mowe we hardiliche preyen and siggen wiþ gret wille: *Sanctificetur nomen tuum*, Halewed beo þi nome; þat is to siggen: A-ferme<sup>9</sup> þi nome, þat art fader, in vs, þat we mowen ben in such manere þi children, þat we don euere þi wille, and þat no þing beo in vs oþer þen beo al to þi paye. And for we mowe not don þis parfytli while we ben in þis wrecchede world, þerfore we preyen, *Adueniat regnum tuum*: Come to vs þi regne, þat þou regne in vs in þis lyf þorw grace, and [we in þe]<sup>4</sup> in heuene wiþ Ioye. And þe selue we preyen for hem þat ben in purgatorie. And for we mowen neuer han þe Ioye of heuene but we don þi wille in corþe, we seyen, *Fiat voluntas tua sicut in celo et in terra*; þat is to siggen, Zif vs grace to don al þat þou comaundest, and leuen al þat þou defendest; and þat in erþe as in heuene, þat is to siggen: As Michael, Gabriel, Raphael, Angeles and Archangeles, Prophetes, Apostles, Martires, Confessours, Virgines don þi wille in heuene, also mote don þe Ordres þat ben in corþe, þat is to witen þe Pope, þe Cardinals, Bisschopes, Abbotes, Priores, and alle heore

<sup>1</sup> Ms. worþinesse (= Th.). <sup>2</sup> Th. illes, Sp. malis. <sup>3</sup> omit þat—siggen? <sup>4</sup> om. <sup>5</sup> Th. trowe. <sup>6</sup> Ms. Parter. <sup>7</sup> r. hardiliche; Sp. audacter. <sup>8</sup> al. Soþfast. <sup>9</sup> Sp. Confirma.

sogettes, Erchedeknes, Officials, Denes, Parsouns, Vikers, Prestes, and alle Ordres; þe Kynges, þe Princes, Duykes, Erles, Barouns, Riche Pore, Lettrede and Vnlettrede, and [al] þei þat þou hast bouht in euerliche [regne]<sup>1</sup>, in euerliche Ordre, and in euerliche Lynage, and Age. And for we mowe not don þi wille nor liuen in þis Bodi, but zif ze vs susteyne, we seyen, *Panem nostrum cotidianum da nobis hodie*; þat is to seyen, Zif vs strengþe of bodi and of soule, and hele of boþe; þat is to witen<sup>2</sup>, þreo maner of bred: bodiliche, as mete and cloþ, gostliche as holy writ, and þe bred of Eukarist, to cumforten þe ton and þe toþur kynde. And for we be worþi no good while we beoþ in synne, we seyen, *Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*; þat is to siggen, For-zif vs (vre misdedes, as we forziuen vren(!); þat is to siggen<sup>3</sup>), al þat we han synget wiþ word, wiþ dede, wiþ þouzt; as we forziuen to hem þat han mistaken azeynes vs. And for hit is luitel worþ for to han forziuenesse, but zif we mowen aftur loken vs from synne, we sigen, *Et ne nos inducas in temptacionem*; þat is to siggen, Ne soffre not þat we ben ouer-comen wiþ fondynge of þe feend, of þe flesch, ne of þe world. (Ac þou schalt not preyen þat þou be not tempted, but þat þou beo not ouercomen in temptacion<sup>4</sup>.) *Set libera nos a malo*: And not only of temptation, bote delyuere vs of vuel, of bodi and of soule, of seknesse of synne and of pyne, þat nou is or þat is to come. Amen. And for god seiþ in þe Ewangelie: »Al þat ze preyen my fader in my nome, þat he schal don«; þerfore we seyen at þe ende of eueri orison in holi chirche, *Per dominum nostrum Iesum Cristum, filium tuum, Qui tecum uiuit et regnat deus, per omnia secula seculorum amen*<sup>5</sup>, þat is to siggen: »Þow vre lord Ihesu Crist, þi sone, þat wiþ þe lineþ & regneþ god, world wiþouten ende, be hit so«. / Vnderstonde þat þou schalt not seyen wiþ monþe al þat I haue heer writen: but sey onliche þe bare lettre [wiþ mouþe]<sup>6</sup>, and þenk in þin herte of þat I haue put here vpon eueri word bi him-self. And make no fors ffor to multeplyen mony *Pater noster*; ffor whi? on is more worþ wiþ deuocion and entendement, þen a þousend wiþouten entendement; and seint Poul seiþ: »[I]<sup>7</sup> hedde leuere siggen fyue wordes wiþ deuocion in myn herte wiþ entendement, þen fyue þousend wiþouten entendement«. IN þe selue manere þow schalt don þin offys in Qweor; ffor whi? þus seiþ þe prophete: *Psallite sapienter*, »Singe and versele Godes seruise wysliche«. Wysliche syngen and reden, is forte [þinken]<sup>8</sup> wiþ herte þat mon seiþ wiþ mouþe. For whi? zif þi bodi is in qweor of chirche and þi lippes in þe sauter, and þyn herte in þe chepyng<sup>9</sup>, þow art wrecchedliche departed<sup>10</sup>. And [for]<sup>11</sup> God seiþ: »Seccheþ furst Godes Reyne, and þat ze han mester of þe world schal be send zow«: þerfore þou schalt witen what þou schalt han in þe Ioie of heuen.

Of þe seuene drueries in bodi, and seuene in þe soule.

Þow schalt han seuene druyres in bodi, and seuene in soule. Þow schalt han in bodi: Feirnesse wiþouten fuilyng, Strengþe wiþouten feblennesse, Freonesse wiþouten þraddam, Lihtnesse wiþouten heuynesse, Wille wiþouten wernyng or azeyn-standing, Hele wiþouten seknesse, Long lyf wiþouten ende. Þow schalt haue in soule: Wisdam wiþouten vnconnyng, Sikernesse wiþouten feyntnes,

<sup>1</sup> Ms. lynage, Sp. regno.

<sup>2</sup> Sp. Sciendum est quod triplex est panis.

<sup>3</sup> an intercalation

<sup>4</sup> Qui—amen al. om.

<sup>5</sup> om.

<sup>6</sup> Ms. He.

<sup>7</sup> Ms. siggen.

<sup>8</sup> Sp. in foro.

<sup>9</sup> Sp. diuinus.

<sup>10</sup> Ms. þerfore.

Ioye wiþ-uten serwe, Loue wiþ-uten hate, Acord wiþ-uten discord, Honour wiþ-uten dispisyng. Bote wrecches in helle schulen han þe reuers, in bodi and in soule; þat is: Foulness wiþ-uten feirnesse, Feblenesse wiþ-uten strengþe, and so of al oþure. / And þerfore þou schalt don al þi power to han þat Ioye. For whi? hit is so gret Ioye and so gret swetnesse þat zif þou miȝtest liuen ffor þe begynnynge of þe world to þe endynge, and han alle þe desyres þat þou conpest de-vysen, be good skil þou schuldest wiþ good wille leten al þat, to ben o day in þe Ioye of heuene. // Þus endeþ þe secunde degre of Contemplacion, in Holi writ; wherof and þou take good hede, hit schal ben liht for þe to holden eueri sarmoun. On oþur halue, þou hast ma[t]tere<sup>1</sup> of spekyng to Clerkes ben þei neuere so wyse, and to lewede, ben þei neuere so boystes. Whon þou spekest to wyse, mene summe of þese materes, and aske. And whon þow spekest to symple, teche hem blepeliche and sweteliche. For whi? þou hast inouȝ wherof to speken, and hou þou schalt þin owne lyf leden & oþure amenden. —

#### Contemplacion of God.

ÞE þridde degre of Contemplacion is in God self; and may beo in two Maners: Wiþ-uten, in his Monhede, and wiþ-Innen in his heize Godhede. For whi? þus seiþ seint Austin: »Perfore bicom God Mon, to maken Mon seon God in his nature; ffor whi? where Mon goþ Inne or oute, alle dayes and alle tymes he may fynden fedyng of God, inward þorw Contemplacion of his Godhede, outward þorw Consyderacion of his Monhede«. Off his Monhede, þou schalt þenke þreo þinges: Þe Mekenesse of his Incarnacion, and þe swetnesse of his Conuersacion, and þe charite of his Passion. But þou maiȝt not don þis at ones: þerfore I haue distynktet hem bi [þe] houres of þe day þat þou syngest at Chirche; þat non houre þe passe þat þou ne haue þin herte occupyed. Þat to don, þou schalt witen þat eueri houre haþ double þenkyng: on of þe Passion, anoþer of oþer seson.

#### Contemplacion before Matynes.

Bi-floren Matynes, þow schalt þenken enterliche þe tyme, þe stude, and þe houre whonne god was born. Þe tyme was in [mid-]wynter, whon hit was caldeste. Þe houre was at Midniht, þe hardeste houre þat is. Þe stude was in-middes þe wey; in an hous wiþ-uten walles I-wouȝden in cloutes and bouȝden wiþ a lyste, bi-foren an Oxe and an Asse was [he] leid in a Cracche, for þei hedde non oþer place. Þou schalt þenken of þe bisynesse þat Marie hedde of hire child; of Ioseph, hire spouse, þou schalt þenken, hou þat he hedde gret Ioye. Þenk of þe schepherdes deuocion, and of þe swete campaynye of þe Angeles: and hef vp þin herte and syng wiþ heom *Gloria in excelsis deo*. / Of þe passion, þou schalt þenken how þat tyme of þe niht he was bi-trayet of his disciple, and taken as a traytor, and bouȝden as a þef, and lad as a feloun. And þenk how he proferede him-self to his enemys, and custe him þat trayede him, and callede him his frende; and how he defendede his disciples to drawen eny wepne, and how he helede þe Ere of his enemy. And how his disciples flowen for fere and laften him one wiþ his enemys. And hou þei bouȝden him and ladden him bifore Anne, and þere he was examynet & boffeted; and<sup>2</sup> for he

<sup>1</sup> Ms. manere.    <sup>2</sup> om. in Spec.

onswerde not after heore wille, he was lad bi-foren Caiphas; and þer forsok seynt Peter him prie.

Contemplacion be-fore Prime.

Bi-flore Prime, þou schalt þenken of þe Passion and of þe Resurrexion. Of þe passion, þou schalt þenken hou þe Iewes ladden him to heore counsell, and how þei fals witnesse beeren him an honde, and<sup>1</sup> Blasfemie, and hou þat he hedde reneyed<sup>2</sup> þe peple of Galyle to Ierusalem: and scorned him in diuerse maners, and spitten in his face; and hudden his face, and smiten him, and beden him propheten and tellen who him smot. Bute for al þat swete Ihesu suffrede, he seide neuere »whi do ze so?«, bote as a lomb þat is lad to slen, also he bar hym and spac not azeyn. Oþur monye dispites þei duden him, whuche weore longe to telle. / Of þe Resurrexion, þou schalt þenken þat such tyme ros Ihesu Crist from deþe to lyue, after þat he hedde distruied helle & delyuered þe soules þat weren hise from þe pouwer of þe feend. And þou schalt þenken also of his swete schewynges: how he aperede þat day fyue tymes and fif tymes afterward. Furst to Marie Magdaleyn, whon heo wende he hedde I-beon a gardyner. Þe secunde tyme to hire and to oþer wimmen in þe wey, whon he grette hem and seide *Auete*, þat is to siggen »God loke zou«. Þe þridde tyme to seint Peter—but we haue not þe maner. Þe ffeorþe tyme to tweyne disciples touward þe Castel of Emaus, whon þei wenden he hedde ben a pilgrym, and whonne þei knewen him in brekyng of bred. Þe ffyfte tyme to ten oþure disciples whon seynt Thomas was absent: whon he stod a-middes hem and seide *Pax vobis*, and schewede hem his hondes and feet, for þei wenden þei hedden seyen a spirit. Þe sixte tyme, whon seynt Thomas was wiþ hem: and bad him putten his hond in his syde. Þe seueþe tyme he aperede to seint Peter and to seint Ion and to seint Iake & to Natanael whon þei fischeden in þe sée þat is cald Tiberiadis, and eet wiþ hem & askede seint Peter wher<sup>3</sup> he louede him more þen þe opere. Þe eihteþe tyme on þe Moust of Galilee, whon he comandede hem gon þorw þe world and Baptizen þe peple In þe Fader nome and Sone and Holygost. Þe Nyte tyme he apeered to his disciples þe day þat he steih in to heuene, whon þei weren at þe mete, and snibbede heom for heore misbileene and hardnesse of herte. Þe Tenþe tyme to heom þe selue day, whonne he ladde heom out of þe Citée in to þe Mount of Olyuete<sup>4</sup>, and Comaundede hem þat þei dwelleden in þe Cite til þei weoren cloped of þe vertu of god, and gaf hem his sweete blessinge, and de-parted from hem in to heuene, and sit on þe riht half of his Fader.

Contemplacion biforen Terce.

Bi-flore terce, þou schalt þenken of þe Passion and of þe Comyng of þe holigost. Of þe passion: hou Ihesus was such tyme dispoylet al naked and bounden to a piler in Pilatus hous, and beoten him<sup>5</sup> þat from his hed to his feet was not laft on hol stude. Þenk also hou Pilat sende him to Heroudes, and he forleet him and cloped him in whit, in signe þat he heold him a fool, and sende him azeyn to Pilat. And Pilat wolde haue lete him gon, but furst he wolde

<sup>1</sup> Sp. querebant falsum testimonium contra ipsum & imposuerunt ei quod blasphemauit.

<sup>2</sup> Sp. circuiuit totam patriam a Gal. vsque Jer. subuertens gentem suam. <sup>3</sup> = wheþer. <sup>4</sup> Sp. in Bethaniam. <sup>5</sup> omit him.

chastisen him in þe Manere þat þei duden þeues þat scholden be leten gon: and his knihtes token him, and gedereden to-gedere þe peple for to be-holden him, and duden on him a Mantel of red, & z[e]uen<sup>1</sup> him a staf in stude of Ceptre, and a Coroune of þornes on his hed, and kneleden biforen him and gretten him. Bote for al þis, wolde not þe Iewes leten him beo quyt, but Pilat, for to payen hem, dilyuerede hem [a þeef]<sup>2</sup> and tok hem Ihesu to crucifyen wiþouten gult. / Þou schalt also þenken þat such tyme of þe day sende vre lord þe holygost to his disciples in liknesse of ffuir [& tonges]<sup>3</sup>, þat fulde hem of wordes and langages, and loue. And þat was þe rihte ordinaunce of God; ffor whi? in two Maners deceyuede þe wikkede gost ffurst Mon in Paradys, wiþ tonge, & wiþ coldnesse of his venym, and þerfore com þe holigost In tonge azeyn þe entisement of þe deuel, In fuir for to destruyzen þe coldnesse of his venyn.

Contemplacion biforen Midday.

Bi-fforen Midday, þow schalt þenken of þe Annunciacion and of þe Passion. Of þe Annunciacion, þou schalt þenken [of] þe Merci of vr lord, þat he wolde bi-come mon, and suffre deþ in his Monhede for vs, while þat he mihte in oþur manere han delyuered vs. Bute al he dude þis to vs for to drawen þe loue of vs. For whi? zif on hedde iben vre Creatour, and anoþer vre Sauceour, þesne we mihten more han loued vre buggere þen vre make[re]; and þerfore wolde vre Creatour ben vre Sauceour, and suffren in his bodi alle vre serwes, for to buggen al vre loue. Off þe Passion þow schalt þenken þat such tyme he was don on þe crois, bi-twene twey þeues, as þouz he hedde ben heore Mayster. And þerfore<sup>4</sup> I not wzat I may siggen: ffor þeiȝ alle þe seknesses and alle þe serwes of þis world weore in O Mownes bodi, and þat mon mihte receiuen<sup>5</sup> also many anguissches and also muche serwe in his bodi as alle þe men of þis world, hit were not but luytel or as nouȝt to regard of þe serwe þat he suffrede for vs in on houre of þe day. For whi? zif I miȝte liuen an hundred þousen[d] ȝer and dyen eueri day a þousend tymes for him of þe selue deþ þat he dizede for me, zit hit scholde not amousten to þe serwe þat he suffrede in his bodi. Þenne may sum Mon seyen þat þe serwe þat he suffrede for vs on þe Crois was grettere þen þe peyne of helle is, in so luytel tyme: ffor wȝi? no Creature miȝte so muche soffren as Ihesu, for þer hedde non so gret vertu in him; but sum creature may suffren þe peines of helle: þenne is þe peyne of helle lasse for þe tyme þen þe peyne of Ihesu. I sei not þis certeynliche, for sum mennes concience. And þerfore he seide in Ieremie: »Alle ze þat passen bi þe weye, takeþ kepe to me and seop wher þer be eny serwe lyk my serwe«. Certes nay, þer was neuer serwe to þe serwe of vre swete lord Ihesu Crist. And also þou schalt þenken of vre swete ladi seynte Marie, what anguissche heo hedde whon heo stod bi his riȝt syde, and receyuede þe disciple for þe Maister, and þe seruauȝt for þe lord, Ion Zebedeus sone ffor Ihesu Godes sone. And þerfore heo may seizen of hire-self so as Noemi seide: »ne calleþ me not swete luitel or eni del, but calleþ me bitter herbi-forþward, for whi? of bitterness me ha[þ]<sup>6</sup> fult and of gret serwe god þat is al miȝtful«. Þe selue heo seide in hire song of loue: »Ne haue no merueile þat i am blo, for þe sonne haþ dis-

<sup>1</sup> Ms. xiiien.    <sup>2</sup> Ms. and ȝeef.    <sup>3</sup> om.    <sup>4</sup> Sp. Hic nescio quid dicam.    <sup>5</sup> Sp. concipere.  
<sup>6</sup> Ms. halt.

colurd me so«. *Perfore* seiþ on Englisch<sup>1</sup> þis in Maner of pite: »<sup>2</sup>Nou goþ þe sonne bi þe wode, me rewep Marie þi feire rode; Nou goþ þe sonne vnder tre, me rewep Marie þi sone and þe<sup>3</sup>. Nou þou hast, Mayden, feled þe scharpe poynt of þat swered þat þe prophete Symeon made to þe mencion [of], þe day of purificacion; nou þou hast receyued þat þe bi-hete Anne þe prophetesse«.

#### Contemplacion bifore Non.

Bi-fore Noon, þou schalt þenken of þe Passion & of þe Ascencion. Of þe passion, þou schalt þenken þat such tyme of þe day dagede þe makere of lyf, for þi loue. Þenne þou schalt þenken of þe wordes þat he spac on þe Crois, and of foure signes þat fellow is his dýing. Þe furste spekyng was þis: »Fader, forþif hem heore trespas, for þei wite not what þei don«. Þe secunde was þat he seide to þe goode þef: »Forsoþe I sigge þe, þou schalt in to paradys þis day wiþ me«. Þe þridde was þat he spac of his Moder to seint Ion: »Seo þer þi Moder«, and to his Moder of his disciple: »Seo þere þi sone«. Þe feorþe was: »I haue þurst«. Þe fyfþe: *Eloi, Eloi, lamazabatany*, þat is to siggen: »Mi God, mi God, whi hast þou laft me?« Þe sixte was: *Consummatum est*, þat is to siggen: »Now hit is fulfild«. Þe seuenþe was: »Fader, into þin honden I be-take my spirit«. Foure signes þer weren: þat al þe corpe bi-gon to quaken; þe Veli of þe Temple clef a-two, and þe stones; þe granes openede, and þe dede arisen to lyue; þe sonne wiþ-drow his liht from þe world, from Midday til Noon. / Of þe Ascencion þou schalt þenken þat such tyme vre lord on þe Mount of Olyuete beforen his Moder and his disciples steyz in to heuene. And þei turned in to þe Cite, & were dwellyng þer-Inne in fastinge and in preyeres, til þei weore fuld of þe holigost, as ur lord hedde comaunded hem.

#### Contemplacion bi-foren Euen-song.

Bi-foren Euen-song, þou schalt þenken of þe Soper & of þe Passion. Of þe Passion þou schalt þenken hou Ioseph of Aramathie eode to Pours Pilat and priede him to zihen him þe bodi of vre lord Iheru Crist, and he gaf hit him. And þenne þe Iewes comen to þe crois and broken þe hupes of þe twei þeones; and on of þe knihtes tok a spere and smot Iheru to þe herte: and anon com out blod & watur. <sup>2</sup>And Ioseph tok þe bodi & buriede hit. And þe Iewes setten þe knihtes to waken hit, for his disciples schulde not stelen hit and seyen falsli to þe peple þat he weore risen from deþ to lyue<sup>3</sup>. / Of þe Ceene þou schalt þenken hou vre lord gaf his flesch and his blod þat time in liknesse of bred & wyn, in confirmation of vre feiþ. For we seon & leeuens gostliche, þat we mowwe not seon bodilliche. And *perfore*, whon þou schalt receyue þat bodi, tak hit also as þou receiuedest hit out of Iheru Cristes syde. <sup>3</sup>And þat tyme he wusch his disciples feet, and Comaundede hem to louen vchon oþur, and taken ensauple of him mekeliche [to] seruen vchone oþer.<sup>2</sup>

#### Contemplacion bi-foren cumplyn.

Bi-foren Cumplyn, þou schalt þenken hou Ioseph & Nichodemus wounden Iheru bodi in feire schetes and enoynden hit wiþ precious oynemens. / Þe secounde þing þat þou schalt þenken on, is þis: þat þi swete lord Iheru Crist þe day of

<sup>1</sup> Spec. (where the verse is om.): vnus angelicus.

<sup>2-3</sup> added.

<sup>3-3</sup> properly belongs to

Cumplyn.



þe Ceene, whon he hedde I-souped wiþ his disciples, he eode from hem wiþ Peter and Iacob and Ion, and eode wiþ heom in to a cortelage, and þere from heom he eode a stoness cast and leide him to preye, þat þe swot of him ferde as dropes of blod rennynde to þe eorþe.

Contemplation of God and of his deite.

Now þou hast þe Manere to þenken on god in his Monhede. (N)ow, þou schalt witen hou þou schalt þenken on him in his heze godhede. And þou schalt vnderstonde þat God Mesured so his knowynge [fro]<sup>1</sup> þe bigynnyng of mankynde, þat he nouþer al schewed him, nor al hud him; for whi? gif he hedde al schewed him, þenne hedde þe bileue serued of nouht. For feiþ is not but of þing þat mai not ben sezen; þenne, þat I leue and seo, nis not feiþ. And gif he hedde al hud him, þenne hedde feiþ ben but misbeleene. And þerfore he wolde sum schewen & sum hyden. In ffour Maners he ordeynede to schewen him: Two Maners inward, and two outward. Inward: þow gostly schewyng & þow reson. Outward: wiþ holy writ & þow creatures. Þow gostly schewyng, whon god schewed him to mon þow inspiration of þe holygost, or þow Miracle. Þow reson schewede god him to mon in þis manere: Eueri mon mai wel sen in him-self þat he is, þat is to vnderstonde þat he haþ be[ing]<sup>2</sup>, and þat he haþ not ben euer; and vpe þat he may witen þat he begon sum tyme to ben. Þenne sum tyme was, þat he was not; þenne he mihte in none manere maken him-self, þenne hit bihoueþ nede þat eueri mon come of oþer þen of him-self. Þe selue may mon seon in vche creature, for he mai seon eueri day summe comen and summe gon. And þerfore, for alle þinges ben, and ben not of hem-self, þerfore behoueþ hit nede þat o þing beo þat giueþ to alle þinges for to ben: þat is to seien, of whom alle þinges ben. Þenne behoueþ hit neede þat he þow whom alle þinges ben, be wiþoute bi-ginnyng. For whi? gif he hedde biginnyng, hit bihouede þat he hedde hit of anoþer and þenne weore he not þe biginnere nor þe makere of alle þinges, and þerfore hit bihoueþ nede þat he of whom alle þinges ben, be biforen alle þinges, and no þing biforen hym; and gif no þing weore biforen him, þenne comeþ he not of anoþer; þenne hedde he neuer bigynnyng: for whi? eueri þing þat haþ biginnyng haþ hit of anoþer, for whi þing þat is not may not giuen beoing to him-self for to ben. And þerfore hit<sup>3</sup> bihoueþ on alle maners þat o þing be þat neuer hedde biginnyng. And whon Reson of mon seþ þat hit may non oþer wyse ben, þenne he bigynneþ to leuen studefastliche þat on þing is wiþoute biginnyng, þat is makere, ordeynere, and gouernere of alle þinges þat han ben or ben or schul ben. And þat þing is cald god; for þis resun: for þis word god<sup>4</sup> comeþ of a word of Gru þat hitte *ihem* and is as muche to siggen as »formen« or »norisschen«, and þerfore he is called god for he norisscheþ<sup>5</sup> alle þing and formed alle þing. After þis comeþ Reson of Mon and seiþ þat hit behoueþ nede þat on god beo and no mo: for whi? gif two goddes weoren, hit bi-houeþ nede ben to muchel in boþe, and to luteel, al at ones; þerfore hit bihoueþ þat þer be not but on god. On oþer halue: no good may God wonten, and þerfore, for noble þing and good is þe cumfort of cumpanye, þenne may not god ben wiþ-outen þe goodnesse of cumpanye: þenne hit behoueþ nede þat perones

<sup>1</sup> Ms. at. <sup>2</sup> Ms. ben. <sup>3</sup> rest wanting in Ms. Simeon. <sup>4</sup> Ms. god word. <sup>5</sup> Ms. norissched, corr.

beu in god. And for cumpanye may not ben in lasse þen of tweyne, þerfore  
 hit bihouep nede þat þer ben in god at þe leste tweyne persones. And for  
 cumpayne is luitel worþ þer is not þe byndunge of loue, þerfore hit bihouep  
 þat þe þridde persone beo in god, þat be þe linage<sup>1</sup> of þe oþer tweyne. And  
 for [unite]<sup>2</sup> is go[old] and cumpaynie also, þerfore hit behouep nede þat boþe be  
 in god almihti. For-þi<sup>3</sup> he is þreo persones and o god. Þe selue may eneri  
 mon sen in him-self: For whi? he may seo wel, at his furste begynnynge he hedde  
 in him-self pouwer, aftur pouwer cunnyng, and aftur he bigon to louen þat  
 cunnyng. In þis Manere may mon seon aperteliche þat he hedde in soule miht,  
 and of þe miht comeþ cunnyng, and of hem boþe comeþ loue. And whosne  
 mon seþ þat hit is so in him-self, he may wel leuen þat hit is so in God  
 almihti þat is muche abouen him; þat is to seyen: þat in God is miht, and of  
 þat comeþ his cunnyng and wisdom, and of hem boþe comeþ loue. And for  
 þe secunde persone comeþ of þe furste, and of hem boþe þe þridde, þerfore is  
 þe forme icald God þe Fader, þe secunde God þe Sone, þe þridde God þe Holi-  
 gost. And for hit is [so] among vs þat þe fader is feblere þen þe sone for elde,  
 and þe sone not so wys as þe fader for ȝouþe: for men scholde not þe selue  
 trouwen of God almihti, þerfore is<sup>4</sup> pouwer aþrepre[d]<sup>5</sup> to God þe Fader, wisdom  
 to God þe Sone; and for þe nome of þe þridde soun[er] g[a]stli<sup>6</sup>, þerfore is aþre-  
 pre[d] to him loue and swetnesse. In þis Manere com mon furst to þe knowyng  
 of his creatour, how he is wiþ-uten begynnynge, and whi he is called god, on  
 in substance and þreo [in] persones, and whi þe furste is called Fader, þe  
 secunde þe Sone, þe þridde þe Hologost. In þis manere þou schalt knowen þi  
 god. Such manere of knowyng is foundement of Contemplacion. / And þerfore,  
 whon þou hast in þis Manere stablised þin herte in riȝt feiþ, and studefast hope,  
 and parfyt loue, þen þou schalt heuen vp þis herte in heiz contemplacion of þi  
 Creatour. Þe soule wolde fayn sen god þorw Contemplacion in his owne nature,  
 but hit may not: and þenne hit tærneþ to his owne degres<sup>7</sup> bi wȝuche hit may  
 mounten to þe Contemplacion of God, þat hit may furst seon and knowen his  
 owne nature, and after þe nature þat is abouen hit. But ȝif þi þouȝt be þorw  
 worldlich þouȝtes sprad wyde, hit may neuere him-self nor his kuynde wel seken,  
 for whi? as fele [soule] þouȝtes as he is lad wiþ, [wiþ] so fele stoppynges he is blent.  
 Þe furste degre of þis-manere contemplacion is þat þe soule tærne to him-self and  
 gedere him al wiþ-Inne him-self. Þe secunde degre is þat he seo what he is  
 whon he is so gedered to-gedere. Þe þridde degre is þat he heue hire-self  
 abouen hire-self and enforce hire to sen god hire creatour in his owne kuynde.  
 But to hire-self ne mai he neuer-more comen til þat he haue lerned forte ȝein-  
 stowden and wiþholden alle Manere of ymaginacions bodili or worldli or heuenely<sup>8</sup>;  
 al þat comeþ to his herte [of]<sup>9</sup> siht, or heringe, or touching, or smellynge, or  
 of any bodiliche wit, refusen or defoulen, þat he seo hire-self such wȝuch þat  
 he is al wiþ-uten þe bodi. / Tac þerfore good heede þat [þe] soule is wonderful in  
 hire-self: hou hee<sup>10</sup> is on in hire kuynde, and doþ diuerse þinges, for whi? þe  
 selue<sup>11</sup> he seop at þe Eȝen, hereþ at þe Eren, toucheþ wiþ honden, swoleweþ  
 wiþ Mouþ, smelleþ wiþ neose. Penk also þat heo is gret, þat of<sup>12</sup> o þouȝt mai

<sup>1</sup> Th. alyance. <sup>2</sup> Ms. miȝt. <sup>3</sup> Ms. for whi. <sup>4</sup> Ms. his. <sup>5</sup> Hs. aþrepreth. <sup>6</sup> Ms.  
 semeþ gostli; Sp. sonat in atrocitatem. <sup>7</sup> Sp. et tunc reuertitur ad seipsam, & facit de seipsa  
 gradus per quos &c. <sup>8</sup> Sp. et non celestem. <sup>9</sup> Ms. or. <sup>10</sup> orig. heo, corr. <sup>11</sup> Ms. selue  
 þat. <sup>12</sup> Th. wāt.

comprehende heue[n] and eorþe and at þat þer-inne is, þeiȝ [þei]<sup>1</sup> were a þousend grettere þen þei mouwe ben. / Zif monnes [soule]<sup>2</sup> beo so gret and so noble þat no creature may attenden<sup>3</sup> hit þarfytliche: hou gret and hou noble is he þat so noble þing made of nouȝt! So gret: he is abouen alle þinge, beneopen alle þinge, and wiȝ-inne alle þinge, and wiȝ-uten alle þinge. He is abouen alle þyng: gouernynde; bineþen alle þinge vp-berynde; wiȝ-inne alle þyng, fulfyllynde; wiȝ-uten alle þyng, vironynde. Such Maner of contemplacion ge[n]dereþ in Mon studefast bileue & siker deuociow.

Of þe largesse of God.

After þou schalt þenken þat he is la[r]ge; and þat þou maȝt sen in many maners. Loke at þe furste þat he is large of wordly goodes, þat zineþ his goodes also to wikke as to goode, of alle-manere þinges þat ben in eorþe. After þenk hou he is large for to [for]<sup>4</sup> zinen; ffor whi? zif a<sup>5</sup> Mon hedde I-don also monie wikkednesses as al þe men in þe world, zit he wolde beo rediore forte forzinen be þe hundreddel, þen we scholden be to aske forziuenesse. Also þou schal[t] þenken þat he is large of gostlich goodes, þat is to seyen of his<sup>6</sup> vertues: ffor whi? who haþ on, he haþ alle. Þe ffeorþe, þou schalt þenken þat he is large of his goodes pardurables, to alle þat wollen riztfolliche asken h[e]m<sup>7</sup>. For wȝuche-maner miȝt he don from vs þat þat he a-monesteþ vs to asken? <sup>8</sup>on oþer halue he wole zinen vs gret mede so þat we wolen asken him; ffor he seiþ: »Preȝeþ me zinen ow þe loye of heuene and I schal zinen ou alle worldliche þinges wiȝ-uten askynges<sup>8</sup>. Þis Contemplacion of his largesse makeþ in mon certein hope.

Of þe swetnesse of God.

After þou schalt þenken of his swetnesse, of his bounste, and of his feirnesse. For to don þis, þou schalt taken good hede of þe grete swetnesse, of gret bounste, and of gret feirnesse þat is in bodiliche creature. Seþþe þenne þat suche þingz ben þat delyten<sup>9</sup> bodilyche siȝt for heore feirnesse, and þe swolewyng for heore goodnesse, and þe smellynge for heore swetnesse, and so alle oþure monnes wittes: hou gret beute, swetnesse, and bounste [mot be in gostly creature þat neuer schal haue ende, if such bounste, swetnesse & beute be]<sup>10</sup> in such þing þat to-dai is and to-morewe is nout. On oþur halue, zif gret beute, swetnes, and bounste be in Creature, hou muoche beute, swetnesse, and bounste mot ben in vre Creatour! Þis Manere of Contemplacion makeþ in mon to louen his Creatour. After, whon þou hast in þis Manere sezen þi Creatour in siȝt of his creatures, put out of þin herte vche bodilyche ymaginacion, and lift þin on entendement a-bouen alle resun of Mon: [&] þer þou schalt fynden so gret swetnesse, and so gret priuite, þat non may felen but he þat hit haþ preued. And zif þou wolt witen hit wiȝ teching, go to him þat haþ proued hit be assaying. And þeiȝ I wrecche hedde I-proued hit, I miȝte not telle wiȝ mouþ, no I mihte not þenken wiȝ herte; þe þing is so priue þat hit passeþ al-maner þouht. And þerfore I holde my speche, and riht is þat I do: ffor whi? þis techenþ not tonge, bute onliche grace.

To lyuen Honorabliche, Loueredenliche, and Meokeliche.

Now þou hast þreo Maners of Contemplacion: on is in creatures, a noþur in holi writ, þe þridde in God self and in boþe his natures. Zif þou lue after þis

<sup>1</sup> Ms. hit.  
<sup>2</sup> added.

<sup>2</sup> Ms. lyf.  
<sup>3</sup> Ms. del. in.

<sup>3</sup> r. entenden.  
<sup>10</sup> om.

<sup>4</sup> om.

<sup>5</sup> = o.

<sup>6</sup> al. om.

<sup>7</sup> Ms. his.

toehing, þenne schaltou liuen honorabliche—[&] þat is þe furste parti of vre sargoun þat we toucheden at þe biginnyng. / After þis, þou schalt studien to liuen Amiableliche, as a-nentes þi broþur. And þat to don, þou schalt ziuen al þin entente and al þi strengþe forte louen and to be loued. Þou schalt louen alle men in god, þat is to seyen onliche for bouste, not for feirnesse of bodi ne for good synge<sup>1</sup> or for such-maner þinges, for whi? feirnesse of bodi, or strengþe, or oþer-maner vertues bodiliche, mouwen be loued wiþ-uten God. And þerfore, louen mon in god, nis not elles but louen him for sum þing þat may not be loued wiþ-uten God, as for bouste, or for riht, or for soþnes: for whi? for þese þinges maiȝt þou not louen mon, but zif þou loue god. And þerfore whon þou louest mon for bouste or for rihtfulnesse or for soþnesse, þenne þou louest him in god, for whi? God is bouste, riht, and soþnesse. Zif we ben goode, we haue no loue but God, and non Enemy but synne: and þerfore we schulen loue þe goode for þei ben goode, and þe wilke for þey mowen be goode. In þis manere louestou not but bouste, siþen þow louest alle men for bouste. Zif þow wolt beon laued, schew þe amyable: and zif þou wolt ben louereden, hold þeos þreo wordes: Do þat me biddeþ þe, smartliche; Tac þat me zineþ þe, wiþ-uten grucchinge gladliche; Soffre þat men seiþ to þe, Mekeliche. Zif þow lyue þus louydeliche, þenne liuest þow amyableliche. / After þow schalt fynden<sup>2</sup> to lyuen Mekeliche. Þow schalt vnderstonen and witen þat þer beon twey Maners of Mekynge: On comen of Soþnesse, anoþer of Charite. Þe furste þou mayȝt han þow knowynge of þi-self: for þow maiȝt not seon þi-self soþliche wzuch þow art, þat þow ne schald be Meked. Þe secounde Maner þou maiȝt seon and han, zif þow þenke ofte of þe Mekenesse of Iesu Crist, how he Meked him þat neuer synne dude; and þis Mekyng comen clauliche of Charite. / Now þou wost what is to liuen Honorabliche, Amyabliche, and Mekeliche; and þat is, liuen Parfyttliche. Vre lord Ihesu Cryst graunte vs God so honouren, vre Breþeren louen, and Vre-self Meken, þat we mowen for vre honouring ben honoured, for vre loue ben loued, and for vre Mekyng beon heized, in þe Ioye of heuene þat is ordeyned to vs. Amen. Ihesus graunt hit vs, amen.

### 3. Tractatus de dominica oracione secundum ....<sup>3</sup> &c.

fol. 209<sup>b</sup>.

*Pater noster qui es in celis.* In all the wordes þat er stabilled and sett to say in erthe, þan es þe Pater noster þe beste, and þe hegheste and þe halyeste. For god hym-selfe made it, and commandide it to his apostills for to say, and to all þa þat in hym trowede. And þare-fore senz godde hym-selfe made it, þan awe it maste of all othire Orysones to be Oysede in all-haly kyrke; and vs awe for to witte and certainly to vnderstande whate þis Oryson es to say and what it be-menes, be-fore all oþer Orysones. For swylke may þay be when þay say it, that it es mare to thaire skathe þane to þaire gude. And þarfore sall I say zow and make zow to vnderstande what þe letter es to say and bemenys. / When we say oure Pater noster, þan make we oure requestis till godde. In þe furste requeste þan say we thus: »Oure ffadir þat es in heuene, blessed and

<sup>1</sup> Spec. et pro bono tantum, nec propter alia huiusmodi sicut pro fortitudine vel alia corporali virtute que potest amari absque deo; the transl. read et pro bono cantu.   <sup>2</sup> r. fonden or studien.  
<sup>3</sup> name om. Cf. Hugo de S. Victore Allegoriae, Migne 175, 767. Similar expositions in verse are found in Ms. Galba E IX, f. 73, and in Mss. of the Cursor Mundi.

halowede be þi name«. Bot it are many when þay say þaire Pater noster, þay call godde þaire fadir and with wrange þay call hym<sup>1</sup> þaire fadir, for þay are noghte goddes sownes thurghe na gude werkes þat þay do, ne thurghe na gude lyfe þat þay lede, wharefore gode knawes thaym noghte for his sonnes, for synne þat þe deuelle hase putte in thayme. The wykkede mane þat dispysse godde and his commandementes, and [takes]<sup>2</sup> to þe werkes þat falles to þe deuelle, he es noghte goddes sonne bot þe deuelles sowne, als oure lorde hym-selfe saide to þe Iewes þat made na tale of hym: ¶ *Vos, Inquit, ex parte diaboli estis*, »Ze are of þat fadir þat es þe deuelle«. Þane hase he myster þat will þat godde here his prayere, þat he do swylke werkes þat god of his grace wyll knawe hym for hys sowne; þan may he ryghte say his Pater noster and call gode his fadir, and þane will godde here hym and do þat that he askes hym soñe, if he see þat it be [gud]<sup>3</sup> for hym þat at he askes hym. And if he be noghte godde sonne, ne godde knawes hym noghte for his sonne, godd will noghte here his prayers, for haly writt saise, þat es to say godd hym-selfe: ¶ *Deus peccatores non audit*, þat es to say, »Gode heres noghte þe synfull mene«. We sall vndirstande þat þay er synfull þat gyffes neuer tale of godde, bot gladlyer duse þe werkes of þe deuelle þan goddes commandementes. Pare-fore ilke a mane amende hym and lede haly lyfe whare-thurghe he may be-comme goddes sonne, and þan will godde here hym and his prayere, and þan he may hardely say these wordes »Oure fadir þat es in heuene: halowede and blyssede be þi name«. Es noghte godde name ay blyssede and haly? Zis, in hym-selfe may he noghte mare be blysside ne halowede þane he es. Bot þane sall ze vndirstande þat whene we say »blyssede be þi name«, we praye noghte gode þat his name be blyssede in hym-selfe, bot in thayme in whayme it es noghte zit blissede, and in thaym in whaym it es noghte ynoghe blissede. ¶ *Sanctificetur nomen tuum*, þat es to say »Lorde godde, thi nam be blissede in þe hertes of paynymmes i. paganorum, and Iewes, and in þe mystrowande, and in all þa þat þou hase puruayde to be safede, þat þay stalleworthlere trowe in þe and þe mare loue þe and knawe þe for þaire godde and lorde of all thynges. ¶ *Adueniat regnum tuum*, þat es to say: »Com-to þi kyngdome«. God es kyng and gouernes euere his kyngdome, *Quia ipse gubernat omnes creaturas suas que sunt in celo et in terra, in mari et in omnibus abissis*, þat es to say: »he gouernes all his creaturs þat er in heuene, in erthe, and in þe see, and in all þe werlde: and noghte-for-thi if he be kyng and his kyngdome es all tymes, and regnes ay, neuer-þe-lesse we praye hym þat he come to his kyngdome, for it es many a mane in erthe þat trowes þat god regnes noghte, bot wate wele þat þe deuelle regnes thurghe synne: and whene we say *adueniat regnum tuum*, þan praye we god þat he destruye þe deuelles kyngdome and<sup>3</sup> his folke, and þat he put in þaym þe lawe and þe gudnes and the halynes þat he hase downe in vs and in þaym þat hym lufes, in whayme he rengnes thurghe grace. And zit praye we to hym whene we say *adueniat regnum tuum*, þat he come at þe endynge of þis worlde: þat his Enemys may see and trowe þat he es verray gode kyng alweldande; and at hally kyrke namely sall be heghede in heuene and in erthe, and hir sownes and doghters—¶ *Quando fenito hoc seculo solus deus regnat, quia ipse erit omnia in omnibus cum euauerint*

<sup>1</sup> Ms. hyme hym.    <sup>2</sup> om.    <sup>3</sup> r. in?

*omnes principatus et potestates et virtutes, nec amplius angelus angelo vel homo homini aut demoni<sup>1</sup> dominabitur.* ¶ *Fiat voluntas tua sicut in celo et in terra,* þat es to say: «Þisne awene will be done in erthe als it es done in heuene». Lordynges, in heuene es goddes wyll done perfetely, ¶ *Quia Angeli Archangeli Principatus Potestates Virtutes Troni Dominaciones Cherubyn<sup>2</sup> Cyraphyn<sup>3</sup>, Patriarche et Prophete, Apostoli Martires Confessores Virgines, et omnes electorum anime obediunt,* þat es to say: »ffor Angells, Archangells &c., and all þe sawles þat er in heuene before gode, er bowande till hym, and perfetely wirkes his will and duse his commandementez. Bot it er many in erthe þat duse þe thyng þat god walde noghte ware done: and þarefore pray we whene we saye *fiat volu[n]tas tua* &c., þat es »lorde god, als þa þat er in heuene duse thi will perfetely ffor þe gret gudnes þat þou hase gyffene to thayme in heuene, swa þou gyffe vs grace to clense vs of syne and do þi will in þis werlde, þat we may se þi face with thywne appostells, erchebeshopes and beshopes, prestes, and all þe ordirs of haly kirke. ¶ *Panem nostrum cotidianum da nobis hodie,* þat es: »þou gyffe vs to-day oure ilke a day brede. Mane, þat es of twa naturs, þat es to say of bodyly and of gastely, hase myster of twa maners of brede: of bodyly brede and of gastely brede. To þe saule þis gastely brede es þe lerynge and þe techeynge and þe vnderstandyng in þe commandementes of godde, where-thurgh þe saule es kennede an[d] lyffes. Þe toþer brede es to þe hele of body, and þat aske we gladly. Bot aske we bathe, and þane sall we fare wele. Bot aske we mare and oftere þe brede of saule, þan þe brede of body: ffor whene þe body hase þat that it will, and þe saule dyes for hungere, þat es to say es noghte kennde als it aughte to be, þane sall bathe þe body and þe saule wende to þe fyre of helle. Bot and it be lounede and fedde with gud techyng and duse þare-Eftyr þat it awe to doo, þan sall bathe þe body and þe saule Entir in to þe Ioye of heuene þat aye sall laste. ¶ *Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris,* þat es to say: »and forgyffe vs oure mysdedis als we forgyffe to þaym þat hase mysdone vs. Here may we here þat we þat will at godde forgyffe vs oure synnes, þat vs behouffes forgyffe þaym þat hase mysdone vs, þat es to saye if he or þay þat hase mysdone will come and aske mercy and hete resonabill amendment; bot if we þan forgyffe þaym, in wayne say we oure Pater noster. For if we say it and will noghte forgyffe, þane say we it to oure awene scathe, and þare ware vs better sitt still þan pray god one þis manere, till þat tym þat we will forgyffe als vs awe for to do. Forgyffe we þane to oþer when þay aske vs forgyffenes and hetes and offirs amendement, if we will þat godd forgyffe vs oure synnis: ffor oure lorde saie in þe gospels: *Eadem mensura qua messi fueritis remecietur vobis,* þat es to say: »with þe same mesure þat þou mesure to oþer, sall be mesurede to the». ¶ *Et ne nos inducas in temptationem,* þat es to say: »Suffere vs noghte swa ferre to be assayed, sa ferre to be temped, þat we be ledde in to ill dedis. For þe deuell es abowte nyghte and day for to luke if he may take any mane and bryng hym in to any ill thoghtes or dedis. He assayes þe gude mene and womene, als monkes or chanouns or heremytes, or perfit Noñes & gude womene, and many oþer Relegeous and vertuouse mene and womene, pure and riche, for to drawe theyme vn-till ill dedis or ill thoghtes,

<sup>1</sup> Ms. domoni.

for he walde ger þame fall in synne. Bot þe gude men and women defendis þame stallworthely fra hym and his werkes and his wyles with fastynges, Orysones, gud meditacyones, and oþer gud dedis: and forþi ressayfe þay þe coronne of lyfe þat god hase highte to all þat hym luffes. ¶ *Set libera nos a malo*, þat es to say: »Delyue vs of all euyles, of body and of saule, þat es fra wikkydnes of þe werlde, and of þe toþer þat es fra synne, and of þe thirde þat es fra þe paynes of helle«. *Amen*, þat es to say »witterly forsothe, with-owttenne any defaute«, and affermes all þe thynges þat we aske godde in oure Pater noster: with-owttenne defaute Oure fadir þat es in heuene blissede be thi name; and with-owttenne any defaute Come-to thi kyngdome; with-owttenne any defaute Done be thi will in erthe als in heuene; with-owttenne any defaute Gyffe vs to-day oure ilke day brede; with-owttenne any defaute fforgyffe vs oure synnes als we forgyffe thaim þat hase synned in vs, þat es to say trespaste agaynes vs; with-owttenne defaute Suffere noghte þe deuelle to assaye vs ne lede vs in to temptacione ne in to nane ill dedis; with-owttenne any defaute Delyue vs fra all ill. And fadir endeles, with-owttenne any delaynge gyffe vs þe gudeness of lyffe and hele of oure saules þat es thi-selfene. *Qui nobis prestare dignaris qui uiuis & regnas &c. Explicit. Benedicta sit sancta trinitas. Amen.*

(The treatise »Of Angels' song« has been given with the text of Ms. Dd V. 55, p. 175.)

#### 4. (Walter Hilton's) Epistle on mixed life.

The following tract is extant in several Mss. and old prints: Ms. Thornton (beginning wanting; ed. Perry Prose tr. of R. R. p. 19—41) the only northern Ms. known; Ms. Vernon, the oldest existing Ms. (and Ms. Simeon), Ms. Harl. 2254 (after the translation of Bonaventura's *Stimulus amoris*; beginning wanting),

#### Ms. Vernon, fol. 353.

Here begynnep a luteil Boc þat was writen to a worldli lord to teche him how he schulde hane him in his state in ordeynd loue to god and to his euencristene.

<sup>1</sup>Whi gode desyres neodeþ to be reuled be discrecion, & medeful werkes to be wrouzt in þe ordre of charite: Ca[p]<sup>o</sup>. primo.

Þat þe lyf of Marie and Martha menged to-gedere is acordyng to hem þat are in hiȝ degre Ca<sup>o</sup>. ii<sup>o</sup>.

To whom actif lyf a-cordeþ, & to whom contemplatyf Ca<sup>o</sup>. iii<sup>o</sup>.

Hou medled lyf longeþ speciali to prelates of holychurche & also to worldly lordes þat rulen oþur men Ca<sup>o</sup>. iiij<sup>o</sup>.

Hou vre lord Ihesu Crist & holy men in heiz degre schewed ensaumple in luyng of medlet lyf Ca<sup>o</sup>. v<sup>o</sup>.

<sup>1</sup> Before the beginning of Ms. Vernon, the younger Mss. and the prints have an addition which I here give from the ed. of 1507 (cf. Perry, where it is given from Ms. Reg.):

Ed. J. Notary 1507.

This is a deuout boke compyled by mayster Walter Hylton to a deuout man in temperal estate, how he sholde rule hym.

¶ How a man þat wol be ghostly must fyrst vsen moche bodyly exercyse in penaunce and destroyenge of synne: Cap. Primum.

DERE brother in Cryst, two maner of states there are in holy chyrche by þe whiche crysten soules plesen god & geten hem the blysse of heuen; that one is bodyly, & that other is ghostly. Bodyly werkynge longeth pryncpally to worldly

Cambr. Ff. V. 40, Reg. 17 CXVIII f. 57 (contains only the first half, cf. p. 278), Rawl. C 894, Rawl. A 356 &c. It was printed, with W. Hilton's »Ladder of perfection«, by Julian Notary London 1507, by Wynkyn de Worde 1525, and 1533; with »The Kalendre of the newe Legende of Englandes« (an abr. transl. of Capgrave's Nova leg.

Ms. Vernon.

To whom medled lyf is most a-cordyng, & to whom contemplatyf is most medeful  
Ca°. vi°.

Here hit is schewed what lyf is most a-cordyng to him þat þis bok was maad to  
Ca°. vii°.

Þat men schulde vse medlet lyf as a man schulde hane him to Crist & to his  
limes Ca°. viii°.

Þat sum-tyme schulde a lord leue gostli ocupacion & gladli zeue him to medeful  
worldli werkes Ca°. ix°.

Ed. Notary.

men & wymen the whiche lefully vsen<sup>a</sup> worldly goodes, & wyfully vsen worldly  
besynes. Also it longeth to all yonge begynnynge men the whiche comen newe  
out of worldly synnes to the seruyce of god; for to make hem able to ghostly  
werkyng & for to breke downe the vnboxunnes of the body by dyscrecyon<sup>b</sup> (and  
suche)<sup>c</sup> bodyly werkyng, þat it myght be suple & redy, & not mekyl contraryous  
to the spyryte in ghostly werkyng. For [as] saynt poul sayth, as woman was made  
for man & not man for woman, ryght so bodyly werkyng was made for ghostly  
& not ghostly for bodyly. Bodyly werkyng goth before & ghostly comyth after;  
as saynt Poul sayth: ¶ *Non prius quod spirituale, sed<sup>d</sup> quod animale, deinde [quod]  
spirituale.* And this is a<sup>e</sup> cause why it behoueth to be so: for we are borne in  
synne and corrupcyon of the flesshe by the whyche we are soo blynded & so  
ouerlayed þat we hane neyther the ghostly knowyng of god by lyghte of vnder-  
standyng, ne ghostly felynge of hym by clene desyre of louyng. & therfore<sup>f</sup>  
we may not sodeynly sterte<sup>g</sup> out of this derke nyght<sup>h</sup> of this fleshly corrupcyon  
into þat ghostly lyght; for we maye not suffre it ne bere it for syknes of ourself,  
no more than we may with our bodyly eyen whan they are sore beholde the  
lyght of the son<sup>i</sup>. & therfore we must abyde & werke be processe of tyme.  
Fyrst by bodely werkes bestly<sup>k</sup> tyl we be dyscharged of this heuy burden of synne  
whiche letteth vs fro ghostly werkyng; & tyl our soule be somewhat clensed for  
grete outwarde synnes & abled to ghostly werke. By this bodily werkyng [that]  
I speke of mayst thou vnderstonde al maner of god werkis þat thy soule doth  
by þe wyttes & þe membris of thy body, vnto thyself as in fastyng, waking, & in  
restraynyng<sup>l</sup> of fleshly lustes by penaunce doyng, or to thyn euencristen be ful-  
fylling of þe dedes of mercy bodyly or ghostly, or vnto god be sufferyng of al  
bodely myscheues for þe loue of ryghtwysnes. / Al thyse werkes done in trouthe  
by charyte plesen god; withoute<sup>m</sup> whiche they are nought. Than who so desyreth  
for to be occupied ghostly, it is syker & profitable to hym þat he be fyrst wel  
assayed a longe tyme in this bodely werkyng, for thyse bodely dedes are a token  
& a shewyng of moral vertues, withouten whiche a soule is not able for to werke  
ghostly. Breke downe fyrst pryde in bodely beryng & also within thin hert  
thynkyng, bostyng &<sup>n</sup> praysyng of [thyselfe and of thy dedis, presumyng of]  
thyself [&] vayn lykyng in thyself of onythyng þat god hath sent to the bodely  
or ghostly. Breke downe also enuye & yre ageynst thyn euencristen whether

<sup>a</sup> Reg. haunten. <sup>b</sup> R. skille. <sup>c</sup> N. vsen. <sup>d</sup> N. scilicet quod prius. <sup>e</sup> al. the. <sup>f</sup> al.  
forthi. <sup>g</sup> al. stir. <sup>h</sup> Reg. mirke pitte. <sup>i</sup> N. syn. <sup>k</sup> N. bestly. <sup>l</sup> R. refreyngyng.  
<sup>m</sup> R. b. & prikkyng & pr.



Angliae) by Pynson 1516 (the Col. of this ed. gives falsely 1506); the 3 firstnamed edd. have the same text (which agrees with that of the younger Mss.), the ed. of Pynson differs a little in the arrangement of the Chapters. Ms. Thornton has no Chapters, Ms. Vernon gives the text in 20 Chapters, younger Mss. and the first-

Ms. Vernon.

How be ensaumple of Iacob & his two wyues men schal ruile hem riȝt in medlet lyf Ca°. x°.

Pat contemplancon shulde be had in desyre, & actyf werkes in vse wiþouten anger and vnskilful drede Ca°. xi°.

Pat nedful worldli werkes kyndel gostli desyres, proued be bodili ensaumple Ca°. xii°.

How be mekenes & diuerse gode werkes is þe loue of god norissched in diuerse mennes hertes Ca°. xiii°.

How þe desyr of loue wastep al synne & is a gret criȝing in þe eres of vr lord Ca°. xiiii°.

What desyre is, & siker swetnes Ca°. xv°.

What difference is be-twixe desyre & þe loue of god Ca°. xvi°.

Hou desyre may enur be lastyng in habyte, & not in workyng, & hou mekenes wiþoute schewep þis disyr Ca°. xvii°.

How aftur þi sleep þou schalt quiken þin herte wiþ preieres & gode þouȝtes & put away vuel þouȝtes þat lettes deuocion Ca°. xviii°.

Hou ordeyned þenkyng of þin owne synnes and of oþur mennes norisschen þi desyr to god Ca°. xix°.

Pat diuerse þouȝtes of þe manhed of vre lord discretly used norisscheþ þi desyr to god Ca°. xx°.

Pat þouȝt of moni vertues norisscheþ þi desyr to god Ca°. xxi°.

Pat þouȝt of diuerse seyntes & of heore vertues norisscheþ þi loue to god Ca°. xxii°.

Pat þouȝt of þe merci of vre lord schewed to synful men norisscheþ þi desyr to god Ca°. xxiii°.

Pat þouȝt of þe wrecchednes of men, & of þe ioies of heuene norisscheþ þi desyr to god Ca°. xxiiii°.

Hou desyre of worldly worschipe, and þe desyr of heuen, is meeded at þe last ende Ca°. xxv°.

Hou discrecion is nedful in þenkyng and preying, and hou hit is sum-tyme to passe from þat on to þat oþer Ca°. xxvi°.

How a man schal haue him in þenkyng of þe passion of vre lord Iheru. Whon deuocion lastep & whon hit passeþ away Ca°. xxvii°.

Hou a man schal haue him warli in þouȝt and desire & wysely vse þe grace þat god haþ ȝeue to him Ca°. xxviii°.

#### Pe Prologe.

þe grace & þe goodnes of vr lord Iheru þat he haþ schewed to þe in wiþ-drawyng of þin herte from loue & lyking of worldli vanyte & vse of fleschli synnes, & in turnyng of þi wille enterli to his seruise & his plesauunce, bringep

Ed. Notary.

they be riche or pore, gode or bad, that thou hate hym not ne haue dysdeyne of hym wylfully neyther in worde ne in dede. Also breke downe conetyse of worldly good, þat thou for þe holdyng [or] getyng or sauyng of it offende not thy conseyence, ne breke not charyte to god & to thyn euencrysten for loue of any worldly good, but þat thou getyst to kepe it & spende it without loue & vayne lykyng of it, as resyn asketh, in worshyp of god & helpe of thyn euencrysten. Breke downe also as mekil as thou mayst fleshly lykynges eyther of accyde or bodily ese, gloteny or lechery; & than whan thou hast ben wel traueyled & wel asayed in all suche bodely werkis, than mayst thou by grace ordeyne the to ghostly werkynge. The grace & þe goodnes &c.

named editions in 16 Chapters (which do no coincide with those of Ms. Vernon), Pynson's ed. in 19 Chapters (by subdividing some of the Chapt. of the ed. of 1507). The younger Mss. and the prints add a passage at the end which is wanting in Mss. Thornton and Vernon; the same Mss. and prints have an addition before

Ms. Vernon.

in to myn herte muche matere for to loue him in his merci, and also hit steryþ me gretly for to strengþe þe in þi gode purpos & in þi gode worching þat þou hast be-guene, for to bringe hit to a good ende ȝif þat i coude, principali for god, and also for tender affection of loue wȝuch þou hast to me þouȝ i be a wrecche & vnworþi.

Whi gode desyre neodeþ to be ruled be discrecion, and medeful werkes to be wrouȝt in ordre of charite. Capitulo primo.

I knowe wel þe desyre of þin herte, þat þou coueytest gretli for to serue vr lord be gostli ocupacion al holli wiþ-oute lettyng or troubling of worldli bisynes: þat þou miȝt be grace come to more knowyng [&]<sup>1</sup> gostly felyng of go[d]<sup>2</sup> & gostly þinges. Þis desyr is good as I hope, & of god, for hit is charite, speciali set in to him. Neuerþeles hit is to refreyne and to rule hit<sup>3</sup> be discrecion as aȝeynes outwarde doying, aftur þe state þat þou art in, ffor charite vnruled turneþ sumtyme to vice. And þerfore hit is seid in holi writ: *Ordinauit in me caritatem*, þat is to say: »Vre lord ȝaf to me charite set in ordre & in rule, þat hit schulde not be lost þorw myn vndiscrecion«. Riht so þis charite & þis desyr þat vre lord of his merci haþ ȝiuen to þe, is for to rule & to ordeyne hou þou schalt pur sue hit, aftur þi de-gree askeþ, and aftur þe liuyng þat þou hast vsed before þis tyme, and after þe grace of veru þat þou nou hast. Þou schalt not vtterli folwe þi desyre for to leue ocupacions & bisynes of þe world wȝuch are nedeful to vse in rulyng of þi-sel[f] & of al oþur þat are vnder þi keping, & ȝeue þe holli to gostly ocupacion in preyers & meditacions as hit were a Monk or a frere or eny oþur mon þat were not bounde to þe world be children & seruauus as þou art: for hit falleþ not to þe; <sup>4</sup>ȝif þou do so, þou kepest not þe ordre of charite. Also, ȝif þou woldest vtterli leue gostli ocupacion, nomeli<sup>5</sup> aftur þe grace þat god haþ ȝeuen to þe, & sette þe holliche to bisynes of þe world, to fulfylling of<sup>6</sup> actif lyf, as fully as a-noþur þat neuer feled deuocion, þou leosest<sup>7</sup> þe ordre of charite: for þi stat askeþ for to do boþe, in diuerse tymes.

Þat þe lyf of Marie & Martha mended to-geder is according to hem þat are in heiz degre. Capitulo secundo.

Þow schalt medle þe werkes of actif lyf wiþ gostly werkes of contemplatyf lyf, and þen dost þou wel. For þou schalt o tyme wiþ Martha be bisy ffor to rulle & gouerne þin houshold, þi children, þi seruauus, þi neȝebors, and þi tenants;—ȝif þei do wel, cumforte hem þerin & help hem; ȝif þei don vuel, tech hem to amende hem, & chastise hem. And þou [schalt] also loke & knowe wysli þat þi þinges & þi worldly godes be rigtly kept be þi seruauus, gouerned & trewely dispendet: þat þou miȝt þe more plenteuousli wiþ hem fulfill þe dedes of merci to þin euencristen. A noþur tyme þou schalt wiþ Marie leue þe bisynes of þe world & sitte down at þe feet of vr lord be mekenes in preyers & holy þouȝtes & in contemplacion of him as he ȝeueþ þe grace. And so schalt þou

<sup>1</sup> Ms. of.    <sup>2</sup> Ms. gost.    <sup>3</sup> al. om.    <sup>4</sup> R. & if.    <sup>5</sup> R. n. now.    <sup>6</sup> R. of þe werkis of.  
<sup>7</sup> R. leuyst.

the beginning of Ms. Vernon, beg. »Broþer and Syster bodely & gostly« (so Ff, Rawl. A 356), or »Brepirne and Susteryne bodely & goostely« (Reg., Rawl. C 894), or »Dere brother in Cryst« (so the prints). Now the treatise is, in Ms. Vernon, directed to a worldly lord, a devout man in temporal estate (so the prints), te teach him how

Ms. Vernon.

go from þat on to þat oþur meedfulli & folliche boþe: & þesne kepest þou wel þe ordre of charite. Neuerþeles, þat þou ne hane no wonder of þis þat I say, þerfore I schal tel & declare to þe a luytel of þis matere more openli.

To whom actyf lyf a-cordeþ, & to whom *contemplatif*. Caº. iiiiº.

Þow schalt vnderstande þat þer is þreo maner of liuinges: On is actyf, a-noþur *contemplatyf*, þe þridde is maad of boþe & is medled lyf. Actyf lyf alon longeþ to worldly men & wymmen whuch are lewed, fleschly, & boistous in knowyng of gostly occupacion, ffor þei fele no sauow ne deuocion be feruow of loue as oþur men don, þei can no skille of hit, and zit neuerþeles þei han drede of god & of þe peynes of helle & þerfore þei fle *synne*, and þei haue also desyre for to plesse god & for to come to heuene, & a good wille to heore euencristne. To þise men hit is nedeful & spedeful to vse werkes of actyf lyf as bisili as þei may, in help of hem-self & of heore euencristen: for þei can not elles do. *Contemplatyf* lyf alone longeþ to such men or wymmen þat for þe loue of god forsaken al open *synnes* of þe world & of heore flesch, & al bi-synes, charges & gouernauce of<sup>1</sup> worldly godes, and maken hem pore & naked, is to þe bare nede of þe bodili kuynde, and fleen from souereynte of oþur men to þe seruise of god. To þise men hit longeþ for to traunyle & occupye hem [iwardli<sup>2</sup>] for to gete þorw þe grace of vr lord clawnes in herte & pees in conscience be distruyng of *synnes* & receiuyng of *vertues*, and so forto come to contemplacion; þe wꝛuche clawnes may not be had wiþ-oute gret exercise bodili & continual traunyl of spirit in deuoute preiers, feruent desyres and gostly meditations.

How medled lyf longeþ speciali to *prelates* of holichirche & also to worldly lordes þat rule oþer men. Capitulo iiiiº.

ÞE þridde lyf, þat is medlet, longeþ speciali to men of holy churche, as to *prelates* and to oþur ourates, þe wꝛuche han cure & souereynte ouer oþur men for to kepe & rule hem, boþe heore bodies & *principali* here soules, in fulfilling of þe dedes of merci, bodily & gostly. To þise men hit longeþ *sum*-tyme to vse werkes of actyf lyf, in help & in sustinaunce of hem-self & of her soiettes & of oþure also, and *sum*-tyme [forto] leue al bisynes outward and zine hem for a tyme to preyers, meditations, redynges of holi writ, & to oþer gostly occupacions, after þei fele hem disposed. Also hit longeþ generali to *sum* temporal men þe wꝛuche han souereynte wiþ muche hauyng<sup>3</sup> of worldly godes, and also han as hit were a lordschipe ouer oþur men to gouerne & susteyne hem, as a fader haþ ouer his children, a Maister ouer his seruauentes, and a lord ouer his tenauentes; þe wꝛuche men also han receyued of þe gift of vr lord grace of deuocion, & in parti sauow of gostli occupacion. To þise also longeþ þis medled lyf, þat is boþe actyf & *contemplatyf*. For zit þise men stondynge þe charge & þe bond þat þei han take, wolde leue vtawiy þe bisynes of þe world, þe wꝛuche ourte skilfulli be used [in]<sup>4</sup> fulfilling of heor charge, and hol[i] zuee hem to lyf contemplatyf, þei do

<sup>1</sup> Here begins Ms. Harl. 2254.

<sup>2</sup> Ms. is þe world.

<sup>3</sup> *al.* hauer.

<sup>4</sup> Ms. &.

to rule himself in his estate; and in the treatise only one person (a lady in Ms. Th. p. 278) is addressed. The addition in the beginning can therefore hardly have belonged to the original work; but it may have been added later to give the treatise a wider scope. In all the prints the treatise is ascribed to W. Hilton, Ms. Vernon.

not wel, for þei kepe not þe ordre of charite. For charite, as þou knowest, liþ boþe in loue of god & of þin euen-cristne, and þerfore hit is resonable þat he þat haþ charite vse boþe in worching, now þat on now þat opur. For he þat for þe loue of god in contemplacion leueþ þe loue of his euen-cristen [& doþ not to hem]<sup>1</sup> as him ouzte<sup>2</sup> whon he is bounden þerto, he fulfilleþ not charite. Also on þe contrarie wyse who so haþ so gret reward to werkes of actyf lyf & to bisynes of þe world þat for loue of his euencristen he leueþ gostli ocupacion vtterliche, aftur god haþ disposed him þerto, he fulfilleþ not fulli charite. Þis is þe seying of seynt Gregore.

Hou vre lord Iheru Crist & holi men in heiz degre schewed ensaumple of medled lyf in lyuyng. Capitulo v<sup>o</sup>.

<sup>3</sup>Oure lord for to stere sum men to vse þis medled lyf, tok vpon him-self þe persones of such maner of men, boþe of prelates & curates of holy chirche, & of opur suche as are disposed as I haue seid, and zaf to hem ensaumple be his owne worchyng þat þei schulde vse þis medled lyf as he dude. O tyme he comuned & medled wiþ men, schewyng to hem his dedes [of] merci: ffor he tauzt þe vnkownyng be his preching, he visyted þe seke & heled hem of heor sores, he fedde þe hungri, & cumforted hem þat were sori. Anopur tyme he lasse þe conuersacion of al worldly men, & of his disciples also, & went alone in to desert vpon þe hilles, & contyn[ue]d al þe nigt in preyers as þe gospel seiþ. Þis medled lyf schewed vr lord in him-self to ensaumple of hem þat han take þe staat & þe charge of þis medled lyf, þat þei schulde o tyme zeue hem to bisynes of worldly þynges in resonable nede, & to werkes of actyf lyf in profyt of heor euencristne wzuch þei hane cure of; anopur tyme zeue hem hol[i] to contemplacion be deuotion, in preyer & in meditacion. Þis lyf led[de]n & vse[de]n þis holy bisschops herbifore wzuch hedden cure of mennes soules & mynistracion of temporel godes. For þise holy men leif not vtterli þe ministracion ne þe loky[n]g & þe disp[en]dyng<sup>4</sup> of worldli godes, ne zaf hem hol[i] to contemplacion, as muche grace as þei had in contemplacion: but þei lasse ful os[t] her oune rest in contemplacion, whon þei hedde leuere han beu stille þerat, for loue of heor euen-cristen, and entermetede hem wiþ worldli bisynes in helpyng of heor soiettes: & sopli þat was charite. For wysli & discretli þei departed heore [lyuyng]<sup>5</sup> in two: O tyme þei fulfilled þe lower partye of charite be werkes of actyf lyf, for þei were bounde þerto be takyng of heore prelacie, anopur tyme þei fulfilled þe hizore partye of charite in contemplacion of god & of gostly þyngs be preyers & meditacions—and so þei hedde ful charite to god & to her euencristen, boþe in affection of here soule wiþ-inne and in schewyng of bodili dedes wiþ-oute. Opur men þat were only contemplatyf and were fre from al suche cures & prelacies, þei hedde ful charite to god & to heore euencristen, but hit was only in affection of heore soule, nouzt euer outward<sup>6</sup> in schewyng, and in hap so muche hit was þe more ful inward þat hit was not letted be outward dedes; ffor þei miȝt not, ne hit neded not, ne hit fel not to hem.

<sup>1</sup> om. <sup>2</sup> Ms. ouzte for to do. <sup>3</sup> al. For-þi o. <sup>4</sup> Ms. dispisyng. <sup>5</sup> Ms. good. <sup>6</sup> al. in outward sch.

and there can be no doubt as to his authorship. More difficult is the question of his original dialect. Ms. Cambr. Ee IV. 30 f. 4 calls him »Magister Walter Hilton *canonicus de Thurgarton qui obiit A. D. 1395 decimo Kal. Aprilis circa solis occasum*«. Thurgarton lies in Nottinghamshire, where was an Austin priory (founded in 1130 by Ralph d'Ayncourt). Now the fact is that some of the oldest and best Mss. of his works are written in the Yorkshire dialect, and many of his works are mixed up with works of R. Rolle, while he himself follows in the track of R. Rolle. I therefore assume him to be a native of Yorkshire, and to belong to the Yorkshire branch of the Hiltons (cf. Surtees Hist. of Durham II, p. 35).

Ms. Thornton fol. 223.

mene þat ware in prelacye, and oþer also þat ware haly temporalle mene, had full charite in affeccione with-in and also in wirkyng with-owtwe; and þat es propirly þis mellide lyfe þat es made bathe of actyfe lyfe and of contemplatyfe lyfe. And sothely for swilke a mane þat es in spirituëlle soueraynte as in prelacye, in cure, in gouernance of oþer, as prelates bene, or in temporalle soueraynte, as worldly lordes and maysters bene, I halde þis mellide lyfe beste and maste by-houely to þame, als lange als þay ere bowndene þerto. Bot to oþer þat ere fre and noghte bowndene to temporalle mynistracyone ne to spirituëlle, I hope þat lyfe contemplatyfe allane, if þay myghte come sothefastly þerto, were beste and maste spedfull, maste medfull and faire, and maste worthi to þame for to vse and to halde, & noghte for to leue wilfully for nane owtwarde werkes of actyfe lyfe, bot if it ware in gret nede at gret releuyng & comforthyng of oþer mene ouþer of þaire body or of þaire saule. Thane, if nede aske, at þe prayere and instance of oþer, or elles at þe byddyng of oþer gouernance<sup>1</sup>, I hope it es gude to þame for to schewe owtwarde werkes of actyfe lyfe for a tyme in helpyng of þaire euencristene. / By this that I hafe saide þou

<sup>1</sup> *al. þer souerayne.*

Ms. Vernon.

To whom medled lyf is most a-cordyng, and to whom contemplatyf lyf is most medeful. Capitulo sexto.

But þise men þat were in prelacie, & oþure also þat were hole temporel men, hedde ful charite in affeccion with-inne & also in worchyng with-out: & þat is propurly þis medled lyf, þat is maad boþe of actyf lyf & of contemplatif lyf. And soþli to such a man þat is in spirituëlle souereynte as prelacye, in cure & gouernance of oþure as prelates & curates are, or in temporal souereynte as worldly lordes & maistres are, I holde þis medled lyf best & most bihoueli to hem, as longe as þei are bounde þerto. But [to] oþure, þat are fre & not bounde to temporal ministracion ne to spirituëlle, I hope þat lyf contemplatif alone, zif þei mygt come soþfastly<sup>1</sup> þerto, were best & most medeful, most feir & most spedeful, & most worþi to hem for to vse & to holde, & not forto leue hit wilfulli for non outward werkes of actyf lyf, but zif hit were in gret nede &<sup>2</sup> gret relenyng & comfortyng of oþur men, ouþur of her bodies or of her soules. Þen, zif ned aske, at þe preyer & þe instance of oþure, or elles at þe biddyng of heore souereyns, I hope hit is good to hem for to schewe outward werkes of actyf lyf for a tyme in helpyng of heore euencristene.

<sup>1</sup> Ms. come soþf. come.    <sup>2</sup> *al. at.*

Ms. Thornton.

may in party vnderstande whilke es a lyfe and whilke es oþer, and whilke accordis maste to thi state of lyffynge. And sothely, as me thynke, this Mellid lyfe accordis maste to þe. For senȝ owre lorde hase ordaynede þe and sett þe in þe state of soueraynte ouer oþer als mekill als it es, and lent þe habowndance of werldly gudes for to rewle and sustene specyally all þose þat are vndire thi gouernance and thi lordchipe after thi myghte & thi cunynge; and also after thou hase ressayuede grace of þe mercy of oure lorde godde for to hafe sumwhate knowynge of thi-selfe, and gastely desyre and sauour of his lufe: I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to trauelle þe þare-in. And þat es to depart wyesly thi lyffynge in two: a tyme to þe tane, and anoþer tyme to þe toþer. For wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles and take na kepe of thi werldly gudes how þay be spendide and kepide, ne hafe no force of thi sugetis and of thyne euencristens bycause of desire and will þat þou hase anely for to gyffe þe to gastely ocupacyone, wenande þat þou arte therby excusede — if þou do so, þou dose noghte wysely<sup>1</sup>. Whate are all thi werkes worthe, whethire þay be bodily or gastely, bot if they be done ryghtefully and resounably, to þe wirchipe of godde and at his byddynges? Now sothely righte noghte. ¶ Thane, if þou leue þat thyng þat þou arte bowndene to, by way of charite, aponȝ righte and resone, and will hally gyffe þe to a noþer thyng, wilfully as it ware, for mare plesance of hym, whilk þou<sup>2</sup> arte noghte bowndene to, thou dose noghte

<sup>1</sup> wysȝ wisely crossed out before.

<sup>2</sup> Ms. whilk þou whilke þou.

Ms. Vernon.

Here hit is schewed what lyf is most a-cordyng to [him] þat þis bok was mad to. Capitulo septimo.

Be þis þat I haue seid þow may in partye vnderstande wȝuch is o lyf & wȝuch oþer, & wȝuch acordeþ most to þi staat of liuinge. And soþli, as me þinkeþ, þis medled lyf a-cordeþ most to þe. For seþ vre lord haþ ordeyned þe & set þe in þe stat of souereynte ouer oþer men as muche as hit is, and lente þe abundaunce of worldli godes for to rule & susteyne speciali alle þo þat are vnder þi gouernaunce & þi lordschipe in þi mixt & þi cunynge; and also þer-wiþ-al after þou hast receyued grace of þe merci of vre lord for to haue sum-what knowyng of þi-self & gostli desyr & sauour of his loue: I hope þat þis lyf þat is medled is best & most acordyng to þe for to tranayle in. And þat is forte departe wysli þi lyuynge in two: o tyme to þat on, and anoþer tyme to þat oþer. For, wite þou wel, zif þou leue nedful bysnes of actyf lyf, & be recheles & take no kepe of þi worldly godes, hou þei be kept & spended, ne hane no force of þi soiettes & of þin euencristens, be cause of desyre & wille þat þou hast only for to zeue þe to gostly ocupacion, wenyng þat þou art þerbi excused: zif þou do so, þou dost not wysli. What are alle þi werkes worþ, wheþer þei be bodilli or gostli, but zif þei be don rixtfulli & resonably, to þe worschipe of god & at his biddynge? soþli, rixt nouȝt.

Þat men schulde vse medled lyf as a mon schulde haue him to Crist & to his lymes. Ca<sup>o</sup>. viii.

Þen, zif þou leue þat þing þat þou art bounde to be wei of charite in rixt & in resun, and wolt holli zine þe to an oþer þing wilfully as hit were for more plesauce to god wȝuch þou art not bounde to fully: þou dost not worschipe

Ms. Thornton.

wirchiþe discretly to hym. Thou erte besy to wirchiþe his heuede and his face, and aray it faire and curyusly; bot þou leues his body and þe armes and þe fete raggede and rente and takes no kepe þare-of. And þan þou wirchiþis hym noghte. For it es a velany a mane for to be curyously arrayede apone his heuede with perre and precyous stanes, and all his body be nakide and bare as it ware a beggere. Righte so, gastely, it es no wyrchiþe to godde for to couer his heuede and leue his body bare. Thou sall vndirstande þat our lorde Ihesu Criste, as mane, es heuede of a gastely body, whilke es lady kirke. The membris of this body are all cristene mene. Some are armes, and some are fete, and some ere oþer membris afire sundre wirkynges þat þay vse in thaire lyfþyng. Than if þou be besy with all þi myghte for to arraye his heuede, þat es, for to wirchiþe hym-selfe by mynde of his passione or of his oþer werkes in his manhede by deuocyone and meditacione of hym, and forgetis his fete, þat ere thi childre, thi seruantez, thi tenantes and all thyne euencristyne, and latis þame spill for defaute of kepyng, vnarayede, vnkeþide, and noghte tente to as þame aughte for to be: thow pleses hym noghte, for þou duse no wirchiþe to hym. Thou makes þe for to kysse his mowthe by deuocyone and gastely prayere, bot þou tredis apone his fete and defoules þame, in als mekill als þou will noghte tente to thaim for neclygence of þi-selfe of whilke þou hase takyne cure. ¶ This me thyneke. ¶ Neuerþe-lesse if þou thyneke þat þis es noghte sothe, for it ware a fayrere Offyce to wyrchiþe þe heuede of hym, as for to be alday Occupied in meditacyone of his manhede, þan for to go lawere to oþer werkes and make clene his fete, as for

Ms. Vernon.

discretly to him. Þou art bisy to worschiþe his hed & his face, & array hit fayr & curiously, but þou leuest his bodi, his armes & his feet, al ragged & rent & takest no kepe þerof. & þenne worschiþest him nouzt: for hit is a vilenye to<sup>1</sup> a mon for to be curiously arrayed vpon his hed with perre & precious stones, & al his bodi be naked & bare as hit were a beggere. Riht so hit is, gostly, no worschiþe to god þat his hed be keuered, & leue his bodi bare. Þow schalt vnderstande þat vre lord Ihesu Crist as man is hed of a gostly bodi, þe wyche is holy chirche. Þe limes of þis bodi are al cristen men. Summe are armes, and summe are feet, and summe are oþer limes, after diuerse worchynges þat þei vse in here liuing. Þenne zif þou be bisy with al þi myzt for to aray his hed, þat is for to worschiþe him-self be mynde of his passion or of his oþer werkes in his manhede be deuocion & meditacion of him, and forgetest his feet, þat are þi children, þi seruauus, þi tenans & al þin euencristen, & letest hem spille for defaute of keping, vnarayede, [vnkeþt], & not tended to as hem ouzte for to be; þou pleset him nouzt, þou dost no worschiþe to him. Þou makest þe to cus his mowþ be deuocion of<sup>2</sup> gostly prayere, but þou tredest vpon his feet & defoulest hem, in as muche as þou wolt not tende to hem for neclygence of þi-self of wyche þou hast take cure. Þus me semeþ. Neuerþeles zif þou þinke þat hit<sup>3</sup> is not soþ, for hit were a fayr[er] offys to worschiþe þe hed of him, as be occupied al day in meditacion of his manhede, þen forto go lower to oþer werkes & make clene his

<sup>1</sup> al. om.    <sup>2</sup> al. and.    <sup>3</sup> al. þis.

Ms. Thornton.

to be besy bathe in thoghte and dede aboute þe helpe of thyne euencristens in tyme: me thynke noghte so as vnto þe. ¶ Sothely he will cunþe the more thanke for meke waschehyng of his fete whene þay ere righte foule and styngyng appone the, þan for all þe precyouse payntyng and þe arrayage þat þou kane make aboute his heuede by mynde of his manhede. For it es faire enoghe and nedis noghte mekill to be arrayede of þe. Bot his fete and his oþer membris, that ere thi sugetts and thyne euencristyne, ere sumtyme enyll arrayede and had nede for to be lukede to and holpyne by þe, & namely sene þou erte bowndene þare-to; and for thaym will he cunþe the mekill thanke, if þou will mekely and tendirly luke þame. For þe mare lawe seruyce þat þou duse to þi lorde, for lufe of hym, vn-to any of his membris whene nede and rightwysnes askes, with a glade meke herte, the mare pleser þou hym: thynkand þat it ware enoghe for þe for to be at þe leste degre & laweste state sen it es his will at it be so. For it semys, sen he hase putt þe in þat state for to trauelle and serue oþer men, þat it es his will þat þou suld fulfill it at thi myghte. / This ensample I say to þe, noghte for þou duse noghte þus as I say—ffor I hope þou duse þus and better: bot for I walde þat þou sulde do þus gladly, and noghte [lathe]<sup>1</sup> for to leue sumtyme gastely ocupacyone and entermete þe with worldly besynes in wyse keypyng and dispendyng of thi worldly gudes, and<sup>2</sup> gud rewlyng of þi seruantes and þi tenantes, and in oþer gude werkes doynge vn-to all þinne euencristens at þi myghte; bot<sup>3</sup> þat þou sulde doo bathe in dyuers tyme with a gud will, þe

<sup>1</sup> om.    <sup>2</sup> *al. in.*    <sup>3</sup> Ms. Bot for.

Ms. Vernon.

feet, as for to be bisy boþe in þougt & in dede aboute [þe]<sup>1</sup> helpe [of] þin euencristen in tyme: me þinke not so as vn-to þe. For soþli he wol cunþe þe more þonk for meke wasschyng of his feet whon þei are rzt foule & styngyng vpon þe, þen for al þe precyouse peynting & araying þat þou can make aboute his hed be mynde of his monhede. For hit is fayr inouþ & nedep not muche to be arrayed of þe. But his feet & his oþer lymes, þat are þi soiettes & þin euencristen, are sum-tyme vuel arayzed and hadde nede to be loked & holpe be þe, namely seþ þou art bounden þerto; and for hem wol he cunþe moche þank, zif þou wole mekely & tenderly loke to hem. For þe more louh seruise þat þou dost to þi lord for þe loue of hym or<sup>2</sup> to eny of his lymes whon neode & rzt-wysnes askep hit<sup>3</sup>, wiþ a glad & a meke herte, þe more pleset þou him; þinkyng þat hit were inouþ to þe for to be at þe leste degre & lowest state seþ hit is his wille þat hit be so. For hit semeþ to me, seþ he hap put þe in þat state for to trauayle & serue oþer men, þat hit is his wille þat þou schulde fulfill hit in þy miht.

Þat sum-tyme schulde a lord leue gostli ocupacion and gladli geue him to meedful worldli werkes. Capitulo ix<sup>o</sup>.

Þis ensaunple I say to þe, not for þou dost [not] þus as I say, for i hope þou dost þus & better: But I wolde þat þou schuld do þus gladli, and not forto þinke loþ for to leue sum-tyme gostly ocupacion & entermete þe wiþ worldly bisines, in wys keypyng & dispendyng of þi worldli godes, in good rule of þi seruantes & þi tenantes, & in oþer gode dedes doynge to al þyn euencristen in þi miht; but þat þou schuld do boþe werkes in diuerse tyme wiþ a good wille, þat on & þat

<sup>1</sup> Ms. to.    <sup>2</sup> *al. vn-to.*    <sup>3</sup> *al. om.*



Ms. Thornton.

tane and þe toþer, if þou myghte; as, if þou hade prayede and bene ocupiede gastely, þou sall aftir certayne tyme breke of þat and þou sall besyly and gladly occupye þe in some bodily ocupacione vnto thyne euene-cristene; also when þou hase bene besye owtwarde a while with thi seruantes or with oþer mene profitably, þou sall breke offe and come agayne to þi prayers and thi deuocyon after godde gyfs þe grace, and so sall þou put away by grace of oure lorde sleuthe, ydilnes, and vayne riste of thi-selfe þat comes vndir coloure of contemplacione and lettes þe sumtyme fra medfull and spedfull ocupacione in owtwarde besynes, and þou sall be ay wele ocupiede ouþer bodyly or gastely. / Thare-fore if þou will do wele þou sall [do] gastely as<sup>1</sup> Iacob dide bodily. ¶ Haly write saise þat Iacob whene he begane for to serue his Mayster Labane, he couete Rachelle his mayster doghter to his wyfe for hir fairehede, and for hir he seruede. Bot whene he wende to hafe hade hire to his wife, he tuke firste Lya þe toþer doghter in stede of Rachelle, and aftirwarde he tuke Rachelle, and so he hade bathe at þe laste. / By Iacob in haly writt es vndirstande an ouerganger of synnes. By þise two wymmene ere vndirstandene, as sayne Gregor saise, two lyfes in haly kyrke: actyfe lyfe, and contemplatyfe. Lya es als mekill at say as «tranylouse», and betakyns actyfe lyfe; Rachelle, «yghte of begynnynge», þat es godde, and betakyns lyfe contemplatyfe. Lya was frwtefull, bot scho was sare-eghede. Rachelle was faire and lufely, bot scho was barayne. Than righte as Iacob couetid Rachelle for hir fairehede and neuer-þe-lesse he had hir noghte whene he walde, bot firste he tuke Lya and aftirwarde

<sup>1</sup> Ms. als as.

Ms. Vernon.

ouþur, zif þou mizt; as, zif þou heddest ben in preyer & ben ocupied gostli, þou schalt after certeyn tyme breke of þat & þou schalt bisili and gladli occupye þe in sum bodily ocupacion vn-to þis euencristen. Also, whon þou hast be bisy outward a while wiþ þi seruantes or wiþ oþer men profitably, þou schalt breke of & turne azeyn to þi preyeres & þi deuocion after god zineþ þe grace. And so schalt þou put aweil be grace of vr lord sleuþe, ydelnes, & vayn rest of þi-self, þat comeþ vnder coloure of contemplacion & letteþ þe sum-tyme from medefull & spedeful ocupacion in outward bisynes, and þou schalt be euer wel ocupied ouþur bodilli or gostli.

Hou be ensaumpel of Iacob & of his two wyues men schal rule hem riht in þe medled lyf. Ca<sup>o</sup>. x<sup>o</sup>.

Zif þou wole do wel, þou schalt do gostli as Iacob dude bodily. Holi writ seiþ þat Iacob, whon he began to serue his mayster Laban, he coueyted Rachel his Maistres douhtur to his wyf for hir fayrhede, and for hire he serued. But whon he wende for to hane I-had hire to his wyf, he tok Lia first, þat ouþur douhtur, in stude of Rachel, and afterward he tok Rachel, and so he hedde boþe at þe last. Be Iacob in holy writ is vndurstande an ouurgoer of synnes. Be þise two wymmen are vnderstande, as seint Gregore sayþ, two lyues in holy chirche: Actyf lyf & Contemplatyf lyf. Lia is [as] muche for to say as «tranylouse», & be-tokneþ actyf lyf; Rachel be-tokneþ «sijt of beginnyng» þat is god, & be-tokneþ lyf contemplatyf. Lia was fruiteful, but heo was sore-eizede. Rachel was bareyn, but heo was fayr & loueli. Penne riht as Iacob coueitid Rachel for hire fairhede & neuurþeles he hedde hire nouzt whon he wolde, but first he tok Lia, & after-

Ms. Thornton.

hir: righte so ilk mane turnede by grace of compun[n]ccyone sothefastly fra synnes of þe werlde and of þe flesche vnto þe seruyce of godde and clenness of gude lyffynge, hase gret desyre and gret langynge for to hafe Rachelle, þat es, for to hafe ryste and gastly swetnes in deuocyone and contemplacione, for þat es so faire and so lufely; and in hope for to hafe þat lyfe anely, he disposes hym for to serue oure lorde with all his myghtes. Bot ofte whene he wenens for to hafe Rachelle, þat es riste in deuocyone, oure lorde suffers hym firste for to be assayed wele and trauelde with Lya, þat es, ouper with gret temptacions of þe werlde or of þe deuelle, or ells with ouer worldly besynes bodily or gastely in helpynge of his euen cristyne. And whene he es wele trauelde with þame and nerhande ouer-commene, than oure lorde gyffes hym Rachelle þat es grace of deuocyone and riste in concience. And so hase he bathe Rachelle and Lya. So sall þou do after ensaunple of Iacob: take þise two lyfes actyfe and contemplatyfe, sen godde hase sett the bathe, þe tane and þe toþer. By þe taa lyfe, þat es actyfe, þou sall brynge furthe fruyte of many gude dedis in helpe of thyn euen cristene. And by þe toþer þou sall be made and<sup>1</sup> bryghte and clene in þe behaldynge of souerayne bryghtnes þat es godde, begynnynge and ende of all þat es made. And þan sall þou be sothefastly Iacob and ouerganger and ouercommere of all synnes, and after by þe grace of godde thi nam sall be chaungede, as Iacobe name was turnede in to Israel. Israel es als mekill at say als a mane seande godde. Than if þou be firste Iacob and discretly will vse þise two lyfes in tyme, þou sall be aftir Israel, þat es verray contemplatyfe. Ouþer in þis lyfe he will delyuer þe and make þe free fra charge of besynes

<sup>1</sup> = et ... et.

Ms. Vernon.

ward hire: riht so vche mon, turned be þe grace of compunccion soþfastli from synnes of þe world & of þe flesch to þe seruiſe of god & clenness in good luyngge, haþ gret desyre & gret longynge for to haue Rachel, þat is for to haue rest & gostli swetnes in deuocion & contemplacion, for hit is so fair & so loueli; & in hope forto haue þat lyf only, he disposeþ him for to serue vre lord wiþ al his miztes. But ofte whon he wende for to haue had Rachel, þat is rest in deuocion, vre lord suffred him furst to be assayed wel and tranayled wiþ Lia, þat is ouþur wiþ grete temptacions of þe world or of þe deucl, or elles wiþ ouþur worldly bisynes, bodilli or gostly, in help of his euen-cristen. And whon he is wel tranayled wiþ hem & neizhand ouercome, þen vr lord zeneþ him Rachel, þat is grace of deuocion & rest in concience; & so hol<sup>1</sup> boþe Rachel & Lia. So schalt þou do aftur ensaunple of Iacob, tak þe þi[s] two lyues actyf & contemplatyf, sen god haþ sent þe boþe, vse hem boþe<sup>2</sup>, þat on & þat ouþur. Be þat o lyf þat is actyf, þou schalt bringe forþ fruit of moni gode dedes in help of þin euen-cristen. And be þat ouþur þou schalt be maad feir & brizt & clene in behaldynge souereyne bryttnes, þat is god, begynnynge of al þat is mad. And þen schalt þou be soþfastly Iacob and ouergoere and ouercommere of alle synnes. And aftur þis be þe grace of god þi name schal be chaunged, as Iacobus name was turned in to Israel. Israel is as muche forto say as a mon seoyng gode. Þen zif þou be furst Iacob & discretly wol vse þise two lyues in tyme, þou schalt aftur be Israel, þat is verrey contemplatif. For<sup>3</sup> ouþur in þis lyf he wole diliuere þe and make

<sup>1</sup> Th. hase he.    <sup>2</sup> vse h. boþe al. om.    <sup>3</sup> al. om.

Ms. Thornton.

whilke þou ert bounden to, or ells after þis lyfe fully in þe blysse of heuene when þou comest thedure. ¶ Contemplatife lyfe es faire and medfull, and þare-fore þou sall aye hafe it in desyre. Bot þou sall hafe in vsesynge mekill þe lyfe actyfe, for it es so nedfull and so spedfull. And þare-fore if þou be putt fra thi reste [in]<sup>1</sup> deuocyon whene þe ware leueste be still þar-at, by thy childre, thy seruantes, or by any of thyn euencristene, for þaire profyte<sup>2</sup> or ese of þaire hertes skilfully askide: be noghte angry with þame, ne heuy, ne dredfull, as if godde wald be wrathe with the þat þou leste hym for any oþer thyng, for it es noghte so; bot lyghtly þou leue of thi deuocyon wheþer it be in prayers or in meditacyons, and goo do thi dett and þi seruise to þine euencristene, als redily as<sup>3</sup> if oure lorde hym-selfe bade þe do so. And suffire mekely for his lufe with-owtten gruchyng if þou may, and dissesse and trubblunge of þi herte by-cause of mellyng with swilke besynes. For it may fall sumtyme þat þe trublyere þat þou hase bene owtwarde with actyfe werkes, the mare brynnande desyre þou sall hafe to godde, and þe more clere syghte of gostely thynges by grace of owre lorde in deuocyon whene þou comes þare-to. For it faris þer-by as if þou hade a littill cole<sup>4</sup> and þou walde make a fyre þare-with and ger it bryne. Thow wald fyrste lay-to stykkes and ouer-hille þe cole, and if it semyd as for a tyme þat þou sulde qwenche þe cole with þi stykkes, neuer-þe-lesse whene þou hase habedyn a while and after blowes a lyttill, onane

<sup>1</sup> Ms. by. <sup>2</sup> y in profyte corr. from e. <sup>3</sup> Ms. als as. <sup>4</sup> on the margin.

Ms. Vernon.

þe freo of þi charge & þi bisynes wzuch þou art bounde to, or elles aftur þi[s] lif fulli is þe blis of heuen whon þou comest þider.

Þat contemplacion schulde be had in desyr, and werkes of actyf lyf in vse wiþ-uten anger & vnskilful drede. Ca<sup>o</sup>. xi<sup>o</sup>.

Lif contemplatyf is feir & medeful, and þerfore þou schalt euer haue hit in desyr. But þou schalt haue in vsyng muche þe lyf actyf, for hit is needful<sup>1</sup> & spedful. And þerfore, zif þou be put fro þi rest in deuocion whon þe were leuest to be þerat, be þi children, be þi seruantes, or be eny of þin euencristen, for here profyt or ese of here hertes skilfulli asked, be not angri wiþ hem, ne heuy, ne dredful as zif god wolde be wroþ wiþ þe þat þou lest him for eny oþer þing—for hit is not so. But liztli leue of þi deuocion wheþer hit be in preyer or meditacion, and go do þi dette & þi seruise to þin euencristen, as redili as zif vre lord him-self bad þe do so. And suffre mekely for his loue wiþ-oute grucchyng zif þou may, & disese & troubling of þis herte be-cause of medlyng wiþ such bysynes.

Þat nedful worldli werkes kundel gostli desyres, proued be bodili ensauple. Capitulo duodecimo.

Hit may fal sum-tyme þat þe more troubled þat þou hast ben outward wiþ actyf werkes, þe more brewnyng desyr þou schalt haue to god, & þe more clere sikt of gostly þinges be grace of vre lord in deuocion whon þou comest þerto. For hit fareþ þer-by as zif þou hedde a luite Cole and þou wolde make a fir þer-wiþ & make hit breñne. Þou woldest furst lei þerto stikkes and ouerhule þe cole, and þouz hit seme for a tyme þat þou schuldest sleke þe cole wiþ stikkes, neuerpeles whon þou hast beden<sup>2</sup> a while & aftur þat i-blown a while<sup>3</sup>, anon

<sup>1</sup> Ms. meedful. <sup>2</sup> al. abiden. <sup>3</sup> al. a littill.

Ms. Thornton.

springes a grete flawme of fyre: for þe stykkes ere turnede to fyre. / Righte so, gastely, thi will and thi desyre þat þou hase to godde, it es as it ware a littill cole of fyre in þi saule, ffor it gyffes to þe sumwhate of gostely hete<sup>1</sup> and gostely lyghte; bot it es full lyttill, ffor ofte it waxes colde and turnes to fleschely riste, and sumtyme is to ydilnes. For-þi it es gude þat þou putte þare-to stykkes, þat ere gud werkes of actyfe lyfe. And if so bee þat þire werkes as it semes, for a tyme lette thi desyre þat it may noghte be so clene ne so feruente as þou walde, be noghte to dredfull þare-fore, bot habyde and suffre a while, and go blawe at þe fyre, þat es: firste do thi werkes and go þane allane to þi prayers and thi medytacyons, and lyfte vpe thi herte to godde, and pray hym of his gudnes þat he will accepte thi werkis þat þou duse to his plesance. / Halde þone þame as noghte in thyne awene syghte, bot anely at þe mercy of hym. Be aknowe mekely thi wrechidnes and thi frelte, and arett all thi gude dedis sothefastly to hym in als mekill als þay ere gude; and in als mekill als þay ere badde, noghte donle with all þe circumstance þat ere nedfull vn-to gude dedis, for defeaute of discrecion, put thame vn-to thi-selfe. And for þis meknes sall all thi dedis turne in to flawme of fyre, as stykkes laide apon þe cole. And so sall gud dedis owtewarde noghte hyndire thi deuocione, bot rapur make it mare. / Oure lorde saye in haly writte þus: ¶ *Ignis in altare meo semper ardebit et sacerdos mane surgens subiciet ligna ut ignis non extingatur*: »fyre, he saye, sall bryne in myne autir, and þe priste

<sup>1</sup> lyte lyghte crossed out before hete.

Ms. Vernon.

springeþ out a gret flaume of fuire, ffor þe stikkes are turned in to fuire. Riht so hit is gostli; þi wille & þi desyre þat þou hast to god, hit is as hit were a luitel cole of fire in þi soule, ffor hit giueþ to þe sumwhat of gostli hete & of gostli lizt; but hit is ful luitel, ffor ofte hit waxeþ cold & turneþ to fleschli rest, & sum-tyme in to idelnes. Þerfore hit is good þat þou put þerto stikkes, þat are goode werkes of actyf lyf. And zif so be þat þise werkes as hit semeþ for a tyme lette þi desyr þat hit may not be so clene ne so feruent as þou wolde, be not ouer-dredful þerfore, but a-byd & suffre a while, & go blowh at þe fuire, þat is, ffurst do þi werkes and go þen al-[one] to þi preysers & þi meditacions, and lift vp þin herte to god and prei him of his gudnes þat he wole accepte þi werkes þat þou dost to his plesaunce.

Hou be mekenes & diuerse gode werkes is þe loue of god norished in mony mennes hertes. Capitalo xliii<sup>o</sup>.

Hald þi werkes as nouzt in þin owne sizt, but only of þe Merci of him. Knowe mekely þi wrechednes & þi frelte, and arette soþfastli al þi gode dedes to him in as muche as þei are gode, and in as muche as þei are vuel, not don wiþ al þe circumstance þat are nedful to a good dede, for defeaute of discrecion, put hem to þi-self. And for þis mekenes schal al þi dedes turne in to a flaume of fuir, as stikkes leid vpon þe cole. And so schal þe gode dedes outward not hynder þi deuocion, but rapur mak hit more. Vre lord seiþ þus in holi writ: *Ignis in altari meo semper ardebit & sacerdos surgens mane subiciet ligna ut ignis non extingatur*: þat is to say: »ffuir schal euer brenne in myn auter, and þe

Ms. Thornton.

rysande at morne sall put vndire stykkys þat it be noghte qwenchede«. This fire es lufe and desire to godde in saule, whilke lufe nedis to be nureschede and kepide by laýnge-to of stykkis þat it goo noghte owtte. Thise stykkes ere of dyuerse matire: some ere of a tre and some er of anoþer. A mane or a womane<sup>1</sup> þat es letterede and hase vnderstandyng in haly writt, if he hafe þis desire<sup>2</sup> of deuocyone in his herte, it es gude vn-to hyme for to gedire hyme stekkis of haly ensaumppills and saynges of oure lorde by redynges of haly write, and noresche þe fyre with thayme. Anoþer mane or a womane<sup>1</sup> vnletterede may noght so redyly hafe at his hand haly writt and doctours sawes, and forþi it nedis to hym to do many gud werkis owtewarde to his euene-cristyne and kyndill þe fire of lufe with thame. And so it es gude ilke mane in his degre, aftir he es disposed, þat he gette hym stykkes of a thyng or of oþer, ouþer prayers or gude meditacyons or redynges in haly writt, or gude bodily wyrkynges, for to nuresche þe desire of lufe in his saule, þat it be noghte qwenchede. For þe affectyone of lufe es tendir, and lyghtly will vanysche awaye, bot if it be wele kepide and by gud dedis bodyly or gastely costennaly nureschede.<sup>3</sup>

Now þane sene oure lorde hase sente in to thi herte a littill sparke of his blysside fire þat es hym-selfe, as haly writt saise: *Deus noster ignis consumens est*: »Oure lorde es fyre wastande—ffor as bodily fyre wastes all bodily thyng þat may be wastide, righte so gastely fyre, þat es godde, wastis all maner of synne whare-so it fallis, and for-thi oure lorde es lykkende to fyre wastande—I pray þe hertly, dere syster(!), noresche þis fire. This fire es noghte ellis bot

<sup>1</sup> or a w. *al. om.*    <sup>2</sup> *al. fire.*    <sup>3</sup> So far Ms. Reg.

Ms. Vernon.

prest risyng at morewe schal put vnder stikkes, þat hit go not out.« Þis fuir is loue & desyr to god in soule, þe wꝛuche loue nedep to be norissched & kept be leying to of stikkes þat hit go not out. Þise stikkes are of diuerse matere: sum are of o tre, sum of an oþer. A mon þat is lettred & haþ vnderstandyng is holy writ, zif he hane þis fuir of deuocion in his herte, hit is good to him for to gedere him stikkes of holi .... writ & norissche þe fuir wiþ hem. Anoþur man vnlettred mai not so redili haue at his hand holy writ & doctors sawes, and þefore hit nedep to him to do mony gode dedes outward to his euencristne & kendeþe þe fuir of loue wiþ hem. And so hit is good þat vche man in his degre do<sup>1</sup> aftir he is disposed, þat he gete him stikkes of o þyng or of oþur, ouþur preiers or gode meditacions or redyng is holy writ, or gode bodili worchyng, for to norissche þe disyr of loue in his soule, þat hit ne be not slekked. For þe affection of loue is tendre, & lytli wol vanissch away, but zif hit beo wel kept and be gode dedes bodili or gostly beo<sup>1</sup> continually norissched.

How þe fuir of loue wastep alle synne and is a gret crizing in þe eres of god. Cap<sup>o</sup>. xiiii<sup>o</sup>.

Now þen seþþe vre lord haþ sent in to þin herte a luytel sparkel of his blessed fuire þat is him-self as holy writ saip—*Deus noster ignis consumens*, þat is, vre lord is fuire wastyng—ffor as bodili fyr wastep al bodili þing þat may be wasted, riȝt so gostli fuir, þat is god, wastep al maner of synne where so hit falleþ, and þefore vre lord is likned to a fuir wastyng—I preye þe norissche þis fuire þat

<sup>1</sup> *al. om.*

Ms. Thornton.

lufe and charyte; þis hase he sent in till erthe as he saise in the gosepelle: *Ignem veni mittere in terram, et ad quid nisi ut ardeat?*<sup>1</sup> »I am commene, he saise, for to send fyre of lufe in till erthe, and whare-to [but]<sup>2</sup> þat it suld bryne?« That es, godde hase sent fire of lufe þat es gude desyre and a grette will vn-to<sup>3</sup> plesse hyme in to manes saule, and vn-to þis ende þat a mane suld knawe it, kepe it, noresche it, and strenghe it; and be sauede thare-by. The more desire þat þou hase vn-to hyme, þe more es this fyre of lufe in the. The lesse þat thi desire es, þe lesse es þis fire. The mesure of þis desyre how mekill it es, noþer in thi-selfe ne in na noþer knawes þou noghte, ne no mane of hym-selfe, bot godde allone þat gyffes it; and for-thi dispyute noghte with þi-selfe as if þou wolde knawe how mekill thi desire es, bot be besy for to desyre als mekill als þou may, bot noghte for to wete þe mesure of thi desyre. Sayne Austyne saise þat þe lyfe of euerylk a gude cristyne mane es a contennelle desire to godde, and þat es of a gret vertue, ffor it es a gret crying in þe erris of godde. Þe more þat þou desires þe heghere þou cries, þe better þou prayes, þe wyseleere þou thynkis. / And what es þis desire? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynge in thi herte, and a qwemfull langynge with a thristy zernyng to heuenly Ioye and endles blysse. This, thynke me, may be callid a desire of godde. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele and noresche it wysely: and whene þou sall pray or thynke make þis desire begynnynge of all þi werke. For to encresse it, luke after na noþer .... bodilly swetnes, noþer

<sup>1</sup> Ms. ardiatur.    <sup>2</sup> om.    <sup>3</sup> *id.* for to.

Ms. Vernon.

is not elles but loue & charite. Þis hap he sent in to þe corpe as he seiþ in þe gospel: *Ignem veni mittere in terram, ad quid nisi ut ardeat:* þat is, »I am come to sende fire in to þe erpe, and wharto, but þat hit schulde brene?« Þat<sup>1</sup> is: god hap sent fuire of loue, þat is a god disyre & a gret wille to plesse him, in to a monnes soule, and to þis ende, þat a man schulde knowe hit & kepe hit, norissche hit & strengþe hit & be saued þerbi. Þe more desire þat þou hast to him, þe more is þis fuir of loue in þe. Þe lasse þat þis disyre is, þe lasse is þis fuire. Þe mesure of þis disyr hou muche hit is, in þi-self or in eny oþur knowest þou not ne no man of him-self, but god only þat zueþ hit. And þerfore dispose þe nougt to strine wiþ þi-self as zif þou wolde wyte hou muche þi disyr is, but be bisy for to disyre as muche as þou mai, but not to wite þe mesure of þi disyre. Seint Austyn seiþ þat þe lyf of vche good cristene mon is a continual desyr to god. And þat es a gret vertue, ffor hit is a gret criþing in þe eres of god; þe more þou desyrest þe higore þou criþest, þe better þou prayest, þe wyslier þou þenkest.

What disyr is, & siker swetnes. Cap.<sup>o</sup>. [x]v<sup>o</sup>.

And what is þis desyr? Sopli, noþing but a loþing of al þis worldly bliße & of al fleschli lyking in þin herte, & [a] quemeful longyng wiþ a tristi zernyng to heuenly ioye & endeles blis. Þis, þinkeþ me, may be cald a desire to god. Zif þou hane þis disire, as I hope sikerli þat þou hast, I prey þe kepe hit wel & norissche hit wysli, and whon þou schalt praye or þenke, mak þis desyr begynnynge & endyng of al þi werk. And forte encresce hit loke after now oþur felyng in

<sup>1</sup> Ms. þas.

Ms. Thornton.

sownyng, ne sanowrynge, ne wondirfull lyghte, ne aungells syghte, ne if oure lorde hym-selfe as vn-to þi syghte walde appere to þe bodilly, charge it bot a lytill; bot at all thi besynes be þat þou myghte fele sothefastly in thi thoghte a lathyng and a full forsakyng of all *maner* of syne and of vncleennes, *with* a gastely syghte of it how foule, how vggly and how paynfull þat it es; and at þou myght haue a myghty desyryng to vertus, to mekenes, to charite, and to the blysse of heuene. / This, thynke me, were gastely comforthes and gostely swetnes in a mans saule, as for to haue clenness in conscience fra wikkidnes of all werldly vanyte, *with* stabill trouthe, meke hope, and full desyre to godde.

How so *euer* it es of *oper* comforthes and swetnes, me thynke þat swetnes sekire and sothefaste þat es felid in clenness of conyence by myghty forsakyng and lathyng of all syne and by inward syghte, by feruent desyre of gastely thyngis; and *oper* comforthes or swetnes or any *oper* *maner* of felyng, bot if þay helpe and lede to þis ende, þat es, to clenness in conscience and gastely desyre of godde, ere noghte full sekire for to riste one. / Bot now may þou aske wheþer this desyre be lufe of godde. As vnto þis, I say þat þis desire es noghte *propirly* lufe, bot it es a begynnynge. For lufe *propirly* es a full cuppilyng of þe lufande and þe lufed to-gedyre, as godde and a saule, in to aue. This cuppilyng may noghte be had fully in this lyfe bot anely in desyre and langyng þare-to; as if a mane lufe anoþer whilke es absente he desyris gretly his *presence*,

Ms. Vernon.

þi wittes, ne seke aftur non *opur* bodill swetnes nonþur sounyng ne sanoryng, ne wonderful ligh, ne sight of angeles, ne of<sup>1</sup> vre lord him-self as to þi sight wolde appeere to þe bodilly, charge hit but luytel: but þat al þi bisynes be þat þou miȝt fele soþfastli in þi þouȝt a loþyng & a ful forsakyng of al *maner* of syne & of vncleennes, *wiþ* a gostli sight of hit hou foul, how vggli & hou pyneful hit is; and þat þou miȝt haue a miȝti desyryng to vertues, to mekenes, to charite, & to þe blisse of heuene. Þis, þinkeþ me, were gostly comfort & gostly swetnes in a monnes soule, as to haue clenness in conscience from wikkednes of al worldly vanite *wiþ* stable troupe, meke hope, and ful desyr to god. Hou-so-*euere* hit be of *opur* cumfortes & swetnes, me þinkeþ þat swetnes syker & soþfast þat is feled in clenness of conscience be miȝti forsakyng & loþyng of al sinne & be inward sight, *wiþ* feruent desyre of gostly desyres. Al *opur* cumfortes or swetnes or eny *opur* *maner* of felyng, but ȝif þei helpe & lede to þis ende, þat is clenness in conscience & gostly desyre of god, are not fulli syker forto reste vpon.

What difference is be-twixe desyr & þe loue of god. Cap<sup>o</sup>. [x]vi<sup>o</sup>.

But nou askest þou wheþer þis desyre be þe loue of god. As to þis, I say þat þis desyre is not *propurly* loue, but hit is a begynnynge & a tastyng of loue<sup>2</sup>. For loue is *propurly* ful couplyng of þe louer & þe loued to-geder as god & a soul in on. Þis couplyng may not be had fully in þis lyf, but only in disyre & longyng þerto; as ȝif a man loue a noþur wȝuch is absent, he disyreþ gretly his

<sup>1</sup> r. if?    <sup>2</sup> &—loue om. in Th.

Ms. Thornton.

for to hafe þe vys<sup>1</sup> of his lufe and his likyng. Righte so, gostely, als lang als we erre in þis lyfe oure lorde es absente fra vs, þat we may noþer se hym ne here hym ne fele hym als he es, and þarefore we may noghte hafe þe vis of his lufe here in fulfilling. Bot we may hafe a desyre and a gret zernyng for to be present to hym, for to se hym in his blysse, and to be anede to hym in lufe. This desyre may we hafe of his gyfte in þis life; by þe whilke we sall be safe, ffor it es lufe vnto hym as it may be hade here. Thus sayne Paule<sup>2</sup> saide: *Scientes quoniam dum sumus in hoc corpore peregrinamur a domino, per fidem enim ambulamus et non per speciem; audemus autem et bonam voluntatem habemus magis peregrinari a corpore et presentes esse ad deum, Et ideo contendimus siue absentes siue presentes placere illi.* Sayne Paule sais þat als lange als we ere in þis body, we ere pilgrymes fra oure lorde, þat es, we ere absent fra heuene in þis exile; »we go by trouthe, noghte by syghte, þat es, we lyff in trouthe, noghte in bodily felyng; »we dare and hase gud will to be absent fra þe body and be present to godde, þat es, we for clennes in concyence and sekire trouthe of saluacyone dare desyre gastely absence fra oure body by bodily dede and be present to oure lorde; »Neuer-þe-les, for we may noghte zitt, þerfore we stryfe wheþer we be absent or present for to plesse hym, and þat es, we stryfe agayne synnes of þe werlde and lykynge of þe flesche by desyre to hym, for to bryne in þis desire all thynges þat lettes vs fra hym. ¶ Zit askes þou wheþer a man may haue þis desire contennelly in his herte or noghte. Þe thynke nay. / As to þis, I may say as me thynke, þat þis desire may be hadde as for þe vertu

<sup>1</sup> = vse.    <sup>2</sup> s. Cor. 5. 7.

Ms. Vernon.

presence, for to haue þe vse of his loue & his lykyng. Riȝt so gostli, as longe as we are in þis lyf, vre lord is absent from vs, þat we may nouþer se him ne fele him as he is, and þerfore we may not haue þe vse of his loue here in ful likyng. But we may haue a desyre & a gret zernyng forte be present to him, forte se him in his blisse, & fulli to be oned to him in loue. Þis desyr may we haue of his zift in þis lyf. Be þe wzuche we schal be saaf, ffor hit is loue vn- to him as hit may be had here. Þus seide seint Poul: *Scientes quia dum sumus in hoc corpore peregrinamur a domino, per fidem enim ambulamus et non per speciem; audemus autem & bonam voluntatem habemus magis peregrinari a corpore & presentes esse ad deum; et ideo contendimus, siue absentes siue presentes, placere illi.* Seint Poul seip þat as longe as we are in þis bodi we are pilgrimes fro vre lord, þat is, we are absent fro heuene in þis exile; we go be troupe & not be sirt, þat is we leue in troupe, not in bodili felyng; we dar & haue a good wille to be absent fro þe bodi & be present to god, þat is, we for clennes in conscience & siker troupe of saluacion dar desire to be absent fro vr bodi be bodili dede & presente<sup>1</sup> to vre lord. Neuerþeles, for we may not zut, þerfore we stríue, wheþer we be present or absent, for to plesse him, and þat is, we stríue ageyn synnes of þe world & likyng of þe flesch be desyr of him, for to brenne in þis desyre alle þyng þat letteþ vs from hym.

How werkes wiþ-outen schewen þis desyr. Capitulo xvii<sup>o</sup>.

Zit askest þou: »Mai a man haue þis desyre in his herte contynuely? Þe pinkeþ nay. As to þis, I may say as me pinkeþ, þat þis desyr may be had as for þe

<sup>1</sup> Ms. presence.



Ms. Thornton.

and profite of it in habyte contennually, bot noghte in wyrkyng ne vsesyng; as by þis ensample. If þou ware seke, þou sulde haue as ilke mane hase a kyndly desire of bodily hele contennually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke: ffor if þou slepande(!)<sup>1</sup> or elles wakande thynke of sum worldly thyng þan hase þou þis desire anely in habite, noghte in wyrkyng. Bot whene þou thynkes of þi seknes and of þi bodily hele, þan hase þou it in vssyng. / Righte so, gostely, es it of desire to godde. He þat hase þis desyre of þe gyfte of godde, þose he slepe or ells thynke noghte of godde bot of worldly thynges, ȝit he hase þis desyre in habyte of his saule, vntill he synne dedly. Bot whene he thynkes of godde, or of clennes of lyfþyng, or of þe Ioyes of heuene, than wirkkis his desyre als lange als he kepis his thoghte and his entente to plesse godde, ouþer in prayere or in meditacyone, or in any oþer gud dede of actyfe lyfe. Thane es it gude þat all [our]<sup>2</sup> besynes be for to stire þis desyre and vse it be discrecyone, now in a dede now in a-noþer, after we ere disposede and hase grace to. This desyre es rote of all thi wirkkynges: ffor wete þou wele whate gude dede it be þat þou dose for godde, bodily or gostely, it es ane vsyng of þis desyre; and þerfore when þou duse a gude dede, or prayes or thynkis of godde, thynk noghte in thi herte doutande wheþer þou desires or noghte, ffor þi dede schewes thi desyre. / Sum ere vnkonande and wenes þat þay desire noght godde bot if þay be ay criande o[n]<sup>3</sup> godde with wordis of þaire mouthe, or ells in theire hertis by desyrand wordes, as if þay said thus: »A, lorde, bryng me to thi blysse«, »Lorde, make me safe«, or swylke oþer. The wordis ere gude wheþer þay be sownned in þe mouthe, or ells

<sup>1</sup> al. slepe.    <sup>2</sup> Ms. oþer.    <sup>3</sup> Ms. of.

Ms. Vernon.

vertu & þe profyt of hit in habite continually, but not in worchyng ne in vsyng; as be þis ensample. Ȝif þou were seek, þou schuldest haue as vche mon haþ a knyndeli desyr of bodily hele continuely in þin herte, what-so þou dedest, wheþer þou sleped or waked, but not euer illiche; ffor ȝif þou slepe, or elles wakyng þenkest of sum worldly þinges, þen hast þou þis desyre in habyte, nouȝt in worchinge. But whon þow þenkest on þi syknes and on þi bodili hele, þen hast þou hit in vsyng. [Right]<sup>1</sup> so hit is gostly of þe disyre of god. He þat haþ þis desyr of þe ȝift of god, þowȝ he slepe or elles þenk not on god but on worldly þinges, ȝit he haþ þis desyr in habite of his soule, til he synne dedli. But whon he þenkeþ on god or on clannes of lyuing or of þe ioyes of heuene, þen worcheþ his disyre to god as longe as he kepeþ his þowȝt & his entent for to plesse god, ouþur in prayere or in meditacion, or in eni good dede of actyf lyf. Þen is [it] good þat al vre bisynes be forto stere þis desyr & vse hit be discrecion, nou in o dede & nou in a noþur, after we are disposed & han grace þerto. Þis desyr is rote of al þi worchyng: ffor wite þou wel, what good dede þat hit be þat þou dost for god, bodili or gostli, hit is an vsyng of þis desyr; and þerfore whon þou dost a good dede, or preiest or þenkest on god, þenk not in þin herte doutyng wheþer þou disyrest or nouȝt, for þi dede scheweþ þi disyre. Sum are vnkunnynge & wene þat þei desyre not god but ȝif þei were euur criȝinge on god wiþ wordes of heore moup, or ells in her herte be desyryng wordes, as ȝif I<sup>2</sup> seide þus: »A, lord, bring me to þi blisse«, »Lord mak me saafe, or such oþure. Þise wordes

<sup>1</sup> Ms. But.    <sup>2</sup> Th. þay.

Ms. Thornton.

fourmede in þe herte, ffor þay stire a mans herte to þe desyringe of godde. Bot neuer-þe-les, with-owttenē any swylke wordes, a clene thoghte of godde or of any gostly thyng, as of vertuz or of þe manhede of Criste, of þe loyes of heuene, or of vnderstandyng of haly writte, with lufe, may be better þan slyke wordis. For a clene thoghte of godde es sothefaste desyre to hym, and þe mare gastely þat thi thoghte es, þe mare es thi desire, and for-thi be þou noghte in dowte ne in were when þou prayes or thynkes one godde or ells duse any owtwarde dedis to thyne euencristyne, wheþer þou desyres hyme or noghte, ffor thi dedis schewes it. Neuer-þe-les, if it be so þat all thi gude dedis bodyly and gastely ere a schewyng of thi desire to godde, zit es þer a dynarsite by-twix gastely & bodilly dedis: ffor dedis of contemplatyf lyfe er properly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so, and forthi whene þou prayes or thynkes one godde, thi desire to godd es mare hale, mare feruent, and mare gastely, þan whene þou duse oper dedis vn-to thyne euencristyne.

Now þan if þou aske how þou sall kepe this desire and norische it, a littill I sall tell the, noghte for þou sall vse þe same fourme all-way as I say, bot for þou sall hafe, if nede be, some wyssyng for to rewle the in thyne ocupacyone. For I may noghte, ne I canē noghte, tell the fully what es beste ay to þe for to vse. Bot I sall say to þe sumwhate as me thynke. / One nyghtis, aftir thi slepe, if þou will ryse for to serue thi lorde, thou sall fele thi-selfe firste

Ms. Vernon.

are gode wheþer þei be souned in þe mouþ or elles formed in þe herte, ffor þei sture a mannes herte to þe desyring of god. But neuerþeles, wiþ-oute eny such wordes, a clene þougt of god or of eny gostli þing, as of vertues or of þe manhede of Crist or of þe loyes of heuene or of þe vnderstandyng of holi writ, wiþ loue, mai be better þen such wordes. For a clene þougt of god is a soþfast disyr to him, and þe more gostli þat þi þougt is, þe more is þi disyr, and þerfore be þou nougt in doute ne in weere whon þou preyst or þenkest on god or elles dost eny outward dede to þin euencristen, wheþer þou disyrest him or nougt: for þe dede schewep hit. Neuerþeles, zif hit be so þat al þi gode dedes bodilli or gostli are schewed of þi disyr to god, zit is þer a diuersete be-twixe bodilli & gostli dedes. For þe dedes of contemplatyf lyf are proprii & kyndeli þe worchyng of þis desyr, but outward dedes are not so, and þerfore whon þou preyst or þenkest on god, þi disire is more hol, more feruent, & more gostly, þen whon þou dost oper dedes to þin euen-cristen.

Hou after þi slepe þou schalt quiken þin herte wiþ preyeres and gode þoungtes & put awai vnel þoungtes þat letten deuocion. Cap<sup>o</sup>. xviii<sup>o</sup>.

Now zif þou aske hou þou schalt kepe þis disyre & norissche hit, a luitel I schal telle þe, nougt þat þou schalt vse þe same forme al-wei as I say, but þat þou schalt hane þerbi, zif ned be, sum wissyng forto rule þe in þin ocupacion. For I may not, ne i can not, telle þe fulli what is best enen to þe for to vse. But i schal sei to þe sumwhat as me þinkeþ. In nihtes, aftur þi sleep, zif þou wole ryse for to serue þi lord, þou schalt fele þi-selfe furst fleschli heui, & sum-

Ms. Thornton.

fleschely heuy, and *sumtyme* lusty. Than sall þou dispose the for to pray or for to thyne some gude thoghte for to qwykkyne thi herte to godde, and sett all thi besynes firste forto drawe vp thi thoghte fra werldly vanytes and fra vayne ymagynacyouns fallande in to thi mynde, þat þou may fele *sum* deuocyons in thi sayinge, or ells, if þou will thyne of gostely thynges, þat þou be noghte letted with swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkyng. There are many maners of thynkynges, whilke ere beste to þe I can<sup>1</sup> noghte say; bot I hope þe whilke þou felis maste sauow<sup>2</sup> in and maste riste for þe tyme it es beste for the. / Thow may if þou will *sumtyme* thyne ouer thi synnes be-fore donne, and of thi freeltes þat þou fallis in ilke day, and aske mercy and forgyfnes for thayme. / Also aftir this þou may thyne of synnes and of wrechidnes of thyne euencristens<sup>3</sup> bodily and gastely with pete and compassions of thayme, and cry mercy and forgyfnes for thayme als tendirly als iff þay ware thyne awene; and þat es a gude thoghte: ffor I tell þe for sothe þou may make oþer mens synnes a precyouse oynement for to hele with thyne awene saule, when þou hase mynde of thaym. This oynement es precyouse all-iff þe spycery in it-selfe be noghte full clene: ffor it es triacle made of venyme for to distroye venyme, þat es to say thyne awene synnes and oþer mens also broghte in to þi mynde. If þou bete þame wele with sorowe of herte, pete, and compassions, þay tærne vn-to triacle whilke makes thi saule hale fra pryde and envye, and brynges in lufe & charite to thyne euencristens. This thoghte es gude *sumtyme*

Ms. Vernon.

tyme lusti: þen schalt þou dispose þe for to preye or for to þenke *sum* good þougt for to quiken þin herte vn-to god, and forto<sup>1</sup> sette al þi bisynes furst for to drawe vp þi þougt from worldli vanytes & from veyn ymaginacions falling in to þi mynde, þat þou mai fele *sum* deuocion in saying, or elles, zif þou wole þenke of gostly þinges, þat þou be not mucche letted wiþ such veyne þougtes of þe world & of þi flesch in þi þenkyng. Per are moni maner of þenkynges, wꝛch are best to þe I can not say; but I hope þat þougt þat þou felest most sauow<sup>2</sup> in & most rest for þe tyme, is best for þe.

How ordeind [þougt]<sup>2</sup> of þin owne synnes and of oþer mennes norisscheþ þi desyre to god. Capitulo xix<sup>o</sup>.

Þow may, zif þou wole, *sum*-tyme þenk of [þi] synnes be-fore done, & of þi frelete þat þou fallest in vche day, & aske merci & forziuenes for hem. Also aftir þis þou mai þenke of þe synnes & þe wrecchednes of þi euencristens<sup>3</sup> bodilly & gostli wiþ pite & compassion of hem, & criȝe merci & forziuenes of hem as tenderli as zif þei were þis oune; & þat is a good þougt, ffor i telle þe for soþe þou may make oþur mennes synnes a precious oynement<sup>3</sup> for to hele þin oune soule wiþ, whon þou hast mynde of hem. Þis oynement in hit-self is precious þouȝ þe spicerie in hit-self be not clene, ffor hit is triacle maad of venym [for to distroye venym<sup>4</sup>], þat is to sai þyn oune synnes & oþur mennes also brougt in to þy mynde; zif þou beete hem wiþ serwe of þin herte & pite & compassion, þei tærne in to triacle wꝛch makeþ þi soule hol from pride & envie, & bringeþ loue & charite to þis euencristens. Þis þougt is good *sum*-time to haue.

<sup>1</sup> *al.* om.    <sup>2</sup> Ms. loue.    <sup>3</sup> Ms. oynement.    <sup>4</sup> om.

Ms. Thornton.

for to haue. / Also þou may haue mynde of þe manhede of oure lorde, in his byrthe, or in his passione, or in any of his werkes, and fede thi thoughte with gastely ymagynacyone of it, for to stirre thyne affectione to mare lufe of hym. This thoughte es gude and spedfull, namely when it commes frely of goddes gyfte with deuocyone and feruour of þe sperite. Elles, if a mane may noghte lightly haue sauour ne deuocyone in it, I halde it noghte spedfull þane to a mane for to prese to mekill þare-till as if he walde gete it by maystry; for he sall mowe breke his heuede and his body and he sall neuer be þe nerre. For-thi me thynke vn-to þe it es gude for to haue in mynde his manhede sum-tyme, and if deuocyone and sauour come with-alle, kepe it and folowe it for a tyme, bot leue of sone and hyng noghte to lange þare-appone. Also if deuocyone cum noghte with mynde of þe passione, stryue noghte ne prese to mekill þare-after. Take esyly þat will come, and go furthe to some oþer thoughte. / Also oþer þar bene þat ere mare gostely, as for to thynke of vertus, and for to se by lyghte of vnderstandyng what þe vertu of mekenes es and how a mane sulde be meke. Also what es pacyence and clenness, rightwysnes, chastyte, and sobirte, and swyke oþer, and how a man sulde gete all these vertus, and by swyke thoughtes for to haue gret desire and langgyng to þise vertus for to haue thayme, and also for to haue a gastely syghte <sup>1</sup>[of þe thre principal vertus, of trouthe, hope & charite. Be þe sighte]<sup>1</sup> and þe desyre of þise vertus a saule sulde mowe fele grete comforth if a mane had grace of

<sup>1-1</sup> om.

Ms. Vernon.

Þat fele þouȝtes of þe monhede of vre lord discretli vsed norischeþ þe desyr to god. Cap<sup>o</sup>. xx<sup>o</sup>.

Also þou may haue mynde of þe manhede of vre lord, In his burþe or in his passion or in eny of his werkes, and fede þi þouȝt wiþ gos[t]ly ymaginacion of hit, for to sture þin affection to more loue of him. Þis þouȝt is good, and nameli whon hit comeþ freli of godes ȝift wiþ deuocion & feruour of þe spirit. Ac<sup>1</sup> ȝif a man may not liȝtli haue sauour ne deuocion in hit, I halde hit not spedeful þenne to a mon for to prese ouer-muche þer-vpon as he wolde gete hit be maistrie; for he schal mowe breke his hede & he schal neuer be þe nerre. Perfore me þinkeþ as to þe [it] is good to haue in mynde his manhede sum-tyme, and ȝif deuocion & sauour come wiþ-al, kepe hit & folewe hit for a tyme, but lef of sone & hang not ouer longe þer-vpon. Also ȝif deuocion come not wiþ mynde of þe passion, stryue not ouer-muche þer-after; tac esyli þat wol come, & go forþ to sum oþur þouȝt.

Þat þouȝtes of fele vertues norisscheþ þi desyr to god. Capitulo xxi<sup>o</sup>.

Also oþur þouȝtes þer are þat are more gostli, as for to þenke of vertues, and forto se be<sup>2</sup> liȝt of vnderstandyng what þe vertu of mekenes is and hou a mon schulde be meke; and also what is pacyence and clenness, riȝtwysnes, chastite & soberte, & such oþere, and how a man schulde gete þise vertues; and be suche þouȝtes for to haue gret disyr & longyng to þis vertues for to haue hem, and also for to haue a gostli siȝt of þe þreo principal vertues: of trouþe, hope, & charite. Be þe siȝt & þe disyre of þise vertues a soule schulde mow fele gret

<sup>1</sup> al. Elles.    <sup>2</sup> Ms. þe.

Ms. Thornton.

oure lorde, *with-owtene* whilke grace a mans thoghte es halfe blynde, *with-owttene* sauour of gastely swetnes. / Also for to thynke of þe sayntes of oure lorde, of Appostills, Martirs, Confessours and haly Virgyns, byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure lorde gaf þame here liffande, and by þis mynde for to stirre thyn awene herte to take ensaumpill of þame vn-to better lyffynge. / Also the mynd of oure lady saynt Marie abowne all oþer sayntes; for to see by gostely eghe þe abowndance of grace in hire haly saule whene scho was here lyffande, þat oure lorde gaf hir allane passande all oþer creatours. For in hir was fullhede of all vertus *with-owttyn* weme of synne. Scho had full mekenes and perfyt charite, and fully *with* þise þe bewte of all oþer vertus, so hally þat þare myghte no styrrynge of pride, envie, ne wrethe, ne fleschely lykyng, ne no manere of synne enter in till hir herte ne defoule þe saule in no party of it. / The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vnto gostely comforthe gretly, and mekill mare þane abowne þis þe thynkyng of þe saule of Ihesu oure blyssid lorde, the whilke was aned fully to þe godhede, passand *with-owttyn* *comparisons* oure ladye and all oþer creaturs. For in þe persone of Ihesu er two kyndis, þat es godde & mane, fully anede to-gedir. By þe vertu of this blyssfull anynge, whilke may noghte be saide ne consayued be manes wit, the saule of Ihesu ressayuede þe fulhede of wysedom and lufe and all gudnes, as þe appostill saise: *Plenitudo diuinitatis inhabitauit in ipso corporaliter*: þat es: þe godhede

Ms. Vernon.

cumfort xif he hedde grace of vre lord, wiþ-oute wꝛuch grace a mannes þourȝt is half blynd, wiþ-oute sauour of gostli swetnes.

Þat þourȝt of diuerse seyntes & of heore vertues norischeþ þi loue to god. Cap<sup>o</sup>. xxi<sup>o</sup>.

Also for to þenke of þe seyntes of vre lord, as of Apostles, of Martires, Confessours & holy Virgynes, be-hald inwardli here holi liuynge, þe grace & þe vertues þat vre lord gaf hem heere liuynge, and be þis mynde for to sture þin owne herte to take ensaumpel of hem to better lyuynge. And also þe mynde of vr ladi seynte Marie aboue al oþur seyntes; for to seo bi gostli eize þe habundance of grace in hir holi<sup>1</sup> soule whon heo was here lyuynge, þat vr lord gaf hire alone passyng al oþure creatures; ffor in hire was fulhede of alle vertues wiþ-oute wem of synne. Heo hadde ful mekenes & parfyt charite, and fulli wiþ þeose þe beute of al oþur vertues, so hole þat þer miȝt no steryng of pride, envye, ne wraþþe ne fleschli lykyng, ne of no maner of synne entre in to hire herte ne defoule þe soule in no partye of hit. Þe behaldynge of þe fairhede of þis blessed soule schulde gretli stere a monnes herte in to gostly cumfort. And muche more þen aboue þis þe þink[ynge]<sup>2</sup> of þe soule of vre lord Ihesu, þe wꝛuch was fulli oned to þe godhede, passynge wiþ-oute *comparison* vre<sup>3</sup> ladi & al oþur creatures. For in þe persone of vre lord Ihesu are two kyndes: þat is, god & mon, fulli oned to-geder. Be þe vertu of þis blessed onyng wꝛuch may not be seid ne conseyued be mannes witte, þe soule of Ihesu receiued þe fulhede of wisdom & loue & al godnes, as þe apostelle seiþ: *Plenitudo diuinitatis habitauit in ipso corporaliter*: þat is, þe godhede was oned fulli to þe monhede in þe soule

<sup>1</sup> Ms. hole.    <sup>2</sup> Ms. þinkeþ.    <sup>3</sup> Ms. of vre.

Ms. Thornton.

was anede fully to þe manhede in þe saule of Ihesu, and so by þe saule duellide in þe body. Þe mynde of þe manhed of oure lorde on þis wyse, þat es forto behalde þe vertus and þe ouer-passande grace of þe saule of Ihesu, sulde be comforthabil to a mans saule. / Also mynd of þe myghte, of þe wysedome, & þe gudnes of oure lorde in all his creaturs; ffor in als mekill als we may noghte see godde fully in hym-selfe her lyffande, ffor-thi we sall be-halde hym, lufe hym and dred hym, and wondire hys myghte and his wysdome and his gudnes, in his werkes and his creaturs. / Also for to thynke of þe mercy of oure lorde þat he hase schewed to þe, and to me, and to all synfull kaytyfes þat hase bene combirde in synne, speride so lange in þe deuells prysone; how oure lorde sufferde vs paciently in oure synne and tuke na vengeance of vs as he myghte ryghtfully hafe donne and putt vs till helle, if his mercy had noghte lettide hym; bot for lufe he sparede vs, he had pete of vs, and sente his grace in till oure hertes and callid vs owte of oure synne, and by his grace hase turnede oure will hally to hym for to hafe hym and for his lufe to forsake all maner of synne. The mynde of þis mercy and þis gudnes, made with oþer circumstance mo þan I can or may reherse now, brynges in to my saule grette triste in oure lorde and full hope of saluacyone, and it kyndylls desire of lufe myghtily to þe Ioyes of heuene. / Also for to thynke of þe wrechidnes, þe myscheues and þe perills, bodily and gastely, þat fallis in þis lyfe; and after þat for to thynke of þe Ioyes of heuene, how mekill blysse þare es and how

Ms. Vernon.

of Ihesu and so be þe soule dwelled in þe bodi. Þe mynde of þe manhede of vre lord vpon þis wyse, þat is forto be-holde þe vertues & þe passyng grace of þe soule of Ihesu, &<sup>1</sup> þat schulde be comfortable to a monnes soule. And also mynde of þe miȝt, þe wisdom, & þe godnes of vre lord in al his creatures; ffor in as muche as we mai not seo god fulli in him-self here lyuyng, þerfore we schal be-halde him, loue him & drede him, & wondere his miȝt & his wisdom & his godnes, in his werkes & in his creatures.

Þat þe þouȝt of þe merci of vr lord schewed to synful men norisscheþ þi desyr to god. Capitulo xxiiii<sup>o</sup>.

Also for to þenke of þe merci of vr lord þat he haþ schewed to þe & to me & to alle synful caytyfs þat han be cumbred in synne, sperrd so longe in þe deuiles prison; hou vre lord suffred vs patiently in vre synne and tok no veniaunce of vs as he mihte riȝtfulli haue don, & put vs to helle, ȝif his merci hedde nouȝt lettid him; but for loue he spared vs, he hedde pite of vs, & sente his grace in to vre hertes & callid vs out of vre synne, and be his grace haþ turned vre wille hol to him, & for his loue for to forsake al maner of synne. Þe mynde of his merci & his godnes made wiþ oþer circumstances mo þen i con or may reherce nou, bringeþ into a soule gret trust in vre lord & ful hope of saluacion, and hit cundeleþ þe desyr of loue miȝtily to þe ioyes of heuene.

Þat þouȝt of [þe] wrecchednes of men & of þe ioyes of heuene norisscheþ þi desyr to god. Capitulo xxiiii<sup>o</sup>.

Also for to þenke of þe wrecchednes, þe mescheues and þe peceles bodili & gostli þat falleþ in þis lyf; and aftur þat for to þenke of þe ioyes of heuene, hou

<sup>1</sup> *al. om.*

Ms. Thornton.

mekill Ioye: ffor þare es no synne, no sorowe, no passionne, no payne, no hungre, no thriste, no sare, no sekene, no dowte, no drede, no schame, no schenche, no defaute of myghte, ne lakkyng of lyghte, no wantyng of will; bot thare es souerayne fairenes, lyghtnes, strenghe, ffredome, hele, lykyng ay-lastande, wysedomme, lufe, pees, wirchipe, sekirnes, ryste, Ioy and blysse with-owttenne ende. The more þat þou thynkis and felis þe wrechidnes of þis lyfe, the more feruently sall þou desire þe Ioye and þe riste of þat blyssede lyfe. ¶ Many menne er couetouse of werldly wyrchips and erthely reches, and thynkes nyghte and day, dremande and wakande, how and what-manner þay myghte wyne þare-to, and forgetes þe mynde of thayme-selfe, of þe paynes of helle and of þe Ioyes of heuene. Sothely þay are noghte wyse, thay ere lyke vn-to þe childir þat rynnes aftire buttryflyes, and for þay luke noghte to thaire fete, þay fall somtyme and brekes þaire legges. What es all þe wirchipe and þe pompe of þis werlde in reches and Iolyte bot a buttryflye? Sothely noghte elles, and zitt mekill lesse. Tharefore I praye þe be þou couetouse of þe Ioyes of heuene, and þou sall hafe wirchipe and reches þat euer-more sall laste. For at þe laste ende whene werldly couetouse menne brynges no gud in thaire handis, for all þe wirchips & reches er turned to noghte sone sorow and payne, thane sall heuenly couetous menne, þat forsakes trewly all vayne wyrchips of þis werlde, or ells if þay hafe wirchips & reches þay sett noghte þaire lykyng ne þaire lufe in thayme, bot ay in drede, in meknes, in hope, and in sorowe sumtyme [þay]<sup>1</sup> abydes þe mercy of godde pacient-

<sup>1</sup> Ms. and.

Ms. Vernon.

muche blisse þer is & hou muche ioye: ffor þer is no synne ne sorowe ne passion ne pyne ne hungur ne þrist, sore ne seknes, doute ne drede, schame ne schend-schipe, ne defaute of myght, ne lakkyng of lyght, ne wantyng of wil; but þere is souereyne fairnes, lyghtnes, strengþe, freodam, holy (!) lykyng euer lastyng, wisdom, loue, pees, worschipe, sikernes, rest, ioye & blisse inowz wiþ-outen ende. Þe more þat þou þenkest & felest þis wrecchednes of þis lyf, þe more feruently schalt þou desyre þe ioye & þe rest of þe blisse of heuen.

Hou þe desyre of worldli men<sup>1</sup> and þe desyr of heuene is meded at þe last ende. Capitulo xxv<sup>o</sup>.

Moni men are coueytous of worldli worschipes & erþli riches, and þenken nigt and day, slepyng & wakyng, hou & be what maner þei myghte come þerto, and forgeteþ þe mynde of hem-self, & of þe peynes of helle & of þe ioyes of heuene. Sopli þei are not wyse, þei are like to þe children þat rennen after a bottryflye, and for þei loken not to heore feet, þei falle sum-tyme & breken here leges. What is al þe pompe of þis world in richesse or iolyte but a bottryflye? Sopli, not elles, & muche lasse. Þerfore i preze þe be þou coueitous of þe ioyes of heuene, & þou schalt haue worschipe & richesse þat schal euer laste. For at þe last ende whon worldly coueytous men fayle, þei<sup>2</sup> bringe noþing in here handes, for al heore worschipes & here richesces are torned in to nouȝt sone serwe & pyne; þen schal al heuenly couetous men þat forsaken trewly al vayne worschipes of þis world, or elles zif þei haue worschipes and richesces þei sette not her lykyng ne here loue in hit, but in drede, in meknes, in hope & in serwe sum-tyme

<sup>1</sup> r. worschipe.    <sup>2</sup> fayle þei om. in Th.

Ms. Thornton.

ly, þay sall þanz hafe fully þat þay hafe couetid, ffor thay sall be coround as kynges and sitt vpe with oure lorde Ihesu in þe blysse of heuene. / Also þar are many oþer meditacyons mo þan I kan say whilke oure lorde puttis in to a mans mynde for to stirre þe affeccyone and rezone of þe saule to lathe vanytes of þis werlde and for to desyre þe loyes of heuene. / These wordis I saye to þe, noghte as I had fully schewede þese maners of meditacions as þay ere wroughte in a manes saule: bot I touche thaym to þe a lyttill, for þou sulde by þis littill vnderstande þe more. / Noghte-for-thi me thynke it es gude vn-to þe þat when thou disposeþ þe for to thynke of godde as I hafe before saide, or one oþer wyse, if thi herte be dulle and myrke and felis noþer witt ne sauour ne deuocyone for to thynke, bot anely a<sup>1</sup> naked desyre & a wayke will, þat þou walde fayne thynke of godde bot þou cane noghte—þan I hope it es gud to þe þat þou stryue noghte to mekill with thi-selfe, as if þou walde by thyn awene myghte ouer-come thi-selfe, for þou myght lightly fall so in to more myrknes, bot if þou ware þe more slye in thi wirkyng; and for-thi I hald it þan moste sekyre vn-to þe for to say thi *Pater noster* and þine *Aue maria*, or þi matyns, or ells for to rede apone thi sauter, for þat es euer-mor a sekyr standarde þat will noghte faile, who so may cleue þer-to he sall noghte erre, and if þou may by prayeinge gete deuocyone, thane, if þi deuocyone be anely in affeccione, þat es in a grette desire to godde with gastely delyte, halde furthe thi saynge & brek noghte lyghtely off, ffor [oft]<sup>2</sup> it fallis þat praynge with þe mouthe getis and kepis fernour of deuocione, and

<sup>1</sup> Ms. of a.    <sup>2</sup> om.

Ms. Vernon.

þei abyde þe merci of god pacientli: þei schal þen haue fulli þat þei haue coueyted, ffor þei schal be þenne corowned as kynges & set vp wiþ vre lord Ihesu in þe blis of heuene.

Hou discrecion is nedeful in þenkyng & preying, & hou hit is sum-tyme for to passe fro þat on to þat oþer. Capitulo xxvi<sup>o</sup>.

Also þer are mony oþer meditacions, mo þen I con say, þe wzuche vr lord putteþ in to a mownes mynde for to sture þe affeccion & þe resun of þe soule to lope wiþ vanites of þis world & for to desyre þe loyes of heuene. Þise wordes I say to þe, not as I hed fulli schewed þe maner of meditacions as þei are in a mannes soule, but I touche hem a luitel to þe þat þou scholde be þis luytel vnderstande þe more. Notforþi me þinkeþ hit is good to þe þat whon þou disposeþ þe for to þenke on god as I haue before seid, or on eny oþer wyse, ȝif þin herte be dul & merk & þou felest nouþer wit ne sauour ne deuocioun for to þenke, but only a naked desyre & a weyk wille, þat þou wolde fayn þenke on god, but þou can nouȝt: but<sup>1</sup> þan I hope þat hit is good to þe þat þou striue not ouer-muche wiþ þi-self, as ȝif þou wolde be þin owne mixt ouercome þi-self, ffor þou mixt liȝtli so falle in to more merknes, but ȝif þou were sleih in þi worchyng. And þerfore I halde hit þen most syker to þe for to say þi *Pater noster* or þin Aue or elles þi matyns, or for to rede on þi sauter, ffor þat is euer-more a syker standart and wol not fayle, who so wole cleue þer-to he schal not erre, and ȝif þou may be preying gete deuocioun, þan, ȝif þis deuocioun be only in affeccion, þat [is] in a gret desyre to god wiþ gostli dilyt, hold forþ þi saying, brek not liȝtli of, ffor ofte hit falleþ þat praying wiþ mouþe geteþ &

<sup>1</sup> al. om.



Ms. Thornton.

if a man cese of saynge, deuocyon vanysche away. Neuer þe-les if deuocion of prayere brynge to thi herte gastely a thoghte of þe manhed of oure lorde, or of any oþer before-said, and þis thoghte sulde be lettide by þi saynge, þan may þou cese of saynge and Ocuppe þe in meditacyon, vntill it passe away. ¶ Bot of certayne thynges the by-hones be warre in þi meditacione. Sum sall I tell þe. / Ane, þat whene þou hase had a gastely thoghte ouþer in ymagynynge of þe manhede of oure lorde or of swylke bodily thynges, and þi saule hase bene fedde and comforted þer-with, and passas away by þe-selfe: be þou noghte to besy for to kepe it still by maystry: for it sall þan turne to pyne and to bitternes. / Also if it passe noghte away bot duellis still in thi mynde by any tranell of þi-selfe, and þou for comforthe of it will noghte leue it, and þerfore it reuys the fra þi slepe on nyghtys, or elles one dayes fra oþer gud dedis, þis es noghte wele, thou sall wilfully breke of whene [tyme] askis, ȝa sumtyme whene þou hase maste deuocyon and ware latheste for to leue it, as whene it passes resonabill tyme or ells it turnes to disesse of thyn euencristen, Bot if þou do so elles þou dusse noghte wysely as me thynke. A worldly man or womane þat felis noghte perauunter deuocyon twys in a zere, if he felid by þe grace of oure lorde gret compunccon for his synnes, or ells by a mynde of þe passion of oure lorde, þofe he ware put fra his slepe a nyghte or two or thre vn-till his heued werke, it es na force, for it commes to þame seldome;

Ms. Vernon.

kepeþ feruour of deuocion, & ȝif a mon cese of saying deuocion vanisscheþ a-way. Neuerþeles ȝif deuocion of preyer bringe to þin hert a gostly þouȝt of [þe] Monhede of vr lord, or of eny oþer before-seid, and þis þouȝt schulde be lettied be þi saying, þen mai þow cese of þi saying & ocupie þe in meditacion, til hit pas a-wai.

Hou a man schal haue him in þenkyng of þe passion of vre lord Ihu; whon deuocion lastes & whon hit passeþ a-way. Cap. xxvii<sup>o</sup>.

But of certeyn þinges þe bi-houep be war in þi meditacion. Sum schal I telle þe. On is, whon þou hast had a gostli þouȝt ouþur in ymagining of þe monhede of vre lord or of such oþer bodilli þinges, & þi soule haþ be fed & comforted þerwip, & hit passeþ away, be hit-self, be not ouer-bisy for to kepe hit stille be maistrie, for þenne hit schal turne þe to pyne & to bitternesse. Also ȝif hit passe not a-way bot dwelleþ stille in þi mynde wiþ a tranayle of þi-self, & þou for comfort of hit wol not leue hit, & þerfore hit reueþ þe fro þi slepe a-nixtes, or elles a-dayes from oþer gode dedes, þis is not wel, þow schalt wilfully breke of whon tyme askeþ. Ȝe sum-tyme whon þou hast most deuocion and were loþest forto leue hit, as whon hit passeþ resonable tyme or elles ȝif hit turne to eny disese of þin euencristen, but ȝif þou do so elles dost þou not wysliche as me þinkeþ. A worldli mon or a wommon þat feleþ not per auenture deuocion<sup>1</sup> twyȝes in a zere, ȝif he feled be grace of vr lord gret compunccon of his synnes, or elles a mynde of þe passion of vr lord, þouȝ he were put fro his slepe & his rest a nixt or two or þre til his hed oke, hit is no force,

<sup>1</sup> So far Ms. Simeon, where a leaf is wanting.

Ms. Thornton.

bot to þe, or to a-noþer mane or womane þat hase this maner of wirkyng in custome as [it] ware ilke oþer day, it es spedfull for till hafe discrecyone in *your* wirkyng, noghte fully fall þer-to for to folow it als mekill als will come. And I halde þat it es gud to þe for to vse þis maner in what deuocyone þat þou be, þat þou hyng noght to lange þare-appone ouþer for to put þe fra thi mete or thi slepe in tyme, or for to disesse any oþer mane vnskillfully. The wyse mane sayse: *Omnia tempus habent*, þat es: *all thyngis hase tyme*. / An oþer thyng es this þat þe by-houys be warre off. If thi thoughte be occupied in ymagynacyone of þe manhede of owre lorde or in any swilke oþer, and after this þou erte besy with all þe desire of thi herte for to seke knowyng or felyng more gastely of þe godhede: prese noghte to mekill þar-after, ne suffre noghte thi herte fall fra þe desire as if þou ware abydande or gapand aftir *sum* qwyent stirryng, or *sum* wondirfull felyng vthire þan þou hase had. Thou sall noghte do so. It es ynoghe to me and to þe for to haue desyre & langyng to oure lorde, and if he will of his fre grace, ouer þis desire send vs of his gostely lyghte and opyne oure gostely eghene for to se & knawe more of hyme þan we hafe had before by comone trauell, thanke we hym þar-of; and if he will noghte, for we er ȝit noghte meke ynoghe, or ells we er noghte disposede by clennes of lyffynge in oþer sydis for to ressayue his grace, than sall we mekly knawe oure awene synz and wrechednes, and hald vs payed with þe desyre þat we hafe to

Ms. Vernon.

for hit comeþ to hem but selden. But to þe, or to an oþer man þat haþ þis maner of worchyng in custome, as hit were vch oþer day, hit is spedful for to haue discrecion in *your* workyng, nouȝt fulli forto folwe hit as muche as wol come. And I halde þat hit is good to þe for to vse þis maner in what deuocion þat þou be, þat þou hange not longe þer-vpon, ouþer forto putte fro þe þi mete or þi slepe in tyme, or forto [di]sese any oþer man vnskillfuli. *Omnia tempus habent*: Al þing haþ tyme.

Hou a mon schal hane [him] warli in þouȝt & disire, & wiali vse þe grace þat god haþ ȝinen to hym. Capitulo xx<sup>o</sup> octauo.

An oþer þing is þis þat þe be-houeþ be war of. Ȝif þi þouȝt be occupied in ymaginacion of þe monhede of vr lord or in eny such oþer, and aftur þis þou art bisy wiþ al þi disyre of þin herte for to seke knowyng or felyng more gostly of þe godhede, prese not ouer-muche þer-in, ne suffre not þin herte falle fro þe disyre as ȝif þou were a-bydyng or gapyng aftur *sum* queynte sturyng, or *sum* wonderful felyng, oþer þen þou hast had. Þou schalt not do so. Hit is inouȝ to þe, & to me, for to haue desyre and longyng to vre lord, and ȝif he wole of his grace, ouer þis desyre, sende vs of his gostly liȝt [& open]<sup>1</sup> vre gostli eȝen for to seo & knowe more of him þen we hane had bifore be comon trauallye, þonke we him þerof, and ȝif he wol not so, for we are not ȝit meke inouȝ, or elles we are not disposed be clennes of lyuyng on oþer sydes forte receyue his grace, þen schal we mekely knowe vr owne synnes & vre wrechednes, & hald vs payed wiþ þe disyre þat we hane to him, & wiþ vre comon þouȝtes

<sup>1</sup> Ms. vpon.

Ms. Thornton.

hyme, and *with* oure comone thoghtes þat may lyghtly fall vndir oure ymaginacione, as of oure synns, or of Cristes passion, or of swilke oper, or ells *with* prayers of þe sauter, or *sum* oper, and loue hym *with* all oure hert þat he will, gyff vs þat. / If þou do operwyse, þou may lyghtly be by-gyled by þe spiryte of erro<sup>ur</sup><sup>1</sup>, for it es *presumpcion* a mane by his awene wytt for to prese to mekill in to knawying of gastly thynges, bot if he felid plente of grace: for þe wyse man saise þus: *Scrutator maiestatis opprimetur a gloria*, þat es to say: »Raunsaker of þe myghte of godde and of his maieste *with*-owtten gret clenness and meknes sall be ouerlayde and oppressed of hym-selfe« &c.<sup>1</sup> *explicit*.

<sup>1</sup> Ms. oure erro<sup>ur</sup>.

Ms. Vernon.

þat may lirtli falle vnder vre ymaginacions, as of vre synnes, & of Cristes passion, or of such op<sup>ur</sup>; or elles *wiþ* prayers of þe sauter, or of *sum* oper, & loue him *wiþ* al zoure hertes þat he wole zene vs þat. // Zif þou do op<sup>ur</sup>-wyse, þou maizt lirtli be bigyled be þe spirit of erro<sup>ur</sup>, for hit is *presumpcion* þat a man be his oune wit schulde prese ouer-muche in to knowying of gostli þinges, but he feled plente of grace. For þe wyse mon seiþ: *Scrutator maiestatis opprimetur a gloria*, þat is forte sai: »Ronsaker of þe mixt & of þe maieste *wiþ*-oute gret clannes & meknes schal be ouerleyd & oppressed of him-self.«—

<sup>1</sup> The Editions add the following conclusion:

And therefore the wyse man sayth in an other place on this wyse: *Altiora te ne quesieris, et fortiora te ne scrutatus fueris*, that is [for]<sup>1</sup> to saye: »hygh thynges that are aboue thy wytte and thy reason seke not, & greate thynges that are aboue thy myght ransake not«. By these wordes the wyse man forbedeth not vterly for to seke and ransake ghostly and heuenly thynges, but he forbyddeth vs that as longe as we are fleshely and not clenched fro vayne loue of the worlde, that we take not vpon vs by our owne tranayle ne by our owne wytte for to ransake or to fele ghostly thynges; [ne thoughe we fele ghostlye thyngys]<sup>1</sup> and grete feruour of þe loue of god so moche [that]<sup>2</sup> we set at nought all erthly thynges and vs thinketh that we wolde for goddes loue forsake all the Loyes and [all] the welth of this worlde, yet are we not [anone]<sup>1</sup> able and redy for to seke and beholde ghostly thynges that are aboue vs, vntyll our soule<sup>3</sup> be made sotyll & tyll it be made sadde & stable in vertues by processe of tyme and encreasyng of grace. For as saynt Gregory sayth: no man sodeynly is made souerayne in grace, but fro lytell he begynneth and by processe wexeth vntyll he be perfyte.

A M E N.

¶ Explicit vita mixta.

Infynyte laude with thankynges manyfolde

I yelde to god me socourynge with his grace

This boke to fynyshe whiche that ye beholde,

»Scale of perfeccyon« calde in euery place,

Wherof thauctor Walter Hylton was.

(These verses are om. in Ed. Pynson, which adds a table of contents instead).

<sup>1</sup> The words in brackets are only found in Pynson.   <sup>2</sup> Ed. though.   <sup>3</sup> Ed. soules.

5. (An Epistle on salvation by loue of the name of Iesus).<sup>1</sup>

Wit thou wele, dere ffrende, þat þof þou had neuer done syne with thi bodi, dedly ne venyall, bot anely this þat es called Orygynall for it es þe firste syne, and þat es þe lossyng of thy ryghtwysnes whilke þou was mad in: suld thou neuer hafe bene safe if oure lord Ihesu Criste by his passione hade noghte delyuerde the and restorede þe agayne. And þou sall wit þat þou, be þou neuer so mekill a wreche, hafe þou donne neuer so mekill syne: forsake thi-selfe and all thi werkes gude & ill, cry mercy and aske anely saluacyone by þe vertu of his precyouse passyone mekly and tristely, and with-owttene dowte þou sall haf it and fra this orygynall syne and all oþer þou sall be safe. Za and þou sall be safe as ane ankir incluse, and noghte anely þou bot all cristene mene & wymene þat trowes appone his passione and mekes þame-selfe, knawande þaire wrechidnes, askand mercy and forgyfnes and þe fruyte of his precyouse passione, anely lawand þame-selfe to þe Sacramentes of haly kyrke, þof it be swa þat þay hafe bene cumbyrde in syne & with syne all þaire lyfe-tyme, and neuer had felyng of gastely sauour or swetnes or gastely knawynge of godde, þay sall in this faith and in þair gud will be safe by þe vertu of þe precyouse passione of oure lorde Ihesu Criste, and com to þe blysse of heuene. / See here þe Endles mercy of oure lorde, how lawe he fallis to þe & to me and to all synfull caytyfs. Aske mercy and hafe it; thus said þe prophete in þe persone of oure lorde: *Omnis enim quicumque inuocauerit nomen domini saluus erit*: »Ilk mane, what þat he be, þat in-calles þe name of godde«, þat es to say askes saluacione by Ihesu and by his passione, »he sall be safe«. Bot þis curtasye of oure lorde sum mene takes and erre safede þerby, and sum in traiste of his mercy and his curtasye lyffes still in þair synnes & wenys for to hafe it when þam lyst, and þan may þay noghte, ffor þay ere takyne or þay wit, and swa þay dampne þame-selfe. / Bot now sayse þou, if þis be sothe, þou wondirs gretly »for þat I fynde wretyne in sum haly mens saghes. Sum sayse, as I vnderstande, þat he þat cane noghte lufe þis blyssed name Ihesu ne fynd ne fele in it gastely loye and delitabilite with wondirfull swetnes in þis lyfe here, ffor þe souerayne loy and gastely swetnes in þe blysse of heuene he sall be aliene and neuer sall he come þar-to. Sothely þise wordes when I here thayme or redis þame stonyes me and makis me gretly ferde: ffor I hope, as þou sayse, þat many by þe mercy of godde sall be safe be kepyng of his commandementez and by verray repentance of þaire euyll lyfe be-fore done, þe wylke felid neuer gastely swetnes ne inly sauour in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I meruell me þe more þat þay say the contrarye here-to as it semys«. Als vn-to þis, I may say as me thynke, that theire saynge if it be wele vnderstandene es sothe, ne it es noghte contrarye to þat that I hafe said. For þis name Ihesu es noghte ells for to say one ynglische bot »heler« or »hele«. Nowe euer-ilk mane þat lyffis in þis wrechid lyfe es gastely seke, ffor þare es na mane þat lyffis with-owttene syne whilke es gastely seknes, as sayn Ihoſi sayse of hym-selfe and oþer perſite mene thus: *Si dixerimus quia peccatum non habemus ipsi nos seducimus &c.*, »If we say þat we hafe na syne, we begile oure-selfe and sothefastnes es noghte in vs«; and for-þi he may neuer fele ne come to þe loyes of heuene,

<sup>1</sup> ed. Perry Pr. tr. of R. Rolle, p. 42. The authorship of this piece is doubtless.

vn-to he first be made hale of þis gastely seknes. Bot þis gastely [hele] may na mane haf þat hase vse of resone, bot if he desire it, and lufe it, and hafe delite þar-in in als mekill als he hopis for to get it. Now þe name of Iheru es noghte elles bot þis gastely hele. Where-fore it es sothe þat þay say, þat þar may na mane be safe bot if he lufe & lyke in þe name of Iheru, ffor þar may na mane be gastely hale bot if he lufe and desire gastely hele. For ryght als, [if] <sup>1</sup> a mane were bodily seke þer ware nane erthely thyng sa dere ne so nedfull to hym ne so mekill suld be desyrid of hym, als bodily hele—ffor þose þou wald gyff hym all þe rechis and þe wirchips of þis werlde and noghte make hym hale if þat þou myghte, þou plesid hym noghte—righte so it es to a mane þat es seke gastely and felis þe payne of gastely seknes; nathyng es so dere, so nedfull, ne so mekill desired of hym als his gastely hele, and þat es Iheru, withowttene whileke all þe loyes of heuene may noghte lyke hym. And this es þe skill, as I hope, whi oure lorde when he take mankynde for oure saluacyone, he walde noghte be called by na name betakenande his endles beyng, or his myghte, or his wysdome, or his ryghtwysnes, bot anely by þat that was cause of his comyng, and þat was saluacyone of mans saule whileke saluacione was maste dere and nedfull to mane, and þis saluacyone betakens þis name Iheru. Pan bi this it semes þat þer may na mane be safe bot if he lufe Iheru, ffor þer may na mane be safe bot if he lufe saluacyone, whileke lufe he may hafe þat lyfes and dyes in þe laweste degre of charite. Also I may say one a noþer wyse þat he þat cane noghte lufe þis blessed name Iheru with gastely myrthe, ne enioye in it with heuenly melodye here, he sall neuer hafe ne fele in þe blisse of heuene þat fulhede of souerayne loye, þe whileke he þat myghte in þis lyfe by habondance of perfitte charite enioye in Iheru sall hafe & fele, and so may paire saynge be vnderstandene. Neuer-þe-les he sall be safe and hafe full mede in þe syghte of godd, all-if he be in þis lyfe <sup>2</sup> in the laweste degre of charite by kepyng of goddes commandementes. For Criste sayse in the gospels: *In domo patris mei mansiones multe sunt*: »In my fadir house erre many sere dwellynges«. Sum are for perfitte saules þe whileke in this lyfe ware fulfillede of grace of þe haly gaste and sang louyngs to godd in contemplacione of hym with wondirfull swetnes and heneilly savour: Þise saules, for þay hade maste charite, sall hane hegheste mede in þe blysse of heuene, ffor þise ere callid goddes derlynga. Othir saules þat ere in þis lyfe inperfitte and erre noghte disposed to contemplacyone of godde, ne had noghte þe fulhede of charite as apostells or martirs had in þe begymmyng of haly kirke: þay sall hafe þe lawere mede in þe blyse of heuene, ffor þise er callede goddis frendis. Þus callis oure lorde chosene saules in haly writt, sayand thus: *Comedite amici, et inebriamini carissimi*: »Mi frendes ete ze, and my derlynges be ze drunkyne«. As if oure lorde said one þis wyse: »Ze þat er my frendis for ze keped my commandementez and sett my lufe be-fore þe lufe of þe werlde, and lused me more þan any oþer erthely thyng, ze sall be feedd with gastely fude of þe brede of lyfe. Bot ze þat er my derlynges and noghte anely kepidd my commandementis bot also of zoure awene fre will fulfillede my consailles, and ouer þat ze luffed me anely enterely with all þe myghtes of zoure saule, and brynnede in my lufe with gastely delyte as did pryncypally þe apostills & martirs and all oþer þat myghte come by grace to þe gyfte of perfeccione, ze sall be

<sup>1</sup> om.    <sup>2</sup> Ms. be in þis lyfe be.

made drunkens with þe freeste wyne in my celer, þat es þe souereyne loye of lufe in þe blysse of heuene<sup>s</sup>.—To the whilke blise he brynge vs þat boghte vs with his precyouse passio<sup>n</sup>e, Ihesu Criste, goddes sone of heuene. Amen.

## 6. (On Prayer.)<sup>1</sup>

Prayng<sup>2</sup> es a *gracyous* gyfte of owre lorde godd tyll ylk man<sup>e</sup> diuysed as he vouches-safe, till *sum* mare delyttabyll, till *sum* lesse, as all oþer gudnes & gyftes ere gyffens till sere men<sup>e</sup> apon<sup>e</sup> sere wyse as þe haly gaste will, and principally affire þat ilk a man<sup>e</sup> besyes hym<sup>e</sup> to gett goddes grace. The vertu and þe swetnes of þe *Pater noster*, and of the psalmes of þe santyr, and of all oþer prayers þat er inwardly prayede with lufe and mekenes and clenness of herte, may na tung tell, hert thyнке ne eghe see. Thorowe þe souerayne wysdome and þe grete grace of þe gloryouse gyfte of oure lorde Ihesu Criste goddis sone of heuene, if þay be sadly soungens or saide in a clene herte with lufe and mekenes and lufely drede in þe louynge of godd, thay bryng in till vs bryghte brynnande by-haldynge mengede with myrthe, and selcouthe schynynge fra þe heghenes of heuene with gletyrng and glemyng, with myrthe and melodye, that herte vnclosande þat lufes Ihesu Criste goddes sonne of heuene with-owttenes forgetyng, whare þe haly gaste dwelles balefull bandes brystande with þe brynnynge of lufe þare þe heghe name of Ihesu duelles euer in mynde<sup>3</sup>. / Prayer<sup>e</sup> es a precyous prikkynge in a clene hert makand men myghtty firste fra þe erthe to þe ayere to be-halde with a meke herte heghand one heghte, clymbande to þe clounddes all planetes perchande what<sup>4</sup> so it hittes, <sup>5</sup>forþer-mare foundande ferly to fele and meruelle to beholde; euer þe lufe of godd mekely desyrande, preuely puttande his grace þare hym lykes and namely to þame þat abills þame þare-to with þe helpe of godd in all þat þay may, one þe same wyse for þay sulde preuely with the desire of their hertes lufe hym<sup>e</sup> agayne. Many meke hertes perchance trewely lufande godd in all þat þay cawne here and speke of þis lufe, walde fayne hafe *sum* sauour or swettnes of it: þe whilke for þaire gud wyll and þaire grete desyre hase it and wate noghte, and mekill thanke of godd fo[r] þair gud will; and peraunter and þay wyste þat þay hadd it, þay suld noghte bere it so dredefully as if þay wyste noghte. And þarfore he þat knowes oure wyllis and oure hertes, hydes it fra vs for we suld lyffe in drede, and halde vs wele payedde of what so he sente vs, and faste folowe hym<sup>e</sup>. And ay þe faster þat men<sup>e</sup> folowes, the mare sall men<sup>e</sup> fele of þe lufe of godd. Bot by lange tyme and grete traueille trewe lufe behuise be getyne, and namely of thayme þat gretly hase trispaste and one lange tyme, þat felis þaire concyence vnciere for are-done dedis, lesse or mare wheþer so þay bee. And sene it may noghte clerely be getyne with-owttenes lange traueille, ne noghte be felide with-owttenes clenness of herte, whi sulde we þan þat ere synfull and vnciene in herte, and littill hase traueille, wrangwisely grefe vs or gruche with godd or with oure awene selfe, for we hafe it noghte? Wate we noghte wele þat godd es sothe-faste and trewe? How dare we þane be wraþhe for we hafe noghte þat we ere noghte zif worthi to hafe by þe sothefastenes of godd and by oure awene defautes?

<sup>1</sup> This piece is written in rhythms, with frequent alliteration.   <sup>2</sup> Ms. *Srayng*.   <sup>3</sup> Ms. *euer* in mynde *euer* in mynde.   <sup>4</sup> Ms. *whas*.   <sup>5</sup> *forþer-mare*—beholde, and *euer*—desyrande, are transp. in the Ms.

What sall we þane do? Sall we þar-fore cesse and waxe slawe, and tærne vs to synz, and latte oure hertes dye fra all gude werkes? Nay, godd forbede, for þane are we dampnabill; bot *with* þe grace of godd gyffe we vs styffely to gude werkes: and we sall wonderfully fynde þat we couthe noghte seke, and grayceously se þat we neuer herde say ne neuer knewe. For vs by-hufes nedelynges besyly tranaille if we desyre for to fynd lufe; and thayme nedis maste for to tranaille that maste hase trispaste. Bot comonly thay that leste hase trispaste, erre leuete to tranaille, and þay þat maste hase trispaste thay are vmwhile latheste to tranaille; and godd gyffe thayme þat liste noghte to tranaille, or may noghte tranaille, or hase littill will for to tranaille, couthe trowe þame als gude þat lufes for to tranaille<sup>1</sup>, als þay þat lufes for to tranaille haldes þame and trowes þat will noghte tranaille or may noghte tranaille! For thay þat lufes to tranaille haldes and trowes þame þat will noghte or may noghte, gude and mekill better þane þaym-selfe, for þaire awene selfe inwith thayre herte seett þay att noghte, and at lesse, if þay myghte. For all-if lufe make þame to tranaille and þai[n]e<sup>2</sup> ilke daye trispas, zitt thynte þay þat all oþer lufes mare and trauels mare and trespas lesse þan þay, and þat makes þame to thynte þat þay hafe nede to hye faste aftyre, þat þay myghte at the laste, if godd vouche-safe, hafe happe and grace to come *with* þe hyndireste. And thus are thay worthy to ga *with* þe forthirmaste. Bot vmwhile thorowe grace of oure lorde godde it es geuene sonere to thayme þat hase trespaste aponz schorte tyme, þane it es sone gyuene to þame þat ere clene *with*-owttened dedly synz and *with*-owttened þene byttyng of conscience, þat ay ere beay to doo goddes will after þaire myghte, that euer hase bene sumdele thynkande one godd *with* prayere and penance and sekyng of lufe. Bot it es gyuene soneste to þase namely þat hase noghte loste þat thyng þat es maste lykynge to godde by þe way of lyffynge, þat es þe flour of þaire zouth, if it be festened in all oþer vertus in-*with* þe saule, and pryncypally groundid in schamefullness and mekenes. Thay hafe ay hadde þe luf of godd encressande inwith þe herte senz þay ware borne, þat neuer felid þaire hertes ne þaire willis fully assenttande to losse þe clenness of þaire zouthe whene þay ware tempede; and þay littill knewe how þay sulde lufe godd what for þe lufe and whate for þe drede of godd and for þe drede of payne þat es ordaynede for synz, and what for þe lufe of godd and for þe lufe of þe Ioye þat es ordaynede in heuene for all þase þat liffes clene. Bot sothely þat hert þat walde fayne fele preuete of lufe, it nedid ay to be clenstede *with* many salte teres, flastyng and wakyng, praynge and thyntyng, sorowyng and syghyng, and with oþer smale poyntes þat pertenys to penance, þat nankyne manere of ill be lefte in oure hertes, owte-tane ilke-day fallynge as oure freelte asks—for if any saye þat þay fall noghte, þay dyssayne thaym-selfe. For þay þat hase any tendirnes or drede in þe lufe of godde, þay fall for a worde þat es vaynely spokene owte of þe louyng of godd, bot if þay be mare warre in þaire spekyng, for hurtyng of þaire hertes and of þer conscience; all-if it seme littill ill, it duse grete dere. It henyes a clene herte ay till it be brente oute and *with* trewe contricione waschenz awaye, and *with* the kyndillyng

<sup>1</sup> Ms. for to tranaille (catchword) for to tranuelle; (the catchwords, though written by the same hand, have frequently a different spelling from the text, which proves that tranaille and tranelle, more and mare, go and ga, &c. were used indiscriminately by the scribe and in the dialect at that time.) <sup>2</sup> Ms. þaire.

of lufe clensede and hyghtenede<sup>1</sup>. Bot þay þat walde fayne lufe godd one this wyse, thayme by-houede hertly beseke and besely pray with-owtten<sup>2</sup> any besynes in werlde wele bot at nede askes, and at þay make noghte nede ouer-large; and seett thaire mynde fully in godd with-owtten<sup>2</sup> cessynge, whare-so þay walke or dwelle or speke, slomerande and slepande, in all þat þay may with þe mekenes and þe clenness of þaire hertes by-fore godd cryande, and vmwhill, if godd will, of the lufe of godd dremande, and euer-mare of þe loye of heuene thynkande; wakande and wynkande, knelande and standande, sittande and gangande, lyggand and ryssande, ettande and drynkande and all oþer werkes wyrkande, nyghte and day, euyns and morne, midill-tyme and all tyme in trewe lufe lastande, houre ne halfe wastande, bot euer-mare freely in lufe doune fallande to þe ffarir of heuene preuely prayande, to þe pereles prynce Ihesu goddis sone, ant till þe haly gaste hertly beseke; and before þe haly trinite tremble and qwake for Ioy and myrthe and lufely drede one godd to be-halde. Owte of whilke thre glorious persons and a godd commes all grace fra heuene vn-till erthe thorowe a meke herte besyly prayande, all worldly thynges for þe lufe of godd vtterly forsakande, and all worldly solace and werldly delyte vtterly forgetande, and þaire awene selfe vndir þaire awene fute styffely tredande. And thus may all lufe as es before saide þat hase hade gude wille for to lufe godd and for to<sup>3</sup> hate synne fra þaire begynnyng, and whate tyme so þay come þat mekely will amende thayme. Allas for schame, whate may we say if we þat ere synfull and foule halde oure-selfe gude, whene þay þat ere maste clene and maste lufes godde haldes þame-selfe maste synfull and maste vile and maste vne-worthi? Bot wha-sa hase na will for to lufe thus and myghte come partill, thay hase full grete matire for to make sorowe, to purchase þame þis will. For þe werlde es wyde enoghe and gude enoghe to wyne heuene in, gete at gete maye; and it es riche enoghe and lykande enoghe and synfull enoghe for to wyne helle with, flee at flee maye. / Prayer frely floresches oure<sup>3</sup> saules with flores of swetnes, with þe fairenes & þe sweteness of þe fruyte in to meke hertes fallande, þat es in all meke vertus freely to be-halde þe faire face of godd, with þe bemys of his bryghtnes all clene conscience and meke hertes lightenande. Bot noghte perchaunce as sum thynkes inwith þaire hertes whene þay hase lefte grete synnis and a party begynnes to turne þame to vertus and puneschez þaire bodyes with many-faulde penance apon sere wyse, þat þay cane hase contemplacione of Ioy in-with schorte tyme. The whilke if it so be, wele mot þay brouke it. Bot for þe drede of godde and hele of þaire saules it ware gret nede trewly to hase in-with þaire hertes how þay hase commens þare-to, in whate tyme, in whate trauelle and in whate lyfe: and if þe begynnyng be gude thurgh þe grace of godd, halde one hertly and godd will make it better; and if [it] be amys, it es gude to amende it or elles it will be harde for to gyffe accounte of all prouee defaultes þare þe sothe mon noghte be laynede, one þe dredfull daye of dome. And wha-sa felis þam-selfe þat þay hase gretly trespaste, and thynkes þat þay hase in-with schorte tyme comforth and lyghtnes with-owtten<sup>2</sup> lang trauelle, it may be lykynge & myrthe þat makes þaire hertes merie for þay hase lefte synne and thynkes þame Ioyefull and lyghte for þai ere clene, bot if þe sorowe of thaire hertes be þe mare tendir,

<sup>1</sup> r. lyghtenede.<sup>2</sup> Ms. for to for to.<sup>3</sup> Ms. oure oure.



so þat it hafe clensede þaym of all alde synnis. Þe whilke lyghtnes es gude so þay passe noghte to ferre, and a gret be-gynnynge of gudnes mekill *grace* for to purchase if þay laste furthe in þaire gud *trawaille*: bot noghte ȝit *contemplacyone* of loy ne noghte ȝit clere syghte of saule and of conscience if þay so wene, as þay sall eftir verraylye knawe *inwith* þaire hertis if þay be-seke godd of grace and besy þayme to laste furthe in goddes lufe; or elles erre þay fra godd & fra all gudnes, sa þat if þay turne agayne to vanyte of þe werlde, . . . as it may sothely be herde by þe herte whens þe tunge spekes of þayme þat lufes syne, and hates goddes worde. Bot take þis worde as it es saide, ffor he es werre þan wode þat demes any manes herte þe whilke [he] one na wyse knawe[s]. For na manes witt may trewly knawe, ne awe noghte to knawe as by demynge, a noþer mans herte<sup>1</sup>; and he þat es in his witt, and *with* his witt passis his witt goddis preuete to knawe and the hedills of manes herte þe whilke es noghte leuefull bot dredfull to knawe, it es bot wodenes and owte of all gudnes—ffor it falles vnto godde and noghte vn-to mane for to deme mans herte, bot ilke mane his awene. For trewe riste in saule may na mane fynde till þay kane lyffe and deme neuer<sup>2</sup> na mane, and till þay cane trewly in-*with* þaire hertis thurgh goddes grace halde all oþer better þane þame-selfe, and namely all þase þat gyffes þame to gude. And if þay halde thayme-selfe maste vnworthi of all, and þerwith falles noghte<sup>3</sup> in to ouer-mekill drede ne in till dispaire, þay hafe bot the mare grace. Bot þus may nane meke þame *with*-owttene gret grace<sup>4</sup>, thynkande all oþer better þane þaym-selfe. Ilke mane for þame-selfe luke þaire awene conscience how þat þay erre, and deme þayre awene selfe: ffor sothely þay dare deme neuer na mane þat are trewe demers of þaire awene selfe. Bot if [it] be saide of any, it es saide of þase þat bakbyttes haly writte and turnes it bakwarde, or ells þay degrade it makand [it] mare tendire þan it es, accordande to thayme; whas hertes erre so harde, and so ferre þare-fra, þaire conscience witnesande, þat þay may vnnethes habyste to here it be spokene. Bot ane es, by mekenes a mane selfe trewly to thynke hym ferre fra it, and a noþer es, styll or lowde to thynke þat it may noghte be so, or ells to agayne-say it, and þat es maste dredfull. Bot whare þay sulde lawly knawe þaire trespas and mekely amende þame, thay caste wafull wordes agaynes goddes wordes for to defende þame and to mayntene styfly þat es noghte gude, and sayse wrange opynly and ruydely *with*-owttene drede. Thay agayne-say godde and sayse þat (fol. 236) »godd saide neuer soo, godd walde neuer say so; It may noghte be so: wha sulde be safe if it ware so?« See how þe fende pykes owte þe trouthe of cristyne menes hertes; ffor ouþer he makes þame to trowe þat haly writt es noghte trewe, or elles þat na mane sall be safe: and þese ere noþer trewe. If thay thoughte it preuely, it ware na heuenes ne na charge bot anely for þame-selfe: Bot whens þay say it appertely, þane charge þay oþer menz gretely, and namely tendir hertes to make sorowe for thayme. And þus walde þay make godd, & þay moghte, to hald *with* syne, and agayne godd þaire ill to excuse—ffor þai<sup>5</sup> ere noghte of will for to leue it. For, dredeles, and þay ware of will for to leue & ceasse of þaire synnes, thay walde noghte say þus; and if þay hade neuer so lytill of þe drede of godd, thay durste noghte speke thus. »Bot wha sa duse þus?« Perauunter fone dus þus or spekes þus. Bot

<sup>1</sup> Cf. p. 8.    <sup>2</sup> Ms. na neuer na.    <sup>3</sup> Ms. noghte noghte.    <sup>4</sup> Ms. repeats Bot thus may nane meke þame *with*-owttene grete grace.    <sup>5</sup> Ms. þaire.

wha so dus þus—þame nedis no noþer wittnes bot thaire awene selfe—amend þame whaa so will, or þat day comme þat heuene and erthe and helle monc dampne vs for oure ill dedis, and all gud menē sall be gloryfede for þaire gud dedis. / Thurgh þe vertu of prayere beande hate in oure hertes with þe brynnynge of lufe, Ihesu Criste sendis haly angels of heuene in helpynge of vs in all meschefes, myrthe for to make and þe mare glade for to be whene mescheues fallis, and mekely to thole dispysynge and skorne, hatredene, ill will, angere and noy, whilke mekely to thole makes þe herte lyghte of þame þat lufes godde. / Prayere purifieþ þase þat hase vsede synē and þe vanite of þe werlde. It slaas þaire alde synns, and fulfillis þame of grace þat hadd loste þe lufe of godd thurgh þaire alde trispase, and makes þame Ioyfull and lyghte for to serue godd þat with þaire ill dedis gretly hadd hym greuede. All þat euer may þay doo for þe lufe of godd, þaym thyne it ouer-lyttill and countes it to noghte, so full es þaire will sette for to plesse godd: þare þe lufers of þe werlde, if þay oughte doo for þe lufe of godd and hele of thaire saules, thaym thyne þame mare worthi to hafe thanke of godd for a gud dede, than the trewe lufers of godd thyne þame worthi for all þe gud dedis and þe trewe seruyce of all þaire lyfetyne. Bot þe lufers of þe werlde & of þaire awene luste gettis neuer þe mare bot þe lesse for swilke vayne styrrynge, ne þe lufers of godd gettis neuer þe lesse bot þe mare for þaire meke thynkyng. / Prayere es euer-mare plesande to godd with lowe bryghtly brennande in a meke herte, with-owttenē smokyng smelland full swetly, in all meke myndis haldand þe lufe of oure lorde godd hate in oure hertes. / Prayere puttes at þe fende and haldes hymē obake and makes hymē to faile and flee as a fonne standande offerre, noghte darrand come nere, hafande grete ferly how þat it faris þat his myghte es noghte bot turnede to myste; ffor schame of hym-selfe he wynnes hym awaye als a cowerde clene ouer-comene. Bot powere in herte es nane agaynes þe fende with-owttenē goddes grace. / Prayere slakes and slaas and stiffly brynges vndir þe luste and þe lykyng of þe freele<sup>1</sup> flesche, and makes þe herte Ioyefull and bryghte with brynnynge of lufe in þe louenyng of godd heuene at by-halde. / Prayere mekis oure saules and makes oure hertis lyghte, in þe lufe of godd lykand to lyffe, with gastely wyrkyng for to plesse godde, and gladly to dye bathe with lufe & with drede whene godd vouchesafe; mekill myrthe and solace in clene hertis festenande, with gastely fyre of brynnande lufe makand freele flesche downe for to falle, fra alkyn lustes wondirfully losand his myghte—ffor flesche es noghte myghtty þis lufe to abyde; and whils þe herte lufes þe luste and þe lykyng of þe flesche, it may neuer wit what þis lufe menes. For as þe herte þat es lufely festenede in þe lufe of godd forgettis all þe luste and lykyng of þe flesche, righte swa þat herte þat es festenede in luste and lykyng of þe flesche ffor-getes all lufe and lykyng þat it sulde hafe in godd. / Prayere opyns oure wittis and þe eghe of oure hertes one heghte to be-halde with þe leue & þe grace and þe gyfte of godde, all-if we be vnkynde, to þe kyngdomē of heuene. / Prayere wesches of vs all wykkid werkes and all sare synns; apone all wyse it dystroyes synē and puttes it vndire, and brynnes in-sundir þe bannde of all bale with a ferly fyre festened in lufe snythand<sup>2</sup> oure hertes if we will hate synē, with a ferly fyre flyande fra heuene as fyre owtt of fytte, ferly to be-halde, with bryghte schynynge lyghtenande þase hertes þat

<sup>1</sup> Ms. freile?    <sup>2</sup> Ms. snyth and.

stiffely standis in þe lufe and in þe louynge of godde; whilke es a brennande lufe lyghtenede with myrthe in a meke herte. Wha so lykys to lufe godd with-owttenes desire of werldly vanyte and with-owttenes mengynge of worldely myrthe & werldly solace, and wha so hade grace for to lufe godd soo, þay myghte syt nerehande it and hafe of it na dere; bot noghte in it, ne noghte melle þame with it, with-owttenes gret sorowe. / Prayerre prynttete and closede in a laghe herte with þe lufely drede of godd and with mylde mekenes, euer-mare dredande for to grene godd and euer-mare desyrande for to lufe godd, reues fra þe zonge lufers of godd lykynge and luste þat þe alde lufers of godd before hase loste, and fulfille þame of loye and makes þame to lyffe angells lyfe, þat es to lufe godd with-owttenes forgetynge, and euer-mare to sette thaym saddly in his syghte, with ay-lastande lufe and clennes of herte one hym to behalde. / Prayerre gyfes endelesse comforth & loye till þame þat hase trispaste and gretly greuede godd, þat ere ofte-sythis sygheand and sorowande paire synis; þat ere of trewe will to trespass no more, bot besily to thyнке one ay-lastande lyfe in þe louynge of godd. All-if þay hafe will and grace for to serue godd, zitt may þay make bot lytill owtwarde myrthe . . . . . (one or more leaves torn out in the Ms.).

# 7. (Six things are to wit in prayer.)<sup>1</sup>

(beginning wanting; but cf. Ms. Arund. 507, p. 142).

. . . . .  
 . . . . . (f. 237) mercy habydes, & sythens for all þat myster hase, qwykk & dede; and that souerayne mede wynnys þe prayand, als saynt Gregore sayse: »þe titter sall he be herde and of his prayerre spede, þat for all prayes«; & saynt Ambrose thus: *Si pro omnibus roges, pro te rogabunt*, þat es to say: »if þou pray for all, all sall praye for the«; & saynt Ierome sayse: »Nede byndis mane to pray for hym-selfe, bot charite of brethirhede stirres to pray for all: for mare it stirres gode & payes hym þat noghte nedfulnes, bot charite, þat ilkane byndis to oþer, makis to pray for alle. Als god in þe *Pater noster* vs teches, þare he byddis vs say, »oure fadir«, noghte »my fadir«, and teches vs þus to say in þe same prayerre, *Da nobis hodie*, þat es »gyf vs to-day«; he sayse noghte »gyf to me«, bot »gyf to vs, oure ilke day brede«, to mak vs to vnderstande þat we sall pray for all, frendis & fawe, and zerne thurgh prayerre þat all may be helpe.

<sup>4</sup> Quid petendum in oratione The ferth, what mene sall aske in prayerre? Now certis, grace in this lyfe, & endles loye in þe toþer. This techis god vs to pray afterwarde, þare he sayse thus: *Primum querite regnum dei & iusticiam eius, & hec omnia adicientur vobis*, »ffirst, he saise, laytez with prayerre þe blis of heuene, & rightwysnes«, þat þe waye makis þer-to, »and þan [al] at þe nedis sall þou fynde«; for god es dettour to þame þat rightwyse ere to fynd þame at þam nedis of erthely gudis, for rightwysnes makis of menz goddes childir; for-thi erthely gudes are ordayned to þe sustenance of goddes childir þof þay noghte after þame pray, and þe fadir thurgh kynd es haldene to sustene his childir. Erthly gudes ere noghte for to zerne ne zitt for þame to pray, for mane wate neuer certainly if þay be for hym—for ofte we hafe

<sup>1</sup> In Ms. Arund. 507, the following pieces are found in a shorter, earlier form. Whether this piece had any connection with the preceding, does not appear; in Ms. Arund. it forms part of »Our daily worke«, with a different passage on prayer.

herde þat to many þay harme; ffor-thi be erthely gudis Salamone sayse þat knewe þe sothe: *Vsquequo stulti ea que sibi sunt noxia cupiunt*, »Whare-to, he sayse, foles zernes þat þame may harme?« For-thi, if mane erthely gudis will aske of godd, with grete drede aske he þame of godd, and praye hy[s]<sup>1</sup> lorde if he see þat þay may helpe to [hyme]<sup>2</sup>, send þame if it be his will, & if þay will noghte helpe bot harme, with-drawe þame at his will; ffor what may helpe, whate may harme, better wate þe leche þane þe seke. For-thi it es noghte [ay]<sup>3</sup> beste in prayere to be herde to oure propire will, bot to oure profit. Better it es we be [noght]<sup>4</sup> herde whene we to god praye: for of ane of þir twa sall we trayste in prayere to spede: owthir of þat we for pray, or of þat at better es for vs, with-owtynne any drede. It es noghte ay best in prayere to be herd to oure propir will: ffor agaynes þe prayere of Paule god stode, & graunted to þe fende þat at he fore prayede, þat he myghte enter in till a draue of swyne. Paule prayed to god þat he suld fordo þase fandyngeþ þat hym pynede so sare: bot god herd hyme noghte, bot he did with better þane he prayede fore. God grauntes vs noghte ay þat we for pray, ffor he will gyfe vs better þene we after zerne, as he duse to zonge childir þat in þe scole leris; of<sup>4</sup> þay praye to god þat þay be noghte downgene, god heris þame noghte, for if þay were noghte dounge, þay wolde noghte lere &c.

The fyfte es to wyet: what lettes prayere to be herde of god? and sex thynges <sup>5</sup> Quid per are, sothely to telle. The fyrst es, synne of þe prayande; this thurgh god Impedit the profett sayse thus: *Cum multi[i]caueritis oraciones non exaudiam, quia manus vestre sanguine plene sunt*, þat es thus for [to] say: »Whene ze to me prayers sex Im-pediunt makes, I will noghte here zowe, for zowre handis are full of blode«: þat es, thay are full of synfull werkes, þat þe blode by-takyns. For-thi Dauid sayse by hymselfe: *Iniquitatem si aspexi in corde meo, non exaudiet dominus*, þat es thus for to say: »if I se wykkednes in my hert, god will noghte me here«. And þe p[ro]-phete sayse: *Peccata nostra absconderunt faciem suam a nobis*, þat es to say: »oure synnes hydes godis face fra vs«. And at oure synnes lettis oure prayere to be herde, þe gospelle of sayne Iohne it sayse: *Scimus quoniam peccatores non exaudiet dominus*, þat es: »sothely we wate þat god heris noghte þe synfull, ne whylles þay lygge in syn«. // The secund es, þe vnworthynes of þame for whayme men prayes; ffor whayme god thurgh þe profett byddis þat mene sall noghte praye, þar he þus sayse: *Nolite<sup>6</sup> orare pro populo isto neque assumas laudem & oracionem, quia non exaudiam*, »Ne pray ze noghte for þis folke, þe prophete sayse, for zif ze do, I sall noghte here«. For-thi nane affye þame in oþer prayere bot if þay leue þaire synne. / It telles in the lyfe of haly fadyrs of ane þat boundene was in synne, þat com to þe haly habott saynt Antone & sayd: »haly fadir, hafe mercy on me & pray for mee!«; to wham<sup>e</sup> þe haly habott sayde: »I will hafe no mercy on the bot þou helpe thi-selfe & leue thi synne«. // The thirde es, foule thoghtes & ydill þat lettis vs to thyne one oure prayere, & sa merres vs of oure mede; als it falles whene þe mouthe prayes and þe hert fletis owt in foule thoghtes & ydylle, þe body in þe kyrke, þe hert with-owtynne. Of þir fals prayande spekis god thir wordes: *Populus iste labiis me honorat, cor autem eius longe est a me*, þat es þus for to say: »This folke honours me with þaire lyppes, bot þaire hertes are ferre fra me«. Es this noght gret vnworthynes of þir<sup>6</sup> wrechis, þat whene

<sup>1</sup> Ms. hymne (!)    <sup>2</sup> Ms. þame.    <sup>3</sup> om.    <sup>4</sup> = þof.    <sup>5</sup> *al.* Noli.    <sup>6</sup> Ar. vs.

we speke wyth prayere till almyghty godd, & we alls vnwitty herkyns noghte what we saye? Sothely, gret dyspyte we do till hym whene we till hym praye þat he oure prayere here, and þe prayere þat we till hym make, oure-selfe will noghte it here; we pray hym þat he be Entendant to vs, and we to hym ne to oure-selfe will be Entendant, bot, þat werse es, in foulle thoghtes & ydille wastes oure tyme. For-thi it es to do alls Abraham dyde. Whene Abraham made his sacrafyse to god, fhoules lyghtted þer-appon & walde hafe fylide it: bot what dyd Abraham þat this sawe? he chasede þe fowles clene awaye, þat nane durste it neghe, to alle þe tyme were passede & þe sacrafyse made. Do we þane swa by thir flyande thoghtes, þat þe sacrafyse of oure prayere so fouly fyles þat þay may noghte paye wele als þay solde. This sacrafyse full qweme es to god whene it es clene & cunmes of a luffande herte; for-thi [this] sacrafyse askes god of mane as rent for it es to hym dere, and for-thi thrugh þe haly prophett he sayse thus: *Sacrificium laudis honorificabit me, et illic iter quo ostendam illi salutare dei*, þat es þus for to say: »With sacrafyse of prayere þou sall honour me, & þare-thrugh way þou makes to me, þat of my heuenly lykyng & hele I may sende to the. Thane by-twix vs may be fulfillide þat one ynglysche es sayd: Gyff þou me & I the, & so may we frendis be<sup>1</sup>. Send to me prayere & I sall sende to þe grace, & what-sa þou me duse I for-gett it noght.«

The ferthe þat lettis oure prayere to be herde of god, þan es hardnes of herte agaynes the pure; & hereby þe prophett sayse: *Qui obturat aures suas ad clamorem pauperis, clamabit ipse & non exaudietur*, þat es þus mekill for to say: »He þat stoppes his crys agaynes þe pure þat one hym cryes besekand hym of helpe, whene he cries to god & of oghte hym bysekis god hym sall noghte here.« The toþer es hardnes of þame þat noghte will forgyfe þame þat agaynes þame hase mysdone; and to slyke Salomone spekes: *Relynque proximo tuo nocenti te, & tunc deprecanti tibi peccata soluuntur*, þat es þus mekill for to say: »forgyf hym þat agaynes the hase mys-done, & þane god will forgyf the thi syne whene þou to hym prayes«. And in þe gospelle god sayse: *Cum stabitis ad orandum, dimittite si quid habetis aduersum aliquem, ut pater vester qui in celis est dimittat vobis peccata vestra*, þat es þus mekill for to say: »whene þou standis to pray, forgyf thase þat hase mysdone agaynes the; þat thi fadir of heuene forgyf the thi synnes«.

The fyfte es, lyttill zernynge efter þe [þynge]<sup>2</sup> mene prayes fore, and noghte lastande in prayere; for-thi sayse saynt Austyne: *Quod homo ex toto corde confitetur<sup>3</sup> seruat tibi deus, quod [non] vult cito tibi dare ut discas magna magne desiderare*, þat es þus mekill for to say: »for þou sall with all thyne hert gret thynges gretly zerne, god zemys thase thynges to thi byhoue; þat he will [noght] als tyte gyfe to the or þou þerfore stalworthely swynke with all thi herte, þat þou lere grete thynges hertly to zerne«. And sayn Greggor sayse thus: »if we with mouthe pray after þe blyse of heuene, & noghte zerne it with hert, criand we halde vs<sup>4</sup> stylk«. And if we be lastande in prayere, god hyghttes vs to spede in his gospelle, þare he sayse thus: *Qui<sup>5</sup> perseuerauerit pulsans: surget & dabit sibi quot<sup>7</sup> habet necessarios*, þat es to say: »If he lastande calle one god, god sall gyffe hym þat he after prayes«.

<sup>1</sup> This is not found in Ar.    <sup>2</sup> Ms. zernynge.    <sup>3</sup> Ar. Vt ex t. c. desideretur.    <sup>4</sup> Ms. zeme.  
<sup>5</sup> Ar. we are.    <sup>6</sup> Luc. XI. 8 Si.    <sup>7</sup> Luc. quotquot, sc. panes.

The sexte þat lettis oure prayere, es foule speche & ydill þat we fyle oure lyppis wyth. For if þou gaf a gret lorde drynke in a slutty coppe & foule: ware þe drynke neuer sa gude, hym wolde wlate with-all<sup>1</sup> & byd do it awaye, thriste hym neuer sa sare. Sa dose god with the prayere þat comes of a foule mouthe: he latys noghte þer-by & turnes hym þer-fra; & for-thi saynt Gregor sayse: *Os nostrum a deo tantum minus exauditur in prece, quanto plus polluitur stulta locutione*, þat es þus for to say: »Als mekill es oure prayere herde lesse of god, in als mekill as oure mouthe es fyled with foule speche«. (vi.)<sup>2</sup> Mene þat ware by-for 6 this tyme, with prayere wane of god what-so þay fore prayede, for þay helde þame in sothefastnes & noght ydill spake. And this was schewede till ane haly heremyte þat highte Florencius<sup>3</sup>, þat wonned in a wildirnes vnknawene fra mene.<sup>4</sup> Narratio Sa mekill vermyne was abowte this heremyte stede, þat nane durste thedir come, be a ferre waye. A dekenz was in þat lande þat of þis heremyte had<sup>5</sup> herde: he went so lange in þat wildirnesse hym to seke, ay to be come to þe place where he duelland was. Bot sa mekill vermyne he saw þare abowte, þat he durste come no nerre, bot criede after helpe, as he þat was afferde. Þat haly mane come owte to wiete whate þat was þat cryede: & he sawe a mane stand with-owte, & he spirred hym<sup>6</sup> whate he walde. Þe dekyne was fayne þat he hym sawe, & thus to hym<sup>7</sup> sayde: »Haly fadir, I haue soghte the ferre, for thi blyssynge I walde hafe; and now I hafe the foundens I hafe loye ynoghe, myghte I to þe wyne; bot sa many venemos bestes abowte I se, þat I dare come no nerre the.« Þe haly mane, whene he this herde, felle downe appone his knees & hertly to god he prayede he wold for-do þase wormes, þat þe dekyne myghte come & speke with hym. & vnethes had this haly mane hys prayere to god made, whene a gryssely storme with thonore rase, was nane slyke herd ne sene by-force, & slewe all þe wormes by-dene. Þane sawe the heremyte þis syghte & sayd till oure<sup>8</sup> lorde: »Now, lord, thir bestes lygges here slayne sa thikke one ylke a syde, þat I to hym come ne may ne he to me, bot we of thir dede wormes be envenomed. Lo, lord, þay lygge here dede: bot wha sall lefte þame awaye?« Att this worde of þis haly mane sa many fowles come in a littill whylle þat bare all þir wormes a-waye. Here-of spekys saynt Gregore & sayse: »For-thi þat goddes seruandez with-drawes þame fra the werlde and his werkes, ydill & vayne kanz þay noghte speke, sa to sylence þay bynd þame-selke dare þay no worde say bot it myghte be outhir to lerenynge or to louynge of god: ffor-[þi] whene þay oghte by-soghte god, he graunted þame als sone, als he dyd to þis haly mane of whame we spake. Bot we wofull wrechys þat with þe werlde delis, þat all daye clatirs as pyes, righte alls we wittles ware; now lyes, now wryes, now ill spekes, now flyttes, now bakbyttis, now sweres grete athes: thir fyles oure prayere & lettis it to be spede; ffor als ferre es oure mouthe prayande fra god, als it es nere þe werlde with ydill speche. Mekill fletis our oure herte & passys owt of warde, whils we are taryed to speke with werldes menz; ffor-[þi] þe lesse we are herde of god if we to hym pray, if oure mouthe be fyled be-fore with werldes speche.« For so myghtfull es prayere if he hafe his ryghte, þat he maysters þe fende & lettis hym to do his will. For als<sup>9</sup> it tellis by an Emperour þat hyghte Iulyane<sup>10</sup>, þat had many fendis þat did whate he þame badde: this Iulyane comandid a fende to wend to

<sup>1</sup> Ar. þer-with. <sup>2</sup> The beg. of the 6<sup>th</sup> point is not marked in the Ms. <sup>3</sup> Cf. Greg. Dial. III, 15. <sup>4</sup> al. om. <sup>5</sup> Ms. oure oure. <sup>6</sup> r. also? <sup>7</sup> Cf. Vit. Patr. (Migne) 1003.

þe owttireste syde of þe werlde, to bryng hym hasty tydynges how it was þare. And whene the fende had flowene by þe lyfte tene day Iourne thedirwarde, he come flyand ouer a place whare an heremet duellyd þat hight Puplius, þat prayand was þat tyme. Þe prayere of þat holy heremyt ouer-gat þe fende þar he flowe, and þar still it helde hym faste as he ware boundene, ywhils tene dayes lastede—for all þat tyme þe holy heremyte wasse in prayere. & whene he cessyde of his prayere, þe fende tournede agayne; for prayere hym lettide þat he myghte na ferrere wende. //

<sup>1</sup>When þou hase gedirde hame thi herte with his witt, & hase for-done þase thynges þat þe prayand myght lett, and wone to þat deuocyone þat god to þe sendis thurgh his dere-worthy grace: Qwykly ryse þane of thi bede at þe belle ryngunge, if þou may it here; and if na kirke be þare þou duellis, þe Cokk be thi belle; if þer be nowthir cokk ne belle, goddes lufe þane wakkene the—and this I hald þe beste, for it payes maste to godd whene mane wakkyns and mase hym to ryse to serue his lorde & his creat[or]ure als to hym fallys. And ofte by goddes lufers it falles þat geelously es in lufe ruted, þat þay wakkene be-fore bathe Cokk & belle, and hase weschene þaire face with swete lufe-teris, and þaire saules with-in hase loye in gode with deuocyone & lykunge & mawnyng to hym, & with oþer heuenly gladynes þat god to his lufers sendis. Cely are þay by-fore oþer þat lufe wakkyns, for many gladynes þay hafe whene oþer faste slepis: for þay fynd by-fore þame þat gladdes all, ryse þay neuer so sone; ffor god hyghtis this till all his þare he þus sayse: *Qui mane vigilauerit ad me, inueniet me*, »he þat arely wakkyns to me, for sothe I say he sall fynd me, to speke with me, to glade hyme with me, & hafe me at his will.« For-thi lere of þe lufe-buke als goddes spouse þe techis, so he dyd þare he þus sayse: *Ego dormio & cor meum uigilat*, þat es: »whils I slepe my body to ese, my hert es ay wakire in gelousy to my lord.« / Qwykly þane þou ryse when any oþer(!) þe calles, & thank hertly thi gud lord for þe rest þat þou hadd, for þe mynd of angels þat god to þe sent. Ryse þane qwykly at this calle as knyght þat es called to speke with his lord þe kyng. If a knyghte gret lykunge hafe to be called to come speke with þe kyng, whene he knowes sothely þat it es for his profet: with more skyll goddes knyghte, þat es ilke gud crystyne mane, at þe callyng of his lord god aughte to be redy, sene so es he calles hym for his mekill prowre, and for no thynges elles. At þis calle arely to ryse falles ilke gude crystyne mane, and namely thir thre degres of mene, þat es at say: <sup>2</sup>Mene of relegione are namely haldene þat by almus lyfes, and mene of haly kyrke þat lyfes by tendis—for alle þe werld trauells to bryng theame to hande all þat þame nedis, so þat þay may with more ryst better serue godde, & with þaire haly dedis saughetelynge make by-twyrx god & mane; and also maydens & wedous þat hase a-vowede chaste. All thir byfore oþer ere moste holdene to pray to god and loue hyme als till ylkane falles, þat þe sonne rytesyng fynd þame noghte in bedde, bot if þay wery be for trauelle or sekene þat þame lettis, or any nedfull enchesone þat þay may noghte with-stande. Sobirly þou ryse with a glade chere, and thynk þou herys god calle the with þir wordes þat are wretyne in the lufe-buke, þare he þus spekes to his leue spouse: *Surge propria<sup>3</sup> amica mea, formosa mea, et ueni ostende michi faciem tuam, sonet vox tua in auribus meis*: þat es þus mekill to say: »Ryse, he

<sup>1</sup> The following shows this piece to be part of a more comprehensive treatise. <sup>2</sup> Cf. p. 141.  
<sup>3</sup> *al. propria.*

sayse, to me<sup>1</sup> my lefe, my faire thyng, & schewe thi face to me, [I]<sup>2</sup> xerne þat the voyce of thi prayere ryng in myne ere.« The Cok wakyns to loue his lorde by nyghte for þat he hym made, othir mede gettis he nane efter þat he es dede: Thane aughte the, Crystyne mane, þat lyghtenyde es with skylle & goddis lyknes berys, & traystys one hym thurgh his grete grace heuenly mede to haue if þou hym trewly serue, for thus thi byleue þe sayse, schame þane with thi-selfe if þou withstand his calle. Thynke þe coke es goddes messangere and with hym he the calles. Whene þou heris hym, or whene þou heris þe belle ryng, wakyn þane at this calle & qwykly ryse, & gedir thi herte all to-gedir, to loue thy lorde, & thanke hym of alle his gud dedis þat he to þe hase done þare þou lyttill seruede &c.

### 8. De gracia dei.

(Cf. Ms. Arund. 507, where this piece is found in a shorter form; p. 132).

Assit principio sancta Maria meo.

Off goddis grace stirrand and helpand, and þat na thyng may be done with-owttene grace<sup>3</sup>.

*Gracia dei vita eterna, ad Ro. Vo.*: thir are þe wordis of þe haly appostill saynt Paule; þat thus are on Ynglysche: »þe grace of god es lastand lyfe«. Grace þe appostille settis be-fore as ledare, for with-owttene wyssynge & stirrynge of grace nane may wyne to þe lastand lyfe: for als saynt Austyne sayse: *Omne bonum nostrum nichil facit in nobis nisi gracia dei*, »alle þe gude we do to wyne with heuenly mede, grace by-fore sent it makis; for ellis oure dedis are noghtes bot als false moneye whare-with mene may noghte by. And for-thi wene we no gud to do with-owttene grace, or zit haue gud wille, for noghte es gud þat mane dose þofe it gude seme, bot goddes grace it lede. This the prophete witnes be god þare he sayse thus: *Scio domine quia non est via hominis ut ambulet et dirigat gressus suos*: »I knawe wele, lorde, sayse the prophete, þat the gude wayes of mane are [noght] of hyme-selfe, to styrre his fotsteppis to walke in the wayes«. For-thi wete þay wele the fende þame foulyly bygylis, that wenys by þame-selfe any gude to do, with-owttene grace by-fore commande and stirande þe gude, & by-twene seand & helpande. And þat this be sothe, god thurgh þe prophete sayse: *Perdicio tua ex te Israel; in me est auxilium tuum*: »Of thi-selfe, he sayse, þou hase þat þou may be loste, bot with-owttene my grace helpande bese þou neuer saufe«. Goddes grace command to mane werkis in hym whare-thurgh he may be saufe, þat in his firste commyng fynde in mane whare-fore he myghte hym dämpne thurgh his ryghtewys dome. Whate garte oure forme-fadir Paradyse wyne of Cryste, þat with his bloddy handis was done one the croyse? now certis bot grace helpande, þat stirrid hyme þat tyme to forthynke hys syn & made hym mercy to crye for his mysdede.

Off thre degre'es of grace fynde we in haly write. For þe begynnyng of oure speche es of grace, it es for to wete of thre degre'es of grace. Ane þer es þat till creatours es comone, that god gyffes till all creatours to vp-halde þame with, and this es called goddis helpe freely gyffene till all creatours; and for-owttene

<sup>1</sup> r. come.    <sup>2</sup> Ms. and.    <sup>3</sup> Ms. grace þat is; god says þus crossed out.



this gyfte of *grace* creatours may noghte do, ne laste in thayre kynde. For als þou may se þat water es mad hate thurgh strenghe of fyre, & with-drawe þe fyre þare-fraa, it turnes agayne als it was & by-commes calde: righte sa it fares of creatours, als saynt Austyne sayse: »All creatours, als þay are of noghte made, bot if god þame vp-halde thurgh his *grace* in þat þay ere, worthe to noghte with-in a littill stounde«. Þis vndirstode þe appostill by skill, & for-thi he sayse: *Gracia dei sum id quod sum*, »thurgh goddes *grace*, quod he, I am þat I am, anely thurgh goddes *grace* alle this I haue«. // Bot þar es another *grace* of god & mare specyale, þat god gyffes till ilk mane þat es gud & skilfull creature, do it wha sa will: and this *grace* standis euer at the gates of oure hertis & knokkes on oure fre will and byddes late hym Ine. This sayse god þat he duse þer he thus sayse: *Ego sto ad hostium & pulso*; he standis, he sayse, at þe dore of thyn herte & knokkes þat þou late hym Ine. & this es calde goddes *grace* frely gyffene to mane or he þer-after serue; þat thurgh stirrynge of this *grace* mane graythe hym swa þat he be worthy to resceyue þe gyfte of þe haly gaste, þat euer stirres the to þe gude & calles fra þe the ille of man's free wille.

**T**Wa thynges are nedfull to þe hele of manes saule. The firste es þis [*grace*] þat I now of speke, the toþer es manes fre wyll accordand þer-till: & with-owttene thir twa na mane may do, thurgh oghte þat in hym es, þat helpe hym sulde to þe hele of his saule. For noþer free will forowttene this *grace* stirrande, ne this *grace* forowttene free will assentande & helpeand, noghte may do þat god may paye. For saynt Austyne sayse: *Qui fecit te sine te, non uiuificabit te sine te*, þat es at say: »he þat made the with-owttene the, he wille noghte make the ryghtwyse to be bot if þou will helpe þer-to«. And þofe þe fre will of mane ne may not mak the *grace* of god in mane, neuer-the-lesse do mane þat in hym es and graythe hym swa, þat he be redy & abyll to resceyue þe *grace* whene it comes. Als þou may see by thi-selfe if þou ware in a myrke house one the daye, & alle the thirrlles, dores & wyndows ware stokyne, þat na sone myght enter: if þou stod styll & walde noghte late þe sonne come In, wha were to blame if þe house were myrke? for if þou opynde the dores and wyndouse, als-tyte þe sone walde come Ine & lyghte alle þe house. For-thi wyte nane bot thi-selfe if þou gracelese be; ffor saynt Anselme sayse: »Man wanttes noghte þis *grace*, for god gyffes it hym; bot he hafes it noghte, & whi? for he resceyues it noghte. & þat es, for he redies hym noghte to resceyue þis *grace* als he sulde; for if he graythede hym als he sulde, with-owttene *grace* ware he noghte«. God es no chynche of his *grace*, for he hase þerof ynoghe—for if he dele it neuer sa ferre ne to sa many, ȝitt leues hym neuer þe lesse; ffor it wanttis bot cleue vesselle to resceyue it. For-[þi] saynt Austyne sayse: *Deus ingenti libertate aliquo uertate<sup>1</sup> replet omnes creaturas, in<sup>2</sup> capacitate earum*, þat es þus mekill for to say: »God thurgh the gret fredome of his mekill *grace* helpfull<sup>3</sup>: fillis alle creaturs after þat þay are abyll to resceyue his *grace*«. If mane opene his herte to this [*grace*] when god it sendis to hym, in werke he walde it schewe, with-owttene any drede. For-thi the appostill by hym-selfe sayse whene he hys *grace* had wonne: *Gracia eius in me vacua non fuit*, þat es: »þe *grace* þat god hase me gyffene es noghte vanyte<sup>4</sup> in me«, ffor he noted euer in werke þe *grace* þat he

<sup>1</sup> Ms. vnbertate.<sup>2</sup> Ms. &.<sup>3</sup> om. in Ar.; Ar. fulfills.<sup>4</sup> Ar. vnnayte.

hade. We felawchipe with god of hys grace als merchaundes duse to-gedir þat hase chaferre in mene: ffor god settis his grace agayne oure werke, to chaferre with þame bathie; bot for his dede he will noghte elles, be þe byet neuer sa gret, bot louynge & thankynge, & alle þe prowre he will þat mane hane þat þerof may ryse. Bot many fandis to be-gyle god & refe hym his dale, þat will be loued of men for þayre gud dede; & for-thi are þay worthi to lose if þay any gude hafe, for þay stele fra þaire lorde þat falles to his dale. Agaynes whayne god sayse: *Gloriam meam alteri non dabo*, þat es to saye: »the wirchipe þat falles to me I will gyffe nane oþer«. / And forthi þat oure speche es now of manes fre will, þou sall vnderstande þat þer es called fre will of mane, þat frely may turne to gude or till ille, þat mane wele knowes.

**T**Hre statys are of mane: be-fore syne; & efter [manes syne]<sup>1</sup>; and efter mane es Nota de libera voluntate confermed, that [es] efter mane es departede owte of this dedly lyfe and wone to that loy þat neuer sall hafe ende. Mannes will was mare fre in the firste state þan in the secunde, and in the thirde mare free thane in the firste or in the secunde. In þe firste state, by-fore mane synned, was mannes will so fre þat he myghte syne & noghte syne; in his free will it was whethir sa he wolde do wele or ille. In the laste state, þat es confermede, þan sall mane noghte mow syne ne do ill one none-kyn wyse. In the secound state, in þe wylke he may syne and may noghte bot he syne: manes will es fre till ill, to it be streyned & turned agayne with grace; and whene grace ledis þe will, þane es it free to wirke þe gude. Euer es manes will fre: bot be-fore grace it es free to wirke þe ill, & thurgh grace it es made fre to wirke þe gude; and þus es mannes will fre euer one some wyse. Bot mannes will es noght gude, bot it be fre fra syne, thus es mannes fre will fyled with syne. For-thi by-fore þat mane synned, na lettyngre hade he þat myghte marre hym to do þe gude. Bot now slyke a broþer hase syne copled with oure flesche þat saynt Paule calles *Legem carnis*, »þe lawe of þe flesche«, þat es mayster of the flesche, swa þat euer he withstandis goddis lawe in alle þat he may; þat lettis oure will to assente to þe gude & stirris þame to þe ill, þat he may noghte wirke þe gude, bot if grace helpe & vse hym owte of syne. Like a mane, or he syne, hase a fre will to folowe þe fendis rede or goddes rede whethir sa he chesys: bot fra mane thurgh werke of syne byndes hym to þe fende, he ne may thurgh na myghte of hym-selfe wyne owte of his bandes; and þane he fares as a schippe þat thurgh tempeste hase loste alle þat sulde hym helpe, and es casten fra wawe to wawe whedir tempeste hym dryues. And righte swa it es by mane þat goddes grace wantis fra he be fallen in dedely syne: he duse noghte þat he walde, bot aye waywes fra hande to hande at the fendis will, and bot god gyffe hym grace to ryse owte of his synne, he sall be lefte in syne till his lyfes end; and efter he sall be loste bathe lyfe & saule, and dampned till endeles pynne. And this may þou see in werldly thynges: nane may make hym-selfe kyng bot þe folke of þe comons chese þame slyke a kyng als þay walde hafe; bot whene he es chosene of þe folke and confermede in his rewme, þane slyke powere he hase ouer þame þat hym chase, þat, be he neuer sa ill to þame, þay may noghte do hym doune, bot if it be thurgh oþer þat hase mare powere þane he; and thus thurgh þaire awene chose, [f. 242] be

<sup>1</sup> so Ar.; om. in Th.

he neuer so ill<sup>1</sup>, nedly by-houys þame thole. Ryght so mane, or he syn<sup>2</sup>, hase a fre will to chese wheþer he will be vndir god or þe fende. Bot whene he cheses with his will þe fend to serue, efter he may noghte whene he will come owte of his handdis, & swa þe firste fre will in till nedfulnes turnes. And on þis maner worldly mene sayse þat are boundene in syn<sup>3</sup> to þame þat consaylles þame to amend þaire lyfe: »fayne we walde ryse, þay say, bot we may noghte«, ne þay ne may thurgh myghte of þame-selfe; bot thurgh goddes grace helpand þay may.

The thirde grace es maste specyalle, ffor it es noght gyffene to ilke skilfull creature bot anely to tha þat resceyues þe secunde grace & with þaire fre will filles it inded, & may say by þame-selfe als saynt Paule sayde: *Gracia eius vacua non fuit in me*, þat es at say: »goddes grace ne was noghte vanyte<sup>2</sup> in me«. And saynt Austyne sayse þat god in vs wyrkande fulfillis þat he thurgh grace stirrand by-gane in vs: for nowþer with-owttene hym helpande may we do gude vn-till oure-selfe ne till hym<sup>3</sup> pay<sup>4</sup>. And this by-houes be thoghte by-fore, for god sayse hym-selfe: *Sine me nichil potestis facere*: »with-owttene helpe of my grace, he sayse, ȝe may noghte spede ne do«. Goddes grace stirrande gase be-fore gud will, & stirres hym<sup>5</sup> to do þe gude & leue his syn<sup>6</sup>.

Whate grace dose whene he vesettis mannes saule.

Grace, whene he firste commes to vesete mans saule, he wakkyngs hym als of a slomerynge þat lange hase lyggene in syn<sup>7</sup>: and spyrris at hym with thre scharpe worddes, sayande: »Whare art þou, he sayse, and whethene commes þou, and whedir wendis þou?« Firste he sayse: »Whare arte þou?«, als wa<sup>4</sup> say: »Vmbythyne the, vnhappy wreche, how foule þou arte doune castyne, & whate perelle þou arte in; for thurgh thi syn<sup>8</sup> þou arte fallene in till thyn<sup>9</sup> enemys handes, þat ouer all thyng conaytes to wyrke the waa; and noghte may helpe ne deluy<sup>10</sup>er the owt of thy faas handes, bot almyghty god thi gud lorde, þat þou hase forsaken«. Sythene he spyrris & sayse: »Whethyne commes þou?«, als [if]<sup>6</sup> he till the sayd: »Þou wrechid caytefe, by-halde all thi lyfe als þou hase wasted it in syn<sup>7</sup>: thou commes fra þe fendis tauerne of helle. Whare es alle þe gudes god hase þe gyffene to [help]<sup>5</sup> þe & wirchipe hym with? sa saryly þou hase þame loste so riche als thi lord the made, & þou arte by-comene a pure wriche«. Sythene he spyrris: »Whedir weyndis þou?« »Wafull wreche«, he sayse, »þou wyendis to þe wafull dome þat he demes to wofull wreiches; for als þou hase seruede; ryght swa sall þou be demyde. Sa awefull þare-to<sup>6</sup> þou sall god see, þat þou sall be [for]<sup>7</sup> ferde owt of thi wytte, and to þe montaynes & hillis þou sall luke & crye with a grylle voyce & pray þame þat þay one the falle & hyde the, þat þou noghte one hym see. Wafull wreche, þou wendis till helle, & þou do forthe als þou hase by-gonne. Whare þou sall wende<sup>8</sup> es fyre, so hate brynnande & sawdly, þat all the water of þe see, if it thorowe it rane, þe leste sparke of the fyre it myghte neuer slokene. For þou stynkkes here to godd for thi foule synnes, þarefore þou sall fele foule stynke þare lastande for ener; & for þou luffed here myrknes & ay to be in syn<sup>9</sup>, thare sall þou fele so thikke myrkenes þat þou may

<sup>1</sup> catchword: be he neuer sa ill.  
<sup>2</sup> om. <sup>3</sup> to al. om. <sup>4</sup> Ms. so.

<sup>5</sup> r. vnaite.  
<sup>6</sup> al. fynde; es om.

<sup>7</sup> Ms. till pay hym.

<sup>8</sup> Ms. als swa.

it grape; & ffor þou rested the here in synne agaynes goddes will, thare sall þou wepe ma<sup>1</sup> thykkere & more glowande teres thene motes ere in the sonne; a thowsande of thowsandez zenis payne sall þou thole, euer payne after payne, to newe thy waa. // Whene goddes grace hase styrrede mane and wakenede hym with thir thre, & hase mad hym to knowe the porelle þat he es in: thane he conseyues a ferdene of goddes awefull dome, & þare-thorowe he be-gynnes to sorowe þat euer he dyd amyse, and zernys to amende hym, thurgh goddes grace þat stirres hym to fle þe euyl & gyf hym to do þe gude. Than commes grace folowande to helpe þe gud will of mane to fulfill it in dede. For þofe þou, mane, hafe a gud will to do þe gude thurgh grace byfore stirrande, the gud will þou may noghte do in dede with-owtten goddes grace folowande & helpeande. And [þat] the appostill affermes by hym-selfe þare he þus sayse: *Non autem Ego, sed gracia dei mecum*: »the gud I do es noghte, he sayse, bot goddes grace do it with me«, as if he sayde: »na gude may I do if ne goddes grace me helpe«. Than es gud we do þe firste þat grace stirres oure wyll to do, and sythene thurgh grace feloande to wyrke gude: & thane hase þou þat grace þat gase by-fore gud will, and gude wyll es als a hande-maydene to grace to wyrke alle hir wille. Goddes grace, þare he es, will noghte be vnnayte<sup>2</sup>, bot euer he es wyrkkande; and he es waxeand ay mare & mare, to mekill the mede. For-thi of this helpand grace sayse saynt Paule: »Goddes grace es noghte vanye in me«. Note we þan this grace þat god vs sendis, þat god for-thynke<sup>3</sup> hym noghte of his sande & hane it euer in pyne for we note it noghte. For-thi do we als the appostill vs redis þare he sayse: *Hortamur vos, fratres, ne in vacuum gratiam dei recipiatis*: »I pray zow, he sayse, & byddes zowe als my brethir in god, þat ze rescyeue noghte [goddis]<sup>4</sup> grace in vayne, þat notes it noghte in gud whene god till zow it sendis. For percas if þou it with-akape & it tyne, þou sall neuer after þer-till wyne. // Isodere telles of a littill fle þat es called Saura, & this fle by-takyns grace be-fore stirrand; whase kynd it es þat he [es] enemy to all wormes of venome, sa þat whare he seese any worme to-warde mane for to stange hym whare he slepis in wildirnes or in woddes, he flees by-fore to þe mane, or þe worme hym stange, and lyghttes appone þe slepand face and byttes hym a lytill, & þar-thurgh he wakyns hym or þe best comme, þat he may be warre or he be stangede. Now by this Saura es vndirstande grace þat god sendis to mane, agayne the fandyngez of þe fende þat ofte venomosely stangges; he cryes appone the als þe appostill witnes in [t]his wordes & sayse: *Surge qui dormis, & exsurge a mortuis, & illuminabit te Christus*; he sayse: »ryse þou [þat] slepis so faste, owt of thi synne wakene & ryse fra thi dede: & Criste sall helpe the thurgh his dere-worthi grace«. Bot the vnkynde creatours duse agayne þis grace, & for-duse it with-alle, als Vergill did with this littill fle þat I are of spake, þat saued hym fra þe dede. He this Virgill als he slepid, a neddere come to hym-warde for to stang hym, as it es his kynde. Bot this littill fle, þis Saura, þat sawe þe neddere, flow by-fore & lyghtted in his forheuede & prykede hym a littill: & þare-with he wakenede, ryghte als þe worme come. Bot þis Virgill in his wakynnyng he feled his forheued smerte: he smate hym-selfe in þe fronte, & sa he slewe þe fle, & þus qwyte he hym his gud seruyse þat sauede his lyfe.

<sup>1</sup> Ms. in a.    <sup>2</sup> Ar. vnnayte.

<sup>3</sup> Ms. for thynke for thynke.

<sup>4</sup> This, and some more words om.; cf. Ar.

For-thi for-do þou noghte *grace* whene he to þe commes to warne þe of thi harme & stirre þe to þe gude. Fayne anghte mane to be of goddes *grace* whene god sendis it to hym, and sa riche a gyfte of god warly to zeme; for bot man hafe goddes *grace* in this dedly lyfe & reule hym þer-after, wele better it ware to hym þat he ware vnborne, þan lyfe *with-owttene grace*. For *grace* es haris of þat lastand loye þat is to come, als þe appostill sayse: *Gracia dei vita eterna*: »Goddes *grace*, he sayse, es als helpe & waye to ay-lastand lyfe«: & for-thi he settis *grace* by-fore as waye þat ledis to þe lastande lyfe & loye, & als a wedde, if we it wele zeme, to make in it<sup>1</sup> sekirnes of Endles loy to welde, als þe appostill sayse: *Qui dedit pinguis spiritum suum in corporibus nostris*: »God, he sayse, hase gyffene till vs þe halygaste als a wedde here in vs to welde of þat Endles loye«. Halde we þane this heuenly wede & note it wele in werke, and schape oure lyfe þare-after, in whate sa we do. For wele es vs in þis lyfe whiles goddis *grace* vs ledis; for<sup>2</sup> whene *grace* vs leues, we faille of þat wele. For-thi for-do we in vs thurgh helpe of *grace* alle þat es agaynes *grace* what so euer it be, lesse or mare, þat oure synfull witte sayse es agaynes goddes will; for-do we þane<sup>3</sup> by-dene, þat þay lettis vs noghte to accorde to goddes will; þat es, þat we fordo all þat syn es, or þat may stirre to syn, *with* forthynkyng of herte & scrifte of mouthe & withstanding *with* will neuer to turne agayne.

#### 9. (Our daily work).<sup>4</sup>

(Another text is Ms. Arund. 507, p. 135).

Thre thynges are nedefull till ilk a mane of what state he be, to mekill his mede, thurgh goddes *grace* helpande, als abouene es sayde, þat hym sall lede. The ffirte es þat mane be in honeste werke *with-owttene* lettynge of his tyme. The secunde, þat he his werke do *with* a fredome of spyrite, in stede and in tyme als till ilke werke falles. The thirde, þat his vtire berynge, whare-so he cummes, so honeste be & faire, þat louynge be to god, and stirryng of gude till all þat hym seese; þat þe appostill byddyng þay ful-fill in dede, þat sayse: *Omnia in vobis honeste & secundum ordinem fiant*, þat es at saye: »all þat ze do, honestly be it done, [&] in ordire«.

- [1] At the fyrste, sall euer-ylke gud cristene mane vmbyluke hym & euer be warre þat he tyne noghte the schorte tyme, or wrange dispende it, or in ydilnes late it ouer passe; þe tyme þat god hase lente hym to serue hym *with*-all, to gedir in gud werkes trespure of *grace*, to by hym *with* heuene. The tyme of werke es schorte, & for-thi the faster it es to wirke, þat we ne tyne noghte þis schorte tyme & sa lose oure mede. & noghte anely this schorte tyme fra vs flees, bot þare flees, als þe wyse mane sayse, *Nostra etas volat*, þat es at say »oure elde flees«. Slepe we, wake we, or whate sa we elles do, oure lyfe glyddes away; and als saynt Gregor sayse, »oure lyfe es lyke a mane in a schippe: sytte he or stande, slepe he or wake he, euer he es thedirwarde whedir þe schipe dryues thurgh strenthe of þe wynde. Righte sa we in this schorte whille, whate sa we do, we dryue euer till oure ende«. For-thi we spede vs in this schorte

<sup>1</sup> Ar. vs.

<sup>2</sup> Ar. and.

<sup>3</sup> r. þame.

<sup>4</sup> In the Ms. this piece is not marked as a separate piece.

tyme, als oure enemy folows vs *euër* at þe bake *wiþ* a scharpe swerde to styke vs thurghle. And sothely oure enemy, thate es þe [dede]<sup>1</sup>, folows vs *euër* at the bakke: for als Senec sayse: *Vita fugit, mors sequitur*, þat es to say: »the lyfe flees & the dede freschely folows«; for oure lyfe es noghte elles bot passynge fra lyfe, and saynt Austyne sayse þat »lyf es bot a swyfte rynnynge to þe dede«. For-thi it es [noght] to tell by how lang a mane lyffes, bot how wele. Zit this schorte lyfe es vncertayne & vnstabill<sup>2</sup>, how lang it sall laste: & for-thi Iob sayse: *Nescio quam diu subsistam, & si post modicum tollat me factor meus*, »I ne wate, sayse þe haly mane Iobe, how lange here I sall duelle, ne whene my makere will take me hythene«. Here-of spekes saynt Gregor whare he þus sayse: »I ne wate noghte, sayse þis haly mane, the while I sall duelle here, ne whene þat I hythene<sup>3</sup> sall be tane and ledde to þe dome«. Mannes lyfe es lykkynde to the wynde, þat of all thynges es maste vnstabill. For saynt Gregore sayse: »Schorte es mannes lyfe, & zit þat schortnes es *euër* vncertayne«. For-[þi] saynt Ierome sayse: »na thyng sa mekill be-gyles mane als, mane ne knawes noghte þe tyme of his lyfe, þat to his witt vncertane es, & zitt highte he hym-selfe lang to lyfe, als he myghte at his will dryue dede obake«. Thus desceyued was þe riche mane of whame þe gospelle spekes, þat sa mekill gud hade raked to-gedir þat he ne wyste whare it to do; na thyng hym greuede, so all thyng felle to his will, bot þat he had no housesynge to do his gudes Ine; thus als vnwitty he spake to hym-selfe: »My saule, now may [þou] reste the & lede thi lyfe *wiþ* ese, for reches & gudes þou hase ynoghe for many zeres to spende«: bot for he thoghte all one his gudes & noghte one the dede, a voyce come fra almyghty god & sterynly to hym sayde: »a, foule, this nyghte þe fendis of helle thy saule sall fra the refe; and at þou sa lange gadirde samene, wha sall it hafe?« Happy had þis riche mane bene and wyselyere had he wroghte, & he wolde hafe done after Salamone rede, þat all teches how þay sall do if reches to þame fall; *Diuicie si affluent, nolite apponere cor*, þat es at say: »if reches to þe falle, feste noghte one þame thy herte«; for þay are faylande & noghte lastande ay, & slepir als ane cele, þat whene mene wenys he hase hym faste, als fantome he fra hyme glyddys, & tynys hym for ay. And thus it es by erthely gudes for whame mene swynke so sare to gedir þame to-gedir þat riste may þay nane hafe ne of noghte elles thynkkes, & whene þay hafe þat þay zerne, *wiþ* righte or *wiþ* wrange, or *wiþ* pore mene malysouns that bytterly þame bannes, þane, whene þay thynke þame maste sekire, and alle to þame falles ryghte als þay walde, sodanly þay fra þame glyde als a sleper cele mene haldes by þe tayle: for owthir paire gudes fra þame partys whylls þay are here, or ells þay dy fra þair gudes whene þay walde fayneste lyfe, & noghte *wiþ* þame beris bot malysouns & synnes þat sall wende *wiþ* þame to þe strayte dome & chalange þame by-fore god, for *wiþ* wrange & in ill vse þay spende þame & ouer-mekill huffede þame agaynes goddis will. Vnhappy me thynke þane þay ere þat for þam ouer-mekill cares. And þat mane sall noghte affy hym in reches, *exemplum*<sup>4</sup>: Mighte reches, þat þe worlde zeldis to thase þat for þame swynkes, bynde hym to make þam sekyre þat þay sulde *euër* *wiþ* þame laste? Zit lo, þat þane hade mene some coloure erthely gudes to zerne & hertly for þame to swynke als mene now dose. Bot this may

<sup>1</sup> Ms. deuyll.    <sup>2</sup> & vnst. om. in Ar.    <sup>3</sup> Ms. hythene, y corr. from e.    <sup>4</sup> The additions to Ar. do not improve the sense.

noghte the werlde mow do one na wyse, ffor that thyng he ne hase of hym-selfe þat may lett that na he sall passe, and þat he hase noghte, gyffe it to oþer; ffor þe haly wrytt be þe werlde & by all his thynges thus sayse: *Mundus transibit, & concupiscencia eius*, þat es thus mekill for to say: »The werldealle passe, with all his thynges þat mane here after zernes, whate so euer þay be; and the law wrytne thus sayse: That mane may gyffe na mare ryghte in a thyng to oþer thane hym-selfe hase. Righte als þou may see by a mane þat es fallene in a watter & thurgh strenghe it beris hym forth & renes hym þe grounde; if he may wyne to a stake or to a rote þat gud festenyng hase, he may lett þe water to bere hym furthe: bot if he festyne hym-selfe till a thyng þat fletis als he duse, he may noghte þane lett þe water to bere hym furtþe or whedir it will. Bot sothely, nyll we<sup>1</sup> will we<sup>1</sup>, in þis werlde als in a water with þe gudes of this werlde euer are we passande, & noghte es in þis werlde to festyne vs by to lett vs þat we ne sall passe: ffor als þe haly mane by vs sayse: *Omnes moriemur & sicut aqua dilabimur in terra*, þat es þus mekill for to say: »Alle sall we dy and als water wende in to þe erthe. For-thi þe haly mane Iob sayse by hym-selfe þat here I knawe þe sothe: *Ego ille opulentus quondam, repente contritus sum, et ecce leues amici<sup>2</sup> mei transierunt, et semitam<sup>3</sup> per quam non reuertor ambulo*: »loo, said þis haly mane, I þat sometye was so riche, to what meschefe I am now fallene! loo my schortt frendis hase me lefte, & by þat way now I wende bot þer-by I come neuer agayne; and is als if he saide: »Riches & frendis I ha[d]e<sup>4</sup> ma þane oþer of þe lande, & all tha na myghte me lett þat ne me byhoned furthe wende, & nyll I will I þat waye I wende with-owtene agayne-come. Bot whylke es þis pase mane sall wende by, þe prophett þer he schewes with thir wordis: *Omnis caro fenum, & omnis gloria eius quasi flos agri*, »Mane, he saise, es als hay, & als flowres in the medowe þat growes, to mane þat es lufly & faire. Mannes flesche es als haye, & all his Ioy & noblaye as þe flour in þe medowe, þat so faire growes. Haye firste waxes in grene grysse, & sone after he brynges furthe faire floures; & if he stande after a while þane þe floures dryes & falles, and after he es mawene downe with þe sythe & d[r]ye[d]<sup>5</sup>, sythene es it lede to house & zemyd to bestis fode. Thus it fares by þe mane þat borne es in þis werlde: in his childhede he sprynges & waxes as dose þe grysse þat lufly es one to luke, efter he waxes to mane & so he floresche in fairenes & strenghe & wytt & haunye of erthely gudes þat to hym falles; þane sone after als he drawes till elde, þe floures falles & fayles, þat ere his vertus, fairehede, strenghe, wytte, syghte, felyng & heryng, & efter þat he es smetyne downe with the sythe of dede, sythene led to house to bestis fode, þat es to say, doluene he es in þe erthe to fede wormes with. & this wittnes þe holy mane þer he thus sayse: *Cum moritur homo habitabit inter<sup>6</sup> serpentes et bestias*, þat es thus for to say: »When mane es dede, with tadis, neddis & foule venymos bestis sall his duellyng be. Whatt thyng es so wlatesome to þe werlde or vnworthi, als es <sup>7</sup>mane whene he es dede? þat þe werlde so mekill lattis by whills mane by hym lyffes, so hethely þe werlde lattis by hym sone whene he es dede, þat he ne may thole hym be in his house thre dayes to-gedir, bot borne [he] es owte þat he harne noghte with stynke þat of

<sup>1</sup> corr. from he.  
<sup>7</sup> Ms. a mane.

<sup>2</sup> Vulg. anni.

<sup>3</sup> Ms. senectam.

<sup>4</sup> Ms. hafe.

<sup>5</sup> Ms. dyes.

<sup>6</sup> al. om.

hym commes, & es grauene depe vndir þe erthe to be wormes mete. / & flor-thi it es now in þis tyme to wyrke, for in þe tyme þat es to come es na tyme to swynke, bot to resceyne mede for are-done dede. & þis affermes þe angell with athe þer he þus sayse: *Iuravit enim angelus quod non erit tempus amplius*, þat es þus mekill for to saye: »þe angell sware by athe þat after manes dede na tyme sall he hafe oghte for to wyne, bot þat that he hase by-fore wonne«. Wete he wele, flor-thi it es to do als þe appostill sayse & redis: *Dum tempus habemus, operemur bonum ad omnes*, þat es to say: »Whills we hafe tyme do we gud till all«. And als þe appostill oper mene redis, hym-selfe did in dede, for as þir clerkes by saynt Paule sayse, euer<sup>1</sup> he was styrrande in sum gude werkes: for fra þe fyrste houre of þe daye vn-to þe fyfte he trauelde with his hende to wyne his fode, & fra þe fyfte houre<sup>2</sup> vn-to þe tende houre<sup>3</sup> to þe folke he prechede, and fro none till euene he seruede to þe pure [&] pilgrymes with slyke [gude] als he hade, also by nyghte was he prayande: & thus spendid he his tyme.

In thre maners tynes mane his tyme, þat es: in ydilchipe; or in werke þat na gude<sup>4</sup> commes offe; or in gud werkes bot noghte ordayned als þay sold be. Firste [1.] it es to fordo ydilchipe, for it mekill harmes; & this witnesse Salamon þe wytty þat thus sayse: *Multam maliciam docuit ociositas*, þat es þus mekill for to saye »þat mekill malece & syne leris ydilnes«. & for-thi sayse haly wryte þerby: *Qui sectatur ocium stultissimus est*, þat es þus mekill for to say: »he þat spendis his tyme; in ydilchipe, ouer-mekill he es a fole: for he for-beres noghte þe thyng þat duse hym harme; & ȝit mare fole es he for he wynnes hym na mede in þe tyme; and alþer-maste fole he es for he wynnes hym payne. & flor-þi god blames þe ydill þare he to þame sayse: *Quid hic statis tota die ociosi?*, þat es to say: »whi stand ȝe here al þe day ydill & will noghte wyrke?« Ydilchipe wastes gudes þat are warely<sup>4</sup> woſne, & for-thi saynte Iohñ sayse þat na thyng es werse þan ydilnes, & noghte anely for he wynnes noghte, bot for he wastes þat are woſne. Ydilnes tilles þe fende till house, & for-thi sayse saynt Iohñ: »euer be wyrkande sum gud werke þat þe fende fynde the noghte ydill; for als thurgh gude werke þe fende es lettid to enter in to manes herte, swa ydilnes makes waye to manes herte & drawes þe fende in. Idillnes lettis mane to lyfe mannes lyfe ordanely als to mane falles, als þe wyse Senec sayse: »he lyffes noghte till hym-selfe þat lyffes till hys wambe & to ese of his foule flesche in all þat he may; for he lyffes noghte till his prophett ne to nane oper, & for-þi he lyffes noghte, flor Iob sayse: *Homo enim ad laborem natus est*, þat es at saye: »Mane es borne to trauelle: and for-þi mane þat trauells noghte he lyffes noghte as mane. To trauelle was mane boundene efter he had synned, thurgh goddes bynddynges<sup>5</sup> þat þus to hym sayde: *In sudore uultus tui uesceris pane tuo, donec reuertaris in terram de qua assumptus es, quia terra es & in terram ibis*, þat es þus mekill for to saye: »In swete of thi face þou sall ete thi brede«, þat es, þou sall trauelle stalworthely & noghte fayntly, for he byddis þe trauelle »with swete of thi face« — he þat trauells þat swettes hertly, he þat swynkkes; & so þou sold, »ay till þou torne in to þe erthe, he sayse, þou erte off[se]<sup>6</sup> tane«, þat es, all thi lyfe þou trauelle, þat þou lose no tyme. / This vice of ydilchipe mekill gude it lettis and [mase] mane vnworthi any

<sup>1</sup> Ms. euer þat.<sup>2</sup> overlined.<sup>3</sup> Ms. gudes.<sup>4</sup> Ar. are ware.<sup>5</sup> Ar. byddynges.<sup>6</sup> Ms. of þe.



gud to do, and smyttis hym als it were with a parlesy þat all his lymes dryes, þat he may na gud do als he sulde; for-thi spekes þe psalme-wrytter þare he þus sayse: *Manus habent et non palpabunt, pedes habent et non ambulabunt, os habent et non loquentur, oculos habent et non videbunt, aures habent et non audient*, þat es þus mekill for to say: »Thay hafe handes, he sayse, bot þay wyrke noghte, ffeete þay hafe bot þay ga noghte, Monthes þay hafe bot þay speke noghte, Eres þay hafe bot þay here noghte—ffor þaire lymmes are so boundene in syne þat to all thyng þat euyll es are þay lyghte, bot to do þe gud þay are als dede. Zitt ydillnes es a vyce þat wyrces mekill euyll, for it nuresche to all þat euyll es, Saynt Clement sayse, for it makes mane rekles & for-getill for to do þat he [es] haldene to do if he sauede sall be. For<sup>1</sup> whene þe fend fyndes a mane ydill, þane he drawes hym nere hyme to draw hym to his werkes: firste he puttis hym fowle thoghttes in þe herte and taries hyme with foule zernynges of fleschely fyltke or of oþer folyes þat brynges mane to syne; efter he<sup>2</sup> prikkes hym to do thiese zernynges in dede; & þus he makes hym to lose hym-selfe in syne, <sup>3</sup>hys tyme also, and lettis [hym] gud dedis to do þat myghte helpe hyme till heuene. And sa he dose agaynes þe apostell rede þat þus till all mene sayse: *Nolite dare locum diabulo*, þat es to say: »Gyffe na stede to þe fende«. Bot in þat mane þat trauels in gud werkes, the fende may fynd na stede in hyme for to reste, ffor what vessale<sup>4</sup> sa it be þat es euynes full, if mene zett mare þare-in, it castes it agayne. & þat mane mase waye to þe fende & tillis hym to reste with hyme, & fulfill[is] in dede whate sa he hym byddes. / & thus he mase hym-selfe vnworthi to all oþer stedis in to dwelle bot anely to helle; ffor als helle es þe duellyng-stede of þe fowle fende, righte sa it es howsynge to þe ydill mane þat here serues hym in syne. And at this thus be, by skyll it may be prouede. Sothe it es þe ydill mane may noghte duelle in heuene, ffor heuene es anely <sup>5</sup>full mede to þame þat in þis lyfe spendis þaire tyme in þase werkes þat þay hope be Criste to paye. In purgatorie nane slyke may duelle, [for] þare þe gude anely are purgede in þat clensand fyre till þay be als clene of syne als whene þay crystenyd ware; & here-to witnes þe psalme-wrytter þer he þus sayse: *In labore hominum non sumi, & cum hominibus non flagellabuntur*, þat es þus for to say: »The ydill trauels noghte with mene, ffor-thi þay sall noghte in purgatorie be pyned with thase mene þat are in þe waye to heuene«. Bot þay sall be for euer pynede in helle with þe fende, for þay als his thralles serued hym in syne. / Grete schame it es cristyne mane nowe ydill to be in þe tyme þat nowe es, þat callede es þe tyme of grace, in þe whylke tyme Ensampill es schewed vs of gud werkes, & we are hyrede for to wyrke, & if we wyrke als we awe grete mede vs habydes. Firste, ensample god sett hym-selfe þat we suld lufe to wyrke, als þe apostille by hyme sayse: *Exinaniuit semetipsum formam serui accipiens, in similitudinem hominum factus & habitu inuentus ut homo; humiliatit semetipsum factus obediens usque ad mortem, mortem autem crucis: propter quod & deus exaltauit illum & donauit illi nomen quod est super omne nomen, ut in nomine Ihesu omne genu flectatur, celestium, terrestrium et infernorum<sup>6</sup>, et omnis lingua confiteatur quia dominus Ihesus in gloria est dei patris*, this es þus mekill for to saye: »[He]<sup>7</sup>, this es goddes sone of heuene, with trauelle hase wastede hym-selfe, he take þe body of thralles, made to lyknes

<sup>1</sup> Ar. And.    <sup>2</sup> Ms. he he.    <sup>3</sup> & hym his crossed out before hys.    <sup>4</sup> Ms. vessale corr. to vessele?    <sup>5</sup> for mede, crossed out before.    <sup>6</sup> Ms. infernorum.    <sup>7</sup> om.

of mane, in clethyng fondene as mane; he mekid hym-selfe [&]<sup>1</sup> boxome by-come to þe dede, þare to dy<sup>2</sup> on þe croyse: for-thi god hase heghede hym & gyffene hym name þat es abowne al þat name beres, so þat in þe name of Ihesu all spyrites sall knele of helle, of heuene & erthe, & all sall witnesse bere þat oure lorde Ihesu Cryste dwelles with his fadir in Ioye. Ouer-prowde þane es þe seruande & ouer-delycate þat in a batelle will ryste, and seese his lorde by-fore his eghne of his enymyse be assayllede & of þame euyll wondyde. / The toþer skyll es why we sulde wyrke now in þis tyme of grace: for we are goddes boghte thralles, with þe pryce of his dere-worthy blode, noghte to sytt ydill, bot for to wyrke in his<sup>3</sup> vyne-ȝarde, and ȝitt he hyghttes vs mede if we do with gud wyll þat we thurgh dett awe for to do. / The third skyll es: þat mare mede he hyghtes vs if we do his will, þa[n]<sup>4</sup> he highte to his proue frendis be-fore þe tyme of grace; to þame, if þay were dyde, he hyghte erthely gudes: to vs he highte to wonne with hym for euer in his blyse. / The ferthe es, if he to any of his proue frendes highte þe blyse of heuene, lange tyme after it was or þay myghte wyne þerto, and ȝitt by-houed þame wende by helle and þare make lang habyddynge, some a thowsand wynter, sum twa thowsand and some thre thowsand wynters, or þay to heuene myghte come: bot now in a littill whyle mene may wyne heuene at will, als, if any dye sone aftir he es crystenede, owther if he hafe done full penance for his mysdedis þat may for-do payne of purgatorie þat he for þame sulde thole, or martyrs þat for goddes lufe scheddes þaire blode. The blys es now redy to mane if he it serue, and for-thi, als þe gospelle tellis of saynt Luke, *Misit dominus seruum suum hora cene dicere invitatis ut uenirent, quia iam parata sunt omnia*, þat es þus mekill for to say: »God hase sent his seruant in þe soper-tyme to say þame þat bodene warre þat þay sulde come & na duellyng make, for alle es redy þat graythed es to the festes. This tyme of soper es tyme of grace þat now es, in whylke all es redy with-owttenes lettynge to brynge mane with to blyse; þare es noghte ells to do bot wasche mene handes & sett þame to the mete, þat es, þat þay perfytely be clensyde of all þe synys þat þay hafe donne sene þe tyme þat þay were borne agaynes goddes will. // What losyng of[2.] tyme es it to trauelle abowte þase thynges þat na profet<sup>5</sup> commes of! Noghte anely it es euille for to waste þe tyme in ydillnes & in vayne: bot il it es & losyng of tyme to trauelle abowte þase thynges þat na profete commes of, for forto trauelle abowte swylke thynges [es]<sup>6</sup> wastynge of lyfe. His lyfe es lange þat trauells in þat he may for hym-selfe, þat es to þe wyrchipe of god & his saulehele. Thow sall noghte deme the mane þat he<sup>7</sup> hase lang lyffede þof þou se hym white-harede & ga stowpande with a staffe: for þat of mannes lyfe es noghte to telle by þat es wasted in ydillnes & in dedly synes. For-thi ansuerde Baralame to Iosaphate his disciple þat to hym sayde, »Maister, how alde arte þou? I pray the, ȝif it be thi will, þou telle me þe sothe«; and he ansuerde & sayd: »I am of fourty ȝeres & fyue«. »Maister, quod Iosaphate, me thyнке þat þou solde be of sixty ȝere & mare. And than ansuerde Baralame: »If þou aske me of all þase ȝeres þat I haffe lyffede sene I was borne, þane haf I lyffed als many als þou laste sayd. Bot þase ȝeres I spendid in ydillnes & in synes or I tuke to þe lyf þat I now halde, þase ȝeris I halde ȝeris of dede. Bot all þase ȝeris I telle ȝeris

<sup>1</sup> Ms. et.    <sup>2</sup> r. þare-to dede?    <sup>3</sup> Ms. this.    <sup>4</sup> Ms. þat.    <sup>5</sup> Ms. perfet.    <sup>6</sup> Ms. are.  
<sup>7</sup> þat he om. in Ar.

of my lyfe & na ma, þat I hafe serued Cryste my lorde in thurgh his dere-worthy grace; for xeris of dede with xeris of lyfe are noghte for to telle. Wha so walde vmbythyne hyme whate tyme stelis fra hyme in lang etyng & drynkyng in owtrage, whate [in] vnmaye werkes, ydillchipe, ydill thoughtes and foule, vnmaye wordes<sup>1</sup> & oþer vanytes þat mane delyttes hyme Ine, he suld sothely vndirstande & fynd þat þose he alde be of xeris, þat littill he hase lyffed, & þat es for to say, one þe manere he sulde hase lyffede and he hym wele vmbythyne; for he lyffed noghte to his profet, ne wane hym no mede als he sold hase done, bot peranter wane hym payne, for lossyng of his tyme. Wondir thyng it ware þat the mane þat gyffes hyme to þe besynes of þis werlde mare þane nedis, had na [lettyng in]<sup>2</sup> prayere, in reste of herte, in sothefastnes of worde, in perfeccione of gud werkes, in lufe to god & till all crystene mene. I trow þat wha sa with a clene hert will charge thire many lettynges, he may fynd þat ofte tyme will lett hyme god to serue to paye. And for-thi haly mene by-fore þis tyme þat þire<sup>3</sup> lettynges knewe, þay fiede þe werlde with all his vanytes righte als it were cursede, for þame thoghte þay myghte na ryghtwyse lyfe lede þerin; and for-thi went þay vntill wyldirnes, for ther they trowed þat þay myghte better serue þaire lorde to paye. For Senec þe wyse sayse: *Auarius redco & crudelior* [&] *inhumanior, quia inter homines fuit*: »Mare auerus I am, sayse Senec, & mare conuetus, & mare kene & lesse mane I ame, þat hane duelled amanges mene.

Off thre maners ocupacions.

Thre maners of Ocupaciouns es owtwith, als in sere langlyng & mekill, in vtwith raykyng, & in mekill traualyng abowte worldly thynges. Firste may many trauelle þame-selfe in mekill langelyng, & agaynes this Salomone sayse: *Qui dimittit aquam, caput est Iurgii*, þat es to say: »he þat lattes owte þe water, he es heued of the stryuyng. »Late þe water owte, es late þe tunge fiete owte in mekill langillyng, [&] als many vnmaye wordes & ydill þat mane spekes, <sup>4</sup>als so many sythes he latis þe water owte. [Bot]<sup>5</sup> to knawyng [of]<sup>6</sup> god ne of hym-selfe may nane wyne þat latis his herte owte fiete with mekill vnmaye speche: for he mase waye to the fende, his faa, in hym-selfe; & for-thi slyke lykyns Salamone to þe cete þat es with-owttene walle, þare he þus sayse: *Sicut urbs sine murorum ambitu, Ita vir qui non potest cohibere spiritum suum in loquendo*, þat es þus mekill for to say: »Wha sa noghte refrenes his tonge fra mekill speche, he es als a cete with-owttene walles, þare hostes may enter ouer-alles. The fend of helle with his hoste gase thurgh þat mouthe þat euer es opyne with enyll speche. <sup>7</sup>In Vitis patrum it es tolde of a haly mane þat saide whene mene praysede a felawchipe of breþer þat he had herde of mekill speche: *Boni utique sunt, set habitacio eorum non habet Ianuam; quicumque uult intrat & asinum soluit*, »Gude, quod he, þay ere, bot þaire wonnyng hase no zate; wha sa will may ga in and lede furthe the asses, þat es, þaire vnwitty saules. For-thi sayse sayne Iames: *Si quis putat se religiosum esse non refrenans linguam suam, sed seducens cor suum, huius uana est religio*, þat es to say: »If any wenys þat he es religious and brydills noghte his tunge, his religio[n]<sup>8</sup> es wayne, he be-gyles his herte. He sayse swythe wele »he brydills noghte his mouthe. A brydill es noghte anely in the horse mouthe,

<sup>1</sup> Ar. vnnayt bourdis.    <sup>2</sup> Ms. lykyng of.    <sup>3</sup> Ms. paire.    <sup>4</sup> Ms. & als.    <sup>5</sup> Ms. for.   
 <sup>6</sup> Ms. to.    <sup>7</sup> The next passage is wanting in Ar.    <sup>8</sup> Ms. religious.

for *sum* es abowte þe eghne, & *sum* abowte þe eres, for all thre es mekill nede þat þay brydd be. In the mouthe lygges the heuy Iryne one þe lyghte tunge, for þat es maste to halde. Ofte we thynke whene we by-gyne to speke, for to spek lytill & sett wele oure wordes: bot þe tung es sleper, for it wades in wate[r], & glyddes lyghtly furthe fra faa wordes to many, fra gud to sume ille, fra sothe to lese: and þane, als Salomone sayse: *In multiloquio non deest peccatum*, þat es thus for to say: »Mekill speche, by-gyne it neuer sa wele, may noghte be with-owtene syn<sup>1</sup>; for fra sothe it strikes<sup>1</sup> in to false, owt of gud in to euyll, fra mesure to ouer-mekill, and as of a drope & a drope, waxes a mekill flode þat drownes the saule, for with þe fletand worde fletis þe hert owt, þat lang þer-after may it noghte gedir to-gedire. & þerfore sayse Gregor þus: *Et os nostrum tanto est deo longinquum quanto mundo proximum; tanto [minus]<sup>2</sup> exauditur in prece quanto magis inquinatur [stulta] locutione*—thir are saynt Gregor wordis in his Dyalogs<sup>3</sup>, þat ere þus for to say: »Als nere als oure mouthe es to þe werlde speche, als ferre es it fra god whene we to hym speke & prayes hym of oghte; ffor-thi es whene we calle on hyme & he with-drawes hym agayne fra oure steuene, for he will noghte it here: ffor we stynke to hym als of ydill speche and of ydill Iangelyng þat vs hase fyled«. For-thi wha so will þat goddes ere be nere his mouthe when he to hym prayes, drawe his herte fra þe werlde, elles may he lange cry or god hym here, als he thurgh þe prophet Ysaye sayse: *Cum extenderit manus vestras avertam oculos meos a vobis*, þat es to say: »When ze make many-falde prayere to me ze þat playes with the werlde, I ne here zow noghte þat while, I will turne me away when ze zowr handes lyftes to me«. For sa mekill lettyng of þe gud philosophere sayse es in mekill spekyng, þat þay bynd þaire dyscypyls with sylence þaire firste fyve zere, als saynt Ambrose sayse. And wretyne it es by a haly habot þat hyghte Agathone, þat thre zere he bare a stane in his mouthe, to lere hym to halde hym styll. / The toþer es of þase þat kane hafe na ryste bot euer [er] raykand abowte fra stede to stede, & for nane oþer enchesone bot for to fede þaire wyttis with vanytes & lustes slyke als þe flesche zernes. »Flee þe werlde and his zernynges, & halde [þe]<sup>4</sup> in ryste, and brydelle the tonge þat he noghte owte flete noþer in Iangelyng ne in ydill speche«, thire thre þe haly angelle lerede þe abbot Arsenius þat he þam solde zeme; ffor whare thir thre er haldene þat þe angelle leris, thare es way to god [&] with-drawyng fra ill. It telles of an abbot þat fully twenty zere satt in his selle<sup>5</sup>, þat neuer lyftede vp his heued to see þe selle<sup>5</sup>-rofe. / The third es of tha þat wastes þaire tyme with trauelle in couatyse to gedir þame werldly thynges ma þane þam nedis; & of slyke spekes Salamon þe wyse & telles what betis<sup>6</sup> to þam for all þaire grete swynke, here what for-þi: þus by þame he sayse: *Vana est spes eorum et labor sine fructu*: »false es þair hope, he sayse, & þair trauell with-owtene medex; & zit he sayse be swylke mene: *Nichil aufert secum de universo labore suo*, þat es þus mekill for to say: »Na thyng with hym he beris when he hythene weyndis, of all þat he hase wonne with care & swynke«. This es ilk a day sene by þase þat are dede, þat noghte with þam beris to þaire lang hame, of all þe gudes þay hade were þay neuer sa ryche, bot a lytill cloute of clathe to hille þaire body with—na mare the werlde vouches-saue one þame, þat þay so mekill luf-

<sup>1</sup> r. skrites?    <sup>2</sup> Ms. cicius.    <sup>3</sup> Dial. III. 15.    <sup>4</sup> Ms. mene.    <sup>5</sup> Ar. scole.    <sup>6</sup> r. betidis.

fede. <sup>1</sup>Here-of sulde þe Riche thynke þat playes þam<sup>e</sup> with þe werlde, and thir couatouse men<sup>e</sup> þat þe pure pyll<sup>e</sup><sup>2</sup>, þat rakes hally to-gedir þat þay may gete, rekkes he neuer of whayme, be he pure or be he ryche he takes na kepe, bot ane<sup>3</sup> þat he hafe: and alle es bot fantom & dreme þat þay with dele. Righte by a ryche man<sup>e</sup> it es þat here his lykyng hase of golde & of syluer & of oþer fleschely lykyng whare-with als an vnworthi wreche þe werld hym dyssayues, als by a pure man<sup>e</sup> þat hungres swythe sare & swa sare thrystes þat almaste he dyes. Efter hungere lange hase hym<sup>e</sup> pyned he falles one slepe, and he dremys þat he es bodyne till a feste, & heghe sett one þe desec, & all deyntes þat his herte may thynke sett by-fore hym<sup>e</sup>, wyne & pyment in faire cowppes; he etis & drynkes at his will & makes hym righte glade, & all þat abowte hym standis are fayne for to do his wyll. Efter þat he hase etyn<sup>e</sup> þat hym gud thynke, þe clathe es drawen<sup>e</sup> & he with mekill noblaye to chambir es gane, and þare, hym thynkes, he etis spyce & drynkes þe wyne, & sythen<sup>e</sup> to bede he es broghte als it ware a prynce, & happed with ryche robes appone hym<sup>e</sup> ynewe<sup>4</sup>, wele furred with vayre<sup>5</sup> & with gryse. Bot whene this wreche wakyns, he felis his legges all calde; he thynkes on þat noblaye hym<sup>e</sup> thoghte he was in, & of all þat riche noblaye hym thoghte þat was abowte his bed, he grapes abowte hym<sup>e</sup> if he myghte oghte fynde of þase riche clathes he wende ware one hym<sup>e</sup>—bot þan feles he noghte elles bot taters & ragges; & mare hym hungers & thrystes þan he dyd by-fore. Þane knawes he sothely it was bot a dreme; þat false fantome made hym to trowe þat it was [a] fest. Þusegate false reches of þe werlde taries þe Riche, þat mase þame to wene þat all es sothe þat fantome þam<sup>e</sup> leris. So witles riches þam<sup>e</sup> makes þat þay for-gete þam-selfe, and hethyng makis at oþer & lyghtly by þam settis þat sothely þase reches wane. Þay make feste of þase gudis þay pyll<sup>e</sup> fra þe pure, and ilke man for drede es fayne to do þaire will. Bot whene dede þam<sup>e</sup> sall wakyn<sup>e</sup> of þat balefull dreme, þane fynd þay bot fan-  
 [3.]tome all þat þay wende had bene sothe<sup>1</sup>. // The thirde maner of mene thare<sup>6</sup> are þat lykyng hase to do þe gude, bot for þay do it noghte in þe maner þay suld do, þay putt þe mede of þaire gud dede in a reuene sekke, for þay losse þaire mede þat þay sulde wyne if þay wroghte þase gud dedis in gud entent; for þare whare gud entent fayles in any gude dede, than mede þat to þe gude werke sulde falle, fayles als wa. And þat may fayle<sup>7</sup> on foure maners. The firste, for þe wykkednes of þe wyrkande; als it telles in þe firste buke of þe lawe that Cayme. Adam sone, offerde to godd of þe fruyte þat hym newede: to þis offerand of Cayme god walde noghte luke, bot to þe offerand of Abelle, his brothir. Of þir wordes saynte Gregor spekis & sayse: »by [þe] herthis will of hym þat þe offerand mase es the gyfte of god resceyued or þer-with-all reproued: for by Abelle wretyn<sup>e</sup> it es þat god firste loked to Abelle & sythen<sup>e</sup> to his gyfte, for to vndirstande þat noghte for þe offerande of Abelle god was payed, bot of þe offeryng for Abelle, þat in all his werke was trew & gud, & after þat god loked. Bot to Cayme & his offerande god wold noghte luke, þat es for-thi þat he [þat] þe offerande made gretly mys[s]payed god«. Whi oure offerand mys payes god or what so we do þat gud es in kynde, þe haly prophete schewes by skyll, here & lere who so will; for þus he sayse: *Cum multiplicaueritis oraciones non exaudiam, quia manus vestre*

<sup>1-1</sup> This passage is wanting in Ar.    <sup>2</sup> = rob, Fr. pillar.    <sup>3</sup> r. anely.    <sup>4</sup> r. ynowe.  
<sup>5</sup> = old Fr. vair, a sort of fur.    <sup>6</sup> r. thai, or thire.    <sup>7</sup> r. falle.

*plene sanguine sunt*, þat es þus for to say: »When ȝe many prayers to me makes I will þame noghte here, ffor ȝoure handes are full of blodex, that by-takyns syne. / Zitt whi trauelle falles *with-owtten* mede, þat es v[an]lyte<sup>1</sup> þat stirres many gud to do, as it es whene mane dose any gud þat gud [es]<sup>2</sup> in his kynde, for we<sup>3</sup> walde be praysede of men for oure gude. For-þi sayse god till all mene þat ere in slyke Entent to be loued of mene: »If ȝe so do, for sothe I say ȝe tyne ȝoure mede«. For vayne glorie es þat thyng þat of gud makes euyl; als it es by almos-dede þat in his kynde es gude, bot do it for manes praysynge & it wynnes bot syne. / The thirde þat for gud werke refes mane his mede, than es roysynge of þame þat dose þe gud dede; & for-thi god in þe gosepelle by þe pharazene sayse þat talde his gud dedis by-fore þe folke in goddes temple thare he in prayede, for-þi god by hym sayde till all þat by-fore hym stode: »Sothely, þis man hase loste his mede, trayste he none oþer, for all his gud dedes«. <sup>4</sup>Of this pharazene sayse saynt Gregore: »Loo so many gud dedis are loste thurgh a syn. This mane, als hym-selfe sayd, fasted twa dayes in a weke, & payed wele his tendis of all þat hym newede, & ouer-passed many oþer *with* his gud dedis: bot for he roysd hym of his dedis, he losed all þat he dides.<sup>4</sup> Nedefull forthi it es to mane þat he do þe gud he may, and þat he warely vmbylke hym þat he pryde hym noghte þare-of in thoghte ne in worde. <sup>4</sup>& for-thi by þis pharazene saynt Gregore sayse: »Als reprovned of god he went to his house, for þe merit of his gud dede he had gyfene to hym-seluen & mad hym *with* his worde bettir þane he was.<sup>4</sup> <sup>5</sup>For one foure maners mene loses mede of þair gud dede. The first es when mane wenys, þe gude he hase, þat he it haues of hym-selfe. The toþer whene he trowes þat god gyffes þase gudes for he hase þame *serued*. The thirde es whene he ruses hym of his gud dedis. The ferthe whene he oþer dispyses of þaire gud dede for he wolde be haldene better þane any oþer<sup>5</sup>. / Zit dedis þat gud are fayles of þaire mede whene mane dose [þam] in þat Entent to be haldene better þane any oþer, or for to lesse gud dede of othire, & for to for-do it *with* all þat he may. And be slyke gud-doers saynt Gregor spekes & tellys by a haly bechope þat hyghte Fortunate, þat thurgh grace þat he had of god he chased owte fendis of þame þat þay had duelled *with*. And sa by-felle on a tyme þat þis Fortunate chased the fende owte of a mane in an Euen-tyde: þe fende sone whene he was chased owte he put hym in lyknes of a pilgrymme & went thurgh þe cete þar the bechope was, wepand and ȝelland als a pure wreche, als he þat was will of herbery þat nyghte, and þus by-gane he to crye þat all þe cete myghte here: »Loo whate ȝoure bechope hase done to me, þat ȝe halde so gude & so haly! Pare I had tane my herbery & wend to [haf] bene in reste, the bechope come to þe house & putt me owte *with* force: And now als a pure wreche of my herbery I am will. Ouer-all herbery I seke & nane will one me rew«. A mane of þat cete þat this herde & herd hym þus speke, tuk hym in to his house & hym by þe fyre sett & esede hym one this<sup>6</sup> wyese. Whene þe mane had spokene *with* þe pilgrymme as he wende he had bene, and he had spyrrd hym of ferre tynges as mane dose pilgrymes, þe fend styrte to þe childe in þe credill and wrathe þe neke in-twa & keste it in þe fyre, and vanyste awaye sodanly: & thus at his partynghe he qwytt þe mane his gud dede. Off [þis] spekes

Nota  
quod  
liii  
modis  
perdunt  
homines  
mercedem  
de bonis  
operibus

<sup>1</sup> Ms. vnnayte.<sup>2</sup> Ms. dose.<sup>3</sup> r. he.<sup>4</sup> Ar. his.<sup>5</sup> om. in Ar.<sup>6</sup> a useless insertion.

saynt Gregor & sayse: »Many semys gud dedis þat are noghte gud, for þay are noghte done with a gud will. For<sup>1</sup> þis mane þat þe pilgryme herberde þat was þe fende, it was for na pete þat he of hym hade, bot anely for of his bechope he spake þe ill; he called hym to house þat he suld be haldene better & mare of pete þane his bechope was, als he þat herberde þe pure þat þe bechope with strenghe putt owte of his house«. Thus it es by mony þat dose þe gude for to lessene<sup>2</sup> þe gud dedis of oþer mene & to for-do þame with-all. / Zit gud dedis are forowttene mede als willyng to wyne to grete honoures or any werldes gude, for to hafe mede of mane; þofe to mans dome it seme þat many duse þe gud: þay do it anely for god, noghte-for-þi many of thir þat are abouene neuwenede reues þame þaire mede. Zit thurgh synne fylande gude dede es loste; & here-to accordes þat haly wryte sayse: *Qui in vno peccauit multa bona perdidit*, þat es þus for to say: »he þat a thyng synnes, many gud dedis he tynes«, þat es bot he amend hym with schryfte & penance do þerfore.

- [II] The secu[n]de party þat teches mane to do þe gude: he es haldene to do it in stede & in tyme als to ilke gud dedis falles with a fredome of spirite, & noghte benedit þer-to, ne with angir, ne with a dede herte. For god takes gretly to thanke þat a mane dose with a glade herte, for-thi þe wyse mane sayse by god: *Hillarem datorem diligit deus*, þat es þus for to say: »god lufes þase þat hym gyffes oghte with a glade herte«; and namly þase werkes þat to goddes honour & his louyng falles & to lykyng<sup>3</sup> of manes saule, & gastely werkes als prayers and haly thoughttes, and clere mynde of god & of his gude dedis. Thir & oþer slyke to þame<sup>4</sup> lytill reste will hafe if þay wele sall bee, for als þe haly mane sayse, *prayers with-owtene deuociōne es als claterynge of pyes*. For prayere es a sacrafyce þat mekill payes gode if it [be] made one þe maner þat it awe to be; for-thi god askes it of vs als dette þat we it to hym paye, þare he vs<sup>5</sup> sayse: *Sacrificium laudis honorificabit me*, þat es to say: »with sacrafyce of prayere þou sall honoure me«. And þat es gud skylle; for god mad mane for he wolde be loued of hym, & for-thi haly wryt sayse: *Gentes creauit deus in laudem & gloriam suam*, þat es þus to say: »God made mane to his honour and his wyrchip & his louyng«. For-þi þe appostill sayse: *Oportet semper orare & nunquam deficere*, þat es þus for to say: »for-thi behoues mane euer pray and neuer fayle«. He es euer prayand þat es [ai] gud wyrk-ande. Ryghte es it by prayere als by draweyng of ande: ffor euer to zemyng of oure bodily lyfe vs nedis to drawe oure ande, þat es to drawe ayere, & sa it es by prayere to zemyng of saule lyfe. For-þi if we noghte drawe of god thurgh prayere, we are to wyte. For-þi it es be tymes to drawe mene fra þe werlde and his besynes, þat þay þe better may serue þaire lorde in prayere & in lykyng of hym, with þase thynges þat may styre to hym. And of<sup>6</sup> all be haldene to wyrchipe god with prayere, mene of religiōne are namely haldene þat by almus lyffes, and mene of haly kyrke þat lyfes by tendis: ffor alle þe werlde trauels to bryng þayme to hande all þat þame nedis, so þat þay may with mare reste better god serue & with haly dedis saughtelyng make bytwy god & mane; and also maydyns & wedows þat hase avowede chaste—all thir by-fore othir are maste bowndene. It es noghte by heuenly werke as by oþer werkes þat in þe werlde fall whare-to mane es ofte constreynede to wyrke agayne his will, als an oxe þat

<sup>1</sup> Ar. And.    <sup>2</sup> Ms. lestene.    <sup>3</sup> Ar. hele.    <sup>4</sup> to þame om. in Ar.    <sup>5</sup> Ar. þus.    <sup>6</sup> = þof.

ledis þe zokke to drawe, thynke hym neuer sa ille: bot þis werke þat I of speke wil be done with a fredome of spyrit, & with lykyn in god, for þat softes alle trauell be it neuer sa grete. & for-thi he þat will plesse god with prayer, do & thynk to demene hym to seke grace of god, & hafe graythely his memorie als he es taghte here, & he sall noghte fayle for to comme to grace of gode & ay-stand hele; to þe wylike hele &c.

### 10. (The Abbey of the Holy Ghost).

Ms. Thornton is the only northern Ms. known to exist, and it contains only the original treatise; the other known Mss. are southern transcriptions. Ms. Laud 210 (oldest Ms.) gives it at the end, fol. 180—5, but contains separately fol. 136 (in the midst of the Ms.), a 2<sup>nd</sup> treatise, the Charter of the Abbey of the Holy Ghost, which in Ms. Vernon (c. 1380) is joined to the original treatise, so that the two have coalesced into one. The same combination is followed by the later Mss., which are mostly derived from Laud-Vernon, while a few show, in their readings, the use of a northern Ms.; these Mss. are: Harl. 2406, fol. 61, Harl. 1704, f. 33, Corp. Chr. Coll. Oxf. 155, Dd 11. 89, Ll V. 18, Lamb. 432. Ms. li IV. 9 f. 69 contains only the original treatise. It was printed by W. de Worde, 1531. In Ms. Lamb. 432 it has the title: Here begynnythe Richard Hamppull of the Abbey of the holy Goest full necessarye. As no other Ms. ascribes it to him, a direct proof of his authorship is wanting; yet, as we find references to the treatise in other works of his, his authorship is very probable. A Latin treatise, Abbacia de S. Spiritu, exists in several Mss. The Charter &c. is the work of another author, not a Northerner; its plan is similar to that of The Castle of Love.

#### *Religio Sancti Spiritus, Religio Munda.*

Ms. Thornton f. 271.

*Off the abbaye of saynte Spirite, that es in a place that es callede consyence.* A dere brethir and systirs, I see þat many walde be in religyone bot þay may noghte, owthir for pouerte or for drede of thaire kyne or for band of maryage, and for-thi I make here a buke of þe religeon of þe herte, þat es, of þe abbaye of the holy goste, that all tho þat ne may noghte be bodyly in religyone, þat þay may be gostely. A Ihesu mercy, whare may þis abbay beste be funded and þis religione? Now certis, nowhere<sup>1</sup> so wele als in a place þat es called *Consyence*<sup>2</sup>; and who so will, be besy to funde þis holy religione, and þat may

<sup>1</sup> Ms. nowhere. <sup>2</sup> On the margin the names of the Virtues &c. are given in Latin or Engl. form: Consciencia, Iusticia &c.

I here give the readings of Mss. Laud 210, Vernon, Harl. 2406 f. 61 (H), Harl. 1704 (Ha), all of which are southern transcriptions:

L þis is þe abbey of þe holy gost þat is founden in a place þat is clepid concience. Ha Here is a tretis of the abbey of the holi goost, V Heer biginneþ a tretis þat is clept þe Abbey of þe holy gost, þat is, Conciencie of Monnes herte schulde ben in þis abbey most; Title om in H. — A—systirs om. in Ha. VLH Mi inst. of A. V Brepren and Sustren, LH broþer and sister. VLH s. wel. Ha many men. wold(e). VLHa ben. H relegion. Ha &; þay om. VLHa mowe H mow. L nowt H nozt VHa not. all om. owthir. VH pouert. V adds or for age, LHHa or for awe. V heore, L her, om. in HHa. V kun. H for þe. all bond. H wedlok. LHHa om. and. all þerfore. Ha here is. book H bok. all om. þe. V om. þe. is. Ha is clepid the. Ha om. þo; H þei. all om. ne. V mowwe LH mow. VH ben L been. all in bodylych (V bodi Ha bodely) r. all om. þat. LHHa om. þay. all in gostely. Ha A lorde god, mercy om. H mow. all þis abbey and þis religioun. VHHa I-founded, L I-founden. all om. Now. L Sertus V Certes, H sotheliche. H no wher, VL neuere, Ha in no nother place. VLH so wel ne so semely as. V clept L clepid HHa clepid.



ilke gud cristyne man<sup>e</sup> and woman do þat will be besy þer-abowte. And at þe begynnynge, it es by-houely þat þe place of thi conscience be clensed clene of syne; to þe wilke clensynge þe haly goste sall sende two maydyns þat ere conande, the one es callede Rightwysnes, and þe toþer es called Luffe of Clennes; these two sall cast fro þe conscience and fro þe herte all maner of fylthe of foule thoghtes and desyris. / Whene þe place of þe conscience es wele clensed, than sall þe grownde be mad large<sup>1</sup> and depe; and this<sup>2</sup> two maydenes sall make<sup>3</sup>: þe one es callede Mekenes, þat sall make þe grownde depe thorowe lowlynes of hir-selfe, the toþer es callede Pouerte, þat makis it large & wyde abowne; þat castis ouer ylke a halfe þe erthe owte, þat es to say, alle erthely lustes & worldly thoghtes ferre fro þe herte, þat if þay hafe erthely gudis with luffe þay forgete þayme for þe tyme & castis no lufe to þame, nor hase noghte ne settis noghte for þat tyme þaire hertes no-thinge one þame—and thies ere callede pure in spyrite, of whame god spekes in þe gospelle & sayse þat thaires es þe kyngdome of heuene, be thies wordes *Beati pauperes spiritu, quoniam ipsorum est regnum celorum*. Blyssed es þane þat religyone þat es fūidide in pouerte and in meknes. This es agaynes many religyous þat are couetous and prowde. / This abbaye also sall be sett on a gud reuer, and þat sall be þe reuer of teres; for swylke abbayes þat ere sett one swylke gude ryuers, þay are wele at ese, and þe

<sup>1</sup> Ms. lange.    <sup>2</sup> Ms. thies.    <sup>3</sup> Ms. be made.

and who so-þer-abowte *al. om.* *all* Now be-houep hit þenne at þe biginnynge. þe, om. in HHa. *all* be clanset þorw (H by, Ha with) wys clansynge; þe holl gost &c. VL senden, HHa fynd. V s. adoun. V twey. H maydenes *al.* maidens. þat ere *al. om.*; þat—conande om. in Ha. LH wel, V ful c. L connende VH connyng. VLH þat on, Ha one. V clept L clepud HHa clepid. Ha rightnesse. LHa om. and. *all* þat oper. is cleped; om. in V. loue. V clannesse. V þeose, *al.* þese. V twayne. VL schul HHa schal. LHHa caste(n) out. V from H frome. VLHa om. of. V fulþus L filþes H fylthis, Ha filthode. VHHa and of foule, L & foule. V zeornynge L zernygys. V And whon. HHa om. þe place of. LHa om. þe. V I-clanset LH I-clensed. *all* foundement. V maad L made. *all* large. V deop L dep. V þat inst. of þis. LVH schal (V schul) twey (H two) maydens make (L maken), Ha shall make other ii maydens. þat on. cleped. mekenesse. H and s. L s. maken, HHa makith, schal om. foundement. V þorw H throw Ha through. V lounnesse *al.* lownesse. LHHa her(e)-s. V and. þat oper. cleped. Ha pouertee. makeþ H makith. Ha wide and large. V wyd. L abouen *al.* aboue. VHa and inst. of þat. VL casteþ H castith Ha cast. *all* out of þe herte al þat is of erpelyche (V eorþliche Ha erthly H herpelyche) þinges & worldliche (H worldeliche L wordly) þouhtes þat þow (om. in V) þei (V þei þat) hane erpliche goodes (H thynges and g.) wiþ loue (om. in Ha) þei ne (om. in Ha) faste (H festeþ Ha feste) not her (V heore) hertes (Ha hartys) on (H in) hem (V þer-on, Ha there-vppone). V þeose L þyse HHa þese. VH ben Ha be, om. in L. cleped L I-cleped. VHHa pore L pouere. Ha sprite. V wyche L wyche H qwyche Ha the whiche. Ha Crist. VLHa spekep. V godspel. seiþ. V heoren LHa here. H þat þe kyngdome of h. is herne. V kindom. *all* om. be thies wordes L *Beati inquit, quoniam—celorum* om. in LH. Ha est enim. Ha om. Blyssed—prowde. VL Blessed H Blyssyd H þenne is. L þe. V foundet L y-founded. V vppon pouert. L om. in; V vppon. mekenesse H mekenes. This—prowde om. in V. LH þat is. L azeyn H azeynest. þat are—prowde om. in H. L been coueytouse. LH schal also. H sette. V vpon. good ryuer (V Riuer). and—gude ryuers om. in LHHa; and—reuer om. in V; V of teeres: For eueri Citée and Abbey þat ben set on goode Riueres. þay om. in V; H þat, LHa it. V ben, LH is, Ha shalbe. *all* þe (om. in Ha) more. Ha ease. LH om. þe. delicious(e). *all* om.

more dylecyous duellyng es þer. One swylke a reuer was Mary Mawdelayne fowndide, for-thy grace and rechesse come all to hir will. And for-thi sayde Dauid thus: *Fluminis impetus letificat ciuitatem*, þat es to saye »the gude reuer mase þe cete lykande«; for it es clene, sekyr, & ryche of all gude marchandyse. And so þe reuer of teris clenses goddis cete, þat es mannes saule þat es goddes cete; and also þe holy man sayse of fylthe of synne þat it brynges owte þe reches of vertus and of alle gude thewes. / And when þis grownde es made, þan sall come a dameselle, Bowsomnes, on þe tone halfe, and dameselle Miserecorde one þe toþer halfe, for to rayse þe walles one heghte, and to make þam stalworthe: with a fire hert largely gyfande to þe pure & to þame þat myster hase; for whene we do any gud werkes of charite thorow þe grace of gode, also ofte-sythis als we þam do in þe lufe and þe lounge of god and in gud entent, als many gud stonys we laye one owre howssyng in þe blysse of heuene, festenande togedir with þe lufe of gode and oure euene-crystene. We rede þat Salomons made his howssyng of grete precyouse stones: these precyous stones are almos-dedis and werkes of mercy & holy werkes; þat sall be bowndene togedir with qwykelyme of lufe & stedfaste byleue, and for-thi sayse Dauid, *Omnia opera eius in fide*, þat es to saye, »alle his werkes be done in stedfaste byleue«; and als a walle maye not laste with-owtten symment or mor[ter]<sup>1</sup>, also no werkes þat we wyrke are noghte worthe to god nor spedfull till oure sawles, bot þay be done in the lufe

<sup>1</sup> Ms. more.

duellyng es þer. such(e) L swyche. VH þe Marie M.; LHa om. Mary; the mandeleyn. all i-set (HHa set) and. V I-foundet L I-fonded Ha I-founded. HHa therefor L þefore, V and þefore. V graces & riches, Ha Richese and grace. L adds of werkus, HHa of vertues (vertuous). V comen H comyn L com. Ha om. all; V folliche al, H fulliche al, L fully. V at. LH her(e). LHHa om. and. all þefore. VL seip. L seynt D. Ha dauith. all om. thus. H im (inst. of impetus). all *cus dei*. L seyn. L ryner þat. makeþ HHa makith. L syte V citee HHa cite. HHa of god (H good) l., VL l. of god. L lykende al. likyng. all cl. and. VL siker. Ha Riche & sekyr. LH goodes &. Ha gode-nesse and vertues. VL Marchaundises H merchaundyse. all Riht so. teres. V clanseþ L clenseþ, H clensyng, Ha cansith. soule. VHa þe whzuche. V om. cite; L cee H see. LHHa om. And. V om. also; LHHa as. VL men seyn (seyn). all þat þe fylþe of synne departeþ (H departis) riches (V riches). HHa & inst. of es. H vertuis. Ha om. of. H thewis. LHHa om. And. V þe. all foundement. V schul. H comyn. LHHa om. a; V twey Dameseles. V Boxumnesse L buxomnesse H boxomnes Ha Buxumnesse. VLHa þat on, H þe on. V om. dameselle. V Merciful. LVHa þat oper. all rere (L reren). VHa an, H of. VL heiz H heyþe Ha hie. all om. to. L maken. hem, om. in H. all zeuyng. Ha zeuyng largely with a free hert. all & to þe (om. in H) meseyse (H mysey-seyd Ha mysese). VL don. V eny HHa ony. V dedes LHHa dede. VLH om. þe. VLH gr. of good entente, Ha of god with good entent; also—gud om. in VLHHa. V als al. as. VHa moni. VLHa stones. V leggen L leizen H legge Ha leye. Ha in. V vre. H blise. Ha and f. VL I-fastned H fest-ned Ha and fastened. VLH to-gederes. L wit. Ha om. þe. VL and of. VL reden. H Salamon. Ha hous. V þeos L þeyse H þis Ha thes. VLH ben Ha be. VLHa almes H almesse. all om. and—mercy. L om. & Ha & oper. V schul L schullen, HHa schuld(e). L been. H bounde. VLH to-gederes. V studefast. LHHa om. and. all þefore. H sayd. Ha Dauid saith. V Dauid þe prophe[te]. VL sey(e)n. Ha workes. LH ben. all as. VLH wal. L lasten V fastnen. Ha with-oute. VL Cyment H cement Ha sement. all mortar. all Riht so. LH werk(e) Ha worke. VHHa do L doon. L aryn, HHa is. H ryzt nozt. Ha is plesyng to. VLH ne. VL noteful, H nedful, Ha medefull. VHa to, LH for. HHa soule. H but if. LH been. HHa om. the.

of god and in trewe by-leue; ffor alle þat þe<sup>1</sup> synfull dose, alle es loste. / Sythen<sup>2</sup> dameselle Sufferance and damesell Forte<sup>2</sup> sall rayse þe pelars, & vndirsett þame so strangly þat no wynde of wordes, angre o[r]<sup>3</sup> stryffe, fleschely nor gastely, sowre ne swete, caste þame downe. / A, dere brethir and systers, ȝitt by-houys þe cloystyre be made, one foure corners; and it es callede *«cloyster»* for it closys and stekys<sup>4</sup>, and waresly sall be lokkede. My dere breþer and systers, wykke of ȝow as will halde this gastely religyone & be in ryste of sawle & in swetnes of hert, halde þe *with*-*in* þe cloyster, and so sparre þou þe ȝates, and so waresly kepe þou þe wardes of þi cloyster, þat non o[t]her<sup>5</sup> fandyngeȝ nor euylle styr-rynges hafe in-gate in the & make þe thy sylence forto [breke]<sup>6</sup> or styrr the to synne; steke thyn eghne fro fowle syghtes, thyn heres fro foule herynges, thy mouthe fra foule speche, and thyn herte fra foule thoghtes. / Scrite sall [make] thi chapitir, *Predicacione* sall make thi fratour, *Oracione* sall make thi chapelle; *Contemplacione* sall make thi dortowre, þat sall be raysede one heghte *with* heghte ȝernynge and *with* lufe-qwykkynge to gode, and þat sall be owte ofe worldly noyse and of worldly angyse and besynes als fere furthe als þou may for þe tyme thorow grace for þe tyme of prayere. *Contemplacione* es a deuote rysynge of herte *with* byrnyng lufe to god to do wele<sup>7</sup>, and in his delites loyes

<sup>1</sup> *al. we.*    <sup>2</sup> *o. m. Fortitudo.*    <sup>3</sup> *Ms. of.*    <sup>4</sup> *Ms. steskys.*    <sup>5</sup> *Ms. no noþer.*    <sup>6</sup> *Ms. & make þer thy s. and for to .. the.*    <sup>7</sup> *r. in god to dwelle?*

HHa om. in. Ha om. for—loste. LH þerefor, V an þerefore. *all* we sinful don (H do). *all* om. alle. V loren L lorn H lore. VLH add till þat (om. in L, H but) we amenden vs. V Sepþe H sythe, Ha And. H þe d. S. LHa þe Fort. VHHa schul L shullen. VL reysen vp, HHa rere vp. V pilers LHa pelers H pyleres. VL vndersetten. Ha so mightly, VLH so studefastlich and so stal-worþlich. L wordus. *all* ne (L no) of. V non a. *all* angres ne of gostliche fondynge (HHa temptacion) ne of fleschliche lustes (L lust) þe Innore ne (L no) þe otture (L vttere, H ferrer; þe I.—otture om. in Ha) ne (om. in LHHa) may (Ha shall) hem (L hym) down casten (Ha cast hem adowne). A—systers *al. om.* *all* After þis be-houep hit (om. in LHHa) þat (om. in L) þe. V Cloistre *al.* cloyster. VLH of. Ha iiii-cornerde. *all* for whi (Ha for) hit is cleped. V þe, Ha a c. closeþ. VL stekeþ, H schetteth Ha shutteth. Ha om. and—systers. V warliche L warly; H & wardith þat schal. VL loken H loke. V breþeren and sustren, LH broþer & sister. V ȝif ȝe wollen, LHHa ȝyf þow wyll (H wil); V holden LHa holde H hold; V ow, LHHa þe; VLHHa in gostlich religion. V om. &—hert. rest. H and of; Ha om. in. V holdeþ ow. *all* om. þe Cloyster. *all* om. so. L steke, H schette Ha shutt, V stekeþ. *all* om. þou. L þy, V or. H om. so. V kepeþ. þou *al. om.* Ha thi. HHa wordis. V ȝor. V opur, LH vttere; om. in Ha. HHa temptacion. Ha om. nor—&. LVH no (H ne v nom) innere (innore) mowe (H may) haue any (om. in H) entre to make (V maken) þi sylence (L cyvence) to breke (V bren; Ha make the br. thy s.) or (Ha nor) sterc (V sturen) þe to synne. H schette Ha shutt. HHa þi. V Eren L eyzen HHa eyen. VH from. VLHa Eren H eres. VH from. Ha fole heryng. VH from. VLH speches, Ha spekyng. VL add and from (fro) vnclene lahtres (L lauters). V om. and. Ha thy. L þoutus. V adds: þin honden from foule hond-lynges, and þi Neose from vuele smellynges. LH þe. L Chapetere—hous V Chapitire—hous HHa Chapitil-house. *all* om. sall make. LH þe. V ffetore LHa freytour H fraytour. *all* orisoun. *all* om. sall make. LH þe. *all* om. sall make. LH þe. V Dortur H dortor. HHa rered. LHa an. H heþe L hey V heiz Ha hie. L hye V heze H hey, Ha his. LV ȝernynggus, HHa desires. Ha d. of loue: and—gode om. LV quikyngus H quickyng. *all* om. and þat—prayere. LVH deuout(e). LVH rys. vp, Ha rys. oute. *all* of þe. L brennende V brennynde HHa brennyng. V in g. Ha om. to do—saule. L dwelle H dwele V dwellen.

his samle, and somdele ressayues of that swetnes þat goddis chosene childir sall hafe in heuene. / Rewfulnes sall make the fermorye, Deuocione sall make þe celere, Meditation sall make the gernere. / And when all þe howses bene made, þan behoues þe holy gaste ordeyne þe couent of grace & of vertu; and þan sall þe holy gaste þat þis religyone es of, bee wardene and visiture. The whilke god þe ffadir funded throw his powere, ffor þus saise Dauide: *Fundauit eam altissimus*, and this es to saye: »the heghe gode þe ffadyr ffundide this releygionex; the Sone thurgh his wysedome þan ordayne it, als sayne Paule witnes it: *Que [sunt], a deo ordinata sunt*<sup>1</sup>, þat es at saye: »alle þat es of<sup>2</sup> god, the Sone it rewlis & ordaynes; the Holy gaste xemys it and vesettes it, and þat saye [we] in holy kyrke whene we saye þis: *Veni creator Spiritus, with Qui paraclitis diceris*, þat es for to saye: »come þou god þe haly gaste, and thyne þou vesete, and fulfill þame with graces. / And than the gude lady Charite, als scho þat es most worthy by-fore alle oþer, sall be abbas of this sely abbaye. And also als þay þat are in releygion sall do no thyng, ne saye thyng, ne gange in to no stede, ne take no gyfte with-owttene leue of þe abbasse, also gastely sall none of swylke thyngys be done with-owttene leue of charite; ffor thus commandes sayne Paule: *Omnia vestra in caritate fiant*, þat es: »what so ze do or saye or thyne with herte, alle ze mon

<sup>1</sup> Cf. Rom. 13, 1.    <sup>2</sup> omit of?

H om. and: dwele in gostely delicies, ioyes—saule om.; LV & of his dylcys L froþeren his halle, V for to heeren and of his hawlews. LVHha and (om. in V) sumdel (om. in H) tasten (H to taste) of þe (om. in Ha) swetnesse. V I-chosene, Ha cosyns. all om. childir. L schullen V schul. V hauen. V Rihtfulnesse. all schal be. V þi; Ha om. þe. V ffermorer H fermour Ha fermouresse. all om. sall make. V þi; Ha om. þe. L seler V Cellerer H cele Ha Celeresse. H & M. L maken. V þi. V Gerneer H garner. all om. all. V þin. all houses of offys. Ha be. all be-houeth it þat þe h. g. sette. V Graces. Ha om. of. all vertues. LHHa om. and. VL penne. H hey holy. LH þat is of þ. r.; V om. þat is, of þ. r.; Ha which is w. & v. of the Religion. LHHa om. bee. LVHa wardeyn. LHa vysitour V Visitor H wysitour. L om. þe. H om. god. LVHa fader. L foundede V foundet H founden. all myzt. all as Dauid (L dauit) seyth (H says). VHa *Fundauit*. all om. and. all þat. LVH om. to saye. H heyest. LHHa om. þe fadyr. LHHa hap made hit. The sone—god om. in LHHa. V om. þan. V as seint Poul witnesseth and seiþ *Quia a deo sunt ord. sunt*, þat is þe heize God hap maad hit. all rewleþ (V ruleþ) it. all om. & ordaynes. all kepeth (L keput). visiteþ. Ha om. þat; H þerfor. all syng. Ha we syng. H om. holy. LV churche HHa chirche. all om. whene—þis. L adds *mentes tuorum*, VHHa continue *visita*, V imple *superna gracia que tu creasti pectora*. all om. with *qui p. diceris*. V om. þat—saye, LH om. for—saye, Ha om. for. V om. god þe, LHHa om. þe; HHa gode. LVH om. and; þe (V þer) hertes of þyne. Ha & visite the hertis of thyne. V folfulle, L felle HHa fille. LHHa hem, V þe brestes. H throw. all þi grace. V adds þat þou hast I-foormed. all om. And than. Ha om. the gude. L lefdy. LVH as, om. in Ha. L sche V heo H he, om. in Ha. all om. þat. L by-forn. H al thyng. L been. LVHa abbasse H abbayse. LHHa holy. all om. also. as. þei. VH ben L been Ha be. L no thyng schol doon, VHHa schul no þing (Ha not) do(n). L no Ha nor. L seggen V siggen. all om. thyng. L no. L goon V gon HHa goo. H om. no. V stude. L no. H om. ne—gyfte. V taken. LV no (ne) zyue (ziuen). Ha yftes. VHa wiþoute. V of heore. all riht so. gostliche. V ne schulle. H no suche. Ha nothyng. L schyche þyngus. H ben. Ha om. leue of. H loue. H þis. co(m)maundeth, H comendith. V *Omnia opera v.* Ha is to seye. Ha all that. V om. so. V don or seyen. Ha om. or saye. L þenk V þenken Ha thenkith. Ha om. with herte. Ha loke it be done. LH mote V mosten. VH hit don.

do in charite. A, dere Breþer and systirs, whate here es harde comandement! Bot it es [notfull]<sup>1</sup> to oure sawles þat oure thoghtes & oure wordes & oure werkes be onely done for lufe. Wayleawaye, if I durste saye! for many are in religione, bot to fewe relegious þat þay ne done þe comandment of saynte Paule, or þe concelle of þe gud lady Charite þat es abbesse of this cely relegione; and for-thi þay lose mekill tyme, and losses þaire mede, and ekes thaire payne gretly, bot if þay amende þam. Wharefore, leue breþer and systirs, bese euer more wakire and warre, and in all þoure werkes thynke depely þat whate-so þee doo be it done in þe lufe of gode and for þe lufe of [god]. / Þe lady Wysdome<sup>2</sup> sall be prioresse, for scho es worthi, *Nam prior omnium creat[ur]ar[um] est sapientia*, þat es: »alþer-firste es Wysdome made«, and thurgh þe lare and þe concele of þis prioresse sall we do alle þat we do; and this saye Dauid: *Omnia in sapientia fecisti*, þat es at saye: »alle þat þou hase made þou hase made wysely«. / The gud lady Meknes þat aye elyke makis hir-selfe lowly and vndir alle oþer, sall be suppriorresse: hir sall ȝe honoure and wirchipe with bouxomnes. A Ihesu, blyssede [es] þat abbaye and cely es þat religione, þat hase so haly anc abbas as Charyte, a prioresse as Wysdome, a suppriorresse as Mekenes. A, dere breþer and systirs, blyssede and cely are þay; þat es to saye, those saules are cely þat haldis þe comandment of þe abbas lady Charite, and þe techynge of þe priores lady Wysdome, and the concele of þe suppriorresse lady Mekenes. For who-so es

<sup>1</sup> Ms. noghte full ill.<sup>2</sup> Ms. and for þe lufe of þe lady Wysdome þat sall.

H with. L loue, VH loue and in (om. in H) charite. A—lufe of (l. 9) om. in Ha. V breþren and sustren, LH broþer & soster (sister). L wat, V þat, H þis. H om. here. V and hard, H a harde. H om. it. LV notful, H nedful. all om. ill. LV for. L þouȝtys. VH ben onliche. H ydo. VH for þe l. H adds of Ihesu. LVH add & in þe loue of god. V weilaweī L weylaweī H welaway. H dorst, LV dar. ben H be. LVH and. V & gon to seche Religion. V þo þat. LVH om. þay. LVH don (V doþ H do) nouȝt after (H efter) þe c. L no VH ne, after þe. L counsel V counseil H conseyl. L lefdy. LVH sely. þefore. L leson V leose H losse. L mechel V muche H meche. LVH tyme of her mede (and losses om.). L eken V echen. H and also gretly schal hane payne. LV gretlyche here peyne. LH om. if. LV amenden. hem. LVH þefore. V breþeren and sustren, LH broþer & syster. L beth H bethe V beoþ. LV waker, H wakyng. L þoure w. all. V zor. LV þenketh H thynketh. LVH byslyche what so (H w. þat) ȝe don þat it be. V om. done. LVH in (V for) þe loue of god & for (V in) his loue. of om. L leuedy. V Wisdam. all om. þat. L been V beo. L pryouresse. for—worthi om. in Ha. LH sche V heo. Ha *priorum*. LHa *omni creatura*, VH *omni creatura*. Ha is to saye. V aller. L ferst V furste. LHHa was. LV y-maked H ymakyd. lore. H priorisse. Ha we shall VH we schul, L we scholden. L doon V don. al. LV don Ha doth, H schul do. Ha as. LVH þus, om. in Ha. L seyt. Ha dauid saith. LV *tu fec.* Ha om. þat—saye. LVH om. at saye. V om. alle. hast. V i-maked. LVH hast it. LV avislyche H awisliche Ha avysily. L lefdy. all euer m. h. i-lyche (Ha like) lowe. Ha om. and. L ben. V subpriorresse H suppriorisse. LVH schalt þow, Ha þou shalt. L onouren V honouren. Ha om. and wirch. L worchepe V worschipe H worchip. Ha O. all bl. is. hath. holy an. Ha om. as. LVH om. a. all om. a. Ha O Ihesu. H om. A—þay. Ha om. dere—saye. V breþeren and sustren, L broþer & syster. LV been þo. L seyen. Ha sely be tho soules. LVH þe. L been V ben H bothe. LVHa holden H holdithe. V coman demens. H om. abbas. Ha lady abbesse. L leuedy, V þat ladi. all om. and. Ha lady priores. V p. þe ladi. LVH om. and. Ha lady suppriorresse. V þe ladi. V ho so,

bouxome to thir thre ladyse, and paire lyffe rewliis aftir paire techynge, the ffa-  
dir, the Sone, the Holy goste, þam sall comfurthe with many gostely loyes, and  
þam helpe and socoure in alle fandienges [&]<sup>1</sup> angirs þat pay ne be noghte oucr-  
comene; þam thare drede no wrenkis ne no wylis of the fende, for why god es  
with þame and standis aye by þame als a trewe kepere & a strange; and ffor-þi  
says Dauid thus: *Dominus protector vite mee, a quo trepidabo?* als if he sayd: »god  
es my champyone staleworthe and trewe, þat for me þat es so wayke and so  
vmyghtfull, agaynes myne enemyse hase vndirtane for to fyghte: whame thare  
me þane drede? now trewly, righte nones. We rede in a buke of Danyele þat  
a myghtfull [kyng] was þat mene callede Nabogodhonosore, þat sett in [his]  
reme thre mene þat solde do & ordayne and stabyll als baylyes alle þe rewme,  
so þat þe kyng herde no noyse ne no playnte, bot þat he myghte be in pese  
& in loye & in ryste in his rewme. And righte so þe rewme of þe sawle þat  
thiese thre baylyes are Ine, and þe religione þat thies thre prelates are Ine, þat  
es Charite, Wysedome and Mekenes, thare es pese, ryste and lykyng in saule &  
comforthe in lyfe. / Damesele Discrecyone, þat es witty and be-[fore]<sup>2</sup>-ware, sall  
be tresorere; scho sall hafe in hir keypyng alle, and zernely luke þat all go  
wele. / Orysonne alle be chaunterese, þat with hertly prayers sall trauele daye &  
nyghte<sup>3</sup>. And whate Orysonne es, þe holy mane sayse: *Oracio est deo sacrificium,*  
*angelis solacium, diabolo tormentum*, þat es to saye: »Orysonne es a louely sacrifice  
<sup>1</sup> Ms. in.    <sup>2</sup> full.    <sup>3</sup> The same passage is part of a treatise on prayer and meditation in  
Ms. Reg. 17 C xviii, fol. 65.

Ha who so that, H he þat; L who, so om. V þeos H þesse Ha þes, L þe.  
VHa ladies H ladiis L lefdyis. LVH hys. LH reulyth V ruleþ. Ha & Rewleth his  
lyf after hem & her t. L techyngus VH techinges. Ha and the h. g. LV hem,  
HHa hym. L counforten V cunforten H conforte. L gostlyche. LV hem, H hym,  
om. in Ha. LV helpen & socouren. LV all here, HHa al his. L fondyngus  
H fondyngis, V temptacions, Ha nedes. Ha om. in ang. LVH and. L angeres,  
VH angres. HHa he. all om. ne. L been; V schul not ben. HHa ouercome.  
LVH ne þar (H þer) hem (H hym) nouzt drede, Ha ne hym dar not d. L non,  
H þe. LVH wrenches Ha wrenchis. L no non. VHHa om. no. wyles. all om.  
why. HHa hym. V om. and—þame. LHHa om. aye. Ha with. L om. þame;  
HHa hym. as. V om. a. L kempe, V Campion H Kampioun Ha Champion. LV  
om. a. all strong. all and þus; for-þi om. V witnesseþ, Ha said. as. VL zif  
Ha zef. LV om. es. LHHa champyoun V Campion. all am. LVHa feble H febel.  
Ha om. so. H vmyzti Ha onmyghty. L azeynus VH azeynes Ha ayens. L enne-  
mys VH enemys Ha enemies. Ha he hath. L vndertaken al. vndertake. Ha om.  
for. L fyten V fhte H fyzt Ha fyght. Ha adds for me. whom H qwhom.  
LVHHa schulde I. L dredon. all om. Now. all om. righte. Ha nomane. Ha om.  
We—go wele (l. 18). LV reden. V þat þer was. V myztful. all kyng. V me.  
H was. clepede. L Nabugodonozor V Nabugoddonosor. in his. LH rewme  
V Reame. L schulden V scholden H schulde. LH doon and ordeynen & stablen.  
H om. and; H stabil. as. V Bayliues, H reulers. LH of inst. of alle.  
VH reame. H harde, V ne herde. V now. L no (no<sub>2</sub> om.) pleynt. VH but.  
V ben. & in loye al. om. in om. L reste VH rest. V and his R. also.  
L om. rewme. all om. And righte. LH Also. LVH om. of þe sawle. H þis  
L þese V þeose. L bayles H baylis. L been H ben V bep. LV inne.  
V be-tokneþ inst. of and. L om. þe. H regionus. L preletes. V beoþ H bethe  
L been. V and Wisdom. LV Damysele. L descrecioun. LVH byfore. LVH  
tresouresse. V ffor heo. H hee L she. LH om. hir. LVH byslyche. L loken  
VH loke. Ha Cloystresse. H hertliche Ha herty. Ha prayours. L trawaylen  
al, traunyle. all om. and. V telleþ. Ha *sacrificium deo*. L seyn. Ha Orisons  
& holy prayers sacrifice to g. LVH an holi. V sacrifice, LH preyer. H solace

to god, solase and lykyng to angells, and turment to þe fendes. It witnes in þe lyfe of saynte Barthilmewe þat it es turment to þe fende: for þe fende cryede to hym and sayde: *Bartholomee, ince[n]dunt me oraciones tue*, þat es to saye: »Barthilmew, thi prayers byrnys me«. And þat [it] es lykyng to angels, saynte [Aunstyn]<sup>1</sup> wytnes it and sayse: »Whens we praye with deuocoyne of hert, the angels standis byfore [vs] daunsesande & playeande<sup>2</sup>, and beris oure prayers vp, and present<sup>3</sup> þame to þe fadir of heuene; þe whilke prayers oure lorde commandes to wryte in þe buke of lyfe«. [Zit it]<sup>4</sup> es sacrafyce to god, [zis ane]<sup>5</sup> of þame þat hym moste payes, and for-thi he askes vs it þer he sayse thus: *Sacrificium laudis honorificabis me*, þat es to saye: »ze salle wrychipe [me] with sacrifice of louyng«.<sup>6</sup> / Iubilacio, hir felowe, sall helpe. And what Iubilacione es, a seynt<sup>7</sup> it telles and sayse þat »Iubylacione es a grete Ioye þat es consayuede in teris thorow brynnande luffe of spirite, þat may noghte be in all schewede no in alle hyde«; als it fallis somtyme of tho þat god hertly lufes; þere<sup>8</sup> after þat þay hafe bene in prayere and in oryson, þay are so lyghte & so lykande in god, þat whare so þay go þer hertes synges murnyng songes of lufe-longyng to paire lefe, þat þay zerne with armys of lufe semly to falde, and with gastely mornyn[n]ge of his gudnes swety to kyss; and zit vmyhille so depely þat wordis þam wanttis; for luf-longyng so

<sup>1</sup> Ms. Barthilmew.<sup>2</sup> Ms. prayeande.<sup>3</sup> Ms. a pr. of.<sup>4</sup> Ms. þat.<sup>5</sup> Ms. this are.<sup>6</sup> This word (= praise) proves the tract to have been written in the north.<sup>7</sup> *al.* seynt Gregori; cf. Greg. Mor. xxiii.<sup>8</sup> = þire.

to god. Ha om. solase. L aungles V angeles HHa aungelis. V om. þe. VLHa fendes. HHa þis is wittenessyd (Ha wittenesse). VL witnessep. L bartolmew V Barthelmeu Ha Bartelmewe H bartholomewe. V to fendes. *all* whan inst. of for. L cryede & seyde to hym. Ha om. to hym. L *Barthilmewe*, V *Apostole dei Bartholomee*; om. in HHa. Ha *me* inst. of *tue*. L seyn. V þou godes apostle Bartholomeu. LH brennen V brennep Ha brenne. *all* om. and. HHa þat orisoun is. Ha adds and turment to the fendis. *all* Aunstyn (L Ansteyn bereþ wytnesse. L seyt. LV preyen. *all* of h. to god. LV stonden H stonðy Ha stonde. L aforn V bi-foren. *all* vs. daunsyng & pleyng. LVH beryng, Ha bere; vp oure pr. LV & maken hem present, Ha and present hem vp, H and hem presentith. V preyere. Ha he. VHHa comauðep L comendep. H writyn, LV be wryten (ben I-write). L om. þe. L lyx. *all* it is. LH ze & on of, V and on of. Ha and most plesith hym. L þoo V þo, H þilk. LV pleseth, H likeþ. *all* om. and. LH þerfor he axep it vs, VHa hit (Ha god) scheweþ wel (Ha hymself) for he hit askep (Ha askith it) of vs. *all* & seyth; thus om. LHHa *honorificabit*, V *honorificabis*. LH om. to saye. H þat þu. *all* þou schalt. V worschupe. *all* me. H praysyng, Ha plesyng. *all* Iubilacion. Ha shall folowe, H schal be chaunteryse felaw and her help to do. LV helpen (om. in Ha). and—es om. in Ha. and om. in LVH. *all* seynt Gregori inst. of a seynt. *all* om. it. Ha om. telles and. LV telleþ H tellyth. L seyt V seip H seyth L saith. LH conseued V conceiued Ha conceiuid. H terres. L brennende V brenninde HHa brennyng. V of þe. L spyryzt VHa sprit. in om. V al out L alle owt H al out be sch., Ha all be sh. oute. Ha ne V nor, L noyþer H noþer. in om. HHa all be. L hyd Ha hid H hydde V hnd. as. LV falleþ HHa fallyth. V þulke. Ha om. god. V þat louen god herteli. H for, L ze, VHa om. þere. LVHa after. LV han. *all* om. in prayere and. VL ben HHa be. *all* om. so lyghte &. likyng. Ha what euer they do here. LVH ben. H hertis, Ha hert. L synggen H syng Ha syngith V syngyng. mornyng. Ha songis, H song. Ha om. longyng—longyng. H lofe. L zernen V zeornen, H desire. armes. L semly VH semeli. LH klyppe V cluppen. L menyngw. H mengynges, V moonenes. LH gladnesse. H swetyche to clippe & kyss. V cussen. *all* om. zit. *all* somtyme. H depelyche. LV wordes. L wanteth V wontep.

ferforthe rauesches thorow<sup>1</sup> hertis þat somtyme þay ne wote noghte whate þay do. / Denocione es celeresse, þat kepis þe wyynes, bothe þe white and þe rede, with depe vmbrythyngunge of þe gudnes of god, & of þe paynnes & of þe angyse þat he tholed, and of the loyes & þe delytes of paradys þat he hase ordayned to his chosene. / Penance sall be kychynnere, þat with grete besynes trayuells daye & nyghte for to plesse alle, and ofte swetis with bitter teris for angyre of hir synnes. Scho makes gud metis, þat es many bitter sorowes alle for hir gyltez, and theys metis fedis þe saule; bot scho sparis hir-selfe thorow abstynence and etys bot littill, for do scho neuer so mekill ne so mony-folde of gud werkes, ay semys scho hir-selfe vnworthy and synfull. / Atemperance serue[s]e<sup>2</sup> in the fratour, þat scho to ylkone so lukes þat mesure be ouer-alle, þat none ouer-mekill nere ouer-lyttill ete ne drynke. / Sobirnes redis at the borde the lyues of the haly ffadris, and synges and reherces whate lyfe þat þay lede, for to take gud ensampille to do als þay dyd, and þere-thorowe slyke mede to wync als þay now haue. / Pete es spensere, þat dose seruesse to gud all þat scho maye. And Mercy hir systre sall be ambynowre<sup>3</sup>, þat gyffes to alle, and noghte kane kepe to hir-selfe. / The lady Drede es portere, þat kepis besyly þe cloyster of þe herte & of þe conscience, þat chases owte alle vnthewes and calles In alle gud vertus, & so

<sup>1</sup> r. thaire?    <sup>2</sup> Ms. seruede.    <sup>3</sup> = almoner.

H lakkyth. H lonkyng. VH & so. Ha so forsoth. rau. — hertis om. in Ha. L ranyscheth V rauisscheth H ranyss. here, H hey. LV hertes. L ne wyte, V nute, H om. ne, LHa om. noghte. L doon V don. V Celleresse. kepeþ, Ha kepith. HHa om. bothe. VH om. þe. H qwyte. VH om. þe. V deore. all þougztes. V of þe angussches and of þe peines. L angusches H angwysches, Ha diseases. all suffrede. LHHa ioye; V om. the loyes &. L delycys V delices, H delyte. Ha of heven. HHa om. hase. L greyþed. H chosoñ L chesoun, Ha louers. Ha kechener, L cosyner V Cusynere H cusener. all om. þat. HHa om. grete. all and tranayle (V tranayles) & peynes (L peynus) boþe day & n. all paye (pay) for alle. L swetyn V sweten HHa swete. V angur al. anger. Ha she L zhe V heo H he. LHa makeþ H makyth V maken. Ha mony good. LVHa metes. Ha om. es—metis. V beoþ. V serwes, H wordes. V om. alle. LH here. V gultes LH gylt. LVH feden Ha fedeth. LHa sche H hee V heo. spareþ Ha fareth. Ha with. V abstinence. LV eteþ HHa etyth. L lytul V luytel HHa litell. L mykel V mucche H myche Ha moche. L no. HHa om. folde of. H werkys Ha workis. VLH al wei; Ha om. ay. sche (heo) holdeþ. LH & temperaunce VHa Temperaunce. all om. seruede. L freytour V freitur H fraytur. V adds schal be; Ha shalbe fraytours. LH so þat echon (ychechon) lokeþ (loke), V for to loke; Ha om. þat—lukes. Ha and mesure shalbe ouer-seer al-waye (rest om.). V mesure. (be: here begins Ms. Simeon.) L mechel V machel H mech. ne. LH lytel H luitel. L no. V sobrenesse H soburnesse Ha sobornesse. redeþ H redyth, Ha shall rede. H bourde. H lyfis, LVHa lyf. all om. the. V fadres H faderes Ha faders. LH redeþ, V techep, Ha tell. LVH add hem. & reh. al. om. LVHa om. þat. L ledde V ladden H ladde Ha ledde. V adds in corþe. LHHa here in (L on, Ha on the) erþe. L taken. ensauple. LVHa to god, H to loue god. as. L deden V duden HHa dede. Ha om. and—hafe. L swyche H seche V such. LVH om. now. Pitee H pyte. VLH Pitauceer, Ha penitaunce. Ha om. þat—maye. LVH om. seruesse. L of gode, V þe goode, H oft. H om. al. H wat he. V adds wiþ al hire miht. all is. VLH aumener, Ha a yeuer. LV zineþ HHa zeneþ. LHHa om. to. V nouzt con, LHHa can nowt. LVH holden Ha hold. LV kepeþ HHa kepyth. Ha om. þe cloyster—speres. VLH þe zate and þe cloistre (H clayster). V and chaseþ. H all yuell þewes. L clept V clepeþ H clepyth. VH vertues L



speres þe zatis of þe cloyster & þe wyndows, þat none evylle hafe none Ingate to þe herte thorowe þe zatis of þe mouthe ne thorowe þe wyndows of þe eghne nere of þe eris. / Honeste es maystresse of þe nouyce, and teches þam alle curtasye, how þay sall speke and gange and sytt and stande, and how þay sall bere þame *with-owtten*e and *with-Ine*, howe to god, how to man, so þat alle þat þame sese of þam may take ensampill of alle gudnes and alle gud thewes. / Dameselle Curtasye sall be hostelere, & þay þat com[es] and bydes<sup>1</sup> scho sall þam resafe hendely, so þat ylke one may speke [gud] of hir. And for-thi þat nowþer sall be by þame one emange the gestes—fior it myghte falle þat damesele Curtasye solde be oure-balde &<sup>2</sup> ouer-hardy,—for-thi sall scho hafe a felawe damesele Symplese, for þay two alyede to-gedir thorowe felawchipe are sekýre and semande; for þe tone *with-owtten*e þe toþer vnnwhile es littill worthe: for ouer-grete symplesse may make of þe symple a sott or ouer-nyce, and ouer-grete curtasye may be somewhile oþer to lyghte chere or to glade, or ouer-balde for to paye þe gestes; bot fayre and wele, & *with-owtten*e fandynge of blame, may þay do þaire offece bothe to-gedir. / Damesele Resone sall be þærnerer<sup>3</sup>, fior scho sall ordayne *with-In* & *with-owtten*e so skilfully þat þere ne be no defaute. / Damesele Lewte<sup>4</sup> sall be fermoresse, þat sall trauelle abowte & besely serue þe seke. And for-þi sen þat in þe fermory of this religyone are moo seke þan

<sup>1</sup> Ms. & þat þay comande and byddes þat.    <sup>2</sup> Ms. a.    <sup>3</sup> r. purueiere.    <sup>4</sup> r. Leaunce.

vertuus. L spereth, V stekeþ, H schet. LVHa zates. HHa of þe mouþe & þe wyndowes of þe (om. in Ha) eyen (Ien) & of þe erys þat noue (nothing of) euyl wordys ne syȝthis (sight) schul (shal) foule (fyle) þe sowell (soule). V vuel L eucl. V hap. LV om. none. entre into. L mougt no. V wiȝdowes. eigen. L no V ne. L eres V Eren. V Honestete. LH mayster. V Nonices. LHHa nonnes. LHHa þat. LV al, om. in HHa. L corteseye V Cortesye HHa curtesye. L scholen V schullen H scull Ha shall. V speke. VHa om. and; L or. L goo V gon H go, om. in Ha. all om. and. V sitten. L or. LHa stonde H stond V stonden. LH om. and. V beren. Ha within and withoute. L om. and with-ine. H and how. V wiþ-innen. L into. LHHa & how. V mon. L seen V seon H sene Ha seeth. Ha om. of þam. V mowe. L taken. H gode ens. all om. and alle gud thewes. H Damseyl. Curtesy V Cortesye. V ben. H þe. LH osteler V Osterasse. & om. V so þat. L zhe V heo, H þe, Ha at the, LVHHa comyng and (þe H at the Ha) goyng schal receyue hendeliche (L heendly); V adds gode goers and comers. L echon V vchone H yche one Ha ech. VL mowe, H schall mowe. all speke good. HHa of oþer. LVH and for as (L os) meche as, Ha for that. all non. V adds of hem. L been. LHa hereselyyn (self), VH him seluen (selfe). all al-one. among. V þeose. V gistes L gestis. V mai. H to inst. of þat. H curteyse. V ben. bold. H houer. all þerfore. LHHa sche (H he) schall. LVH to inst. of a. Ha om. felawe. LH symplesse VHa symplenesse. Ha adds to goo with hyr. Ha om. for. þese. L to. Ha om. alyede. L to-gederes. V felaweschupe. ben. VHHa semyng. Ha be s. & s. through felawship. þat on. þat oþer. somtyme. VH is sumtyme. H worthi. VHa symplenesse. L maken. all om. of; all ouer gret (L mikel) symplete, LVH or ouer litel, om. in Ha. Ha ouer moche. all may make ouer-fair semblaunt (H semlaunt) or ouer-glad or ouer-bold. V forte. H om. to. Ha please. all om. þe. V om. &. all doute of b. LVH mouwe. Ha they maye. V don. office, V offys. V to gederes. L purueyresse H þærueyresse, VHa Prioresse. all þat schal. V ordeynen Ha ordeygne. VLH wiþ-uten and wiþ-Inne(n). V om. so. V skilfolliche. all om. ne. HHa schal be. V non. V Leaute L Leaunce H louance, Ha Rewfulnesse. V fiermeresse H formeresse. L trauaylen. LHa syke. Ha om. and. all for; -þi—þat om. V fiermerie.

hole, mo febyll þane wighte, and es ouer-grete trauelle to serue þam alle hyr-one, ffor-thi sall scho hafe a felawe, damesele Largesse, þat sall see full wele to ylkone after þat þam nedis. / Damesele conande and wysse þat es callede Meditacyone or Poleschessy<sup>1</sup>, es garnere: scho sall gedyre and sembyll gude whete and oper gud cornes to-gedir, and þat fully, with grete plente, thorow þe whilke alle þe gud ladyse of þe howse may hafe þaire sustenance. Meditatione es in gud thoughtes of god, & of his werkes, and of his wordes, and of his creaturs, and of his paynes<sup>2</sup> þat he tholedede, and of his grete lufe þat he had and hase to þame for whayme he tholedede. This garnere had þe gud kyng Dauid, ffor-þi<sup>3</sup> was he ay riche & in plente; and for-thi he sayse in þe psaltyre: *In omnibus operibus tuis meditabor* ... *die ac nocte*, þat es to saye: »Lorde, in thi lawe I thynke nyghte and daye«. This es begynnynge of all perfeccion<sup>4</sup> whene mane settis and stabylls his herte in depe thynkyng on god & on his werkes; ffor ofte es better a gud thoughte in haly meditacyone þan many wordes sayd in prayere, ffor þe holy thoughtes in meditacione cryes in goddes eris. Ofte it falles þat þe herte es so ouer-tane and so raueschede in holy meditacyone þat it wote noghte what it dose, heris nor sayse, or seys, so depely es þe herte festenede in god and in his werkes þat wordis hym wanttis: and þe stillere þat he es in slyke meditacione the hddere he cryes in goddis eris; and þerfore sayd Dauid thus: *Quoniam tacui, dum*

<sup>1</sup> o. m. Poleschysy.<sup>2</sup> Ms. paynens.<sup>3</sup> Ms. ffor þer.<sup>4</sup> Ms. Than whene.

V beon H ben LHa be. Ha and inst. of þan. LVH stalworþe, Ha strong. L & ouer herz myzte, H & for it were ouer her myzth, V and ouer-muche hit weore to hir, Ha she (and om.) were not myghty. LVH hem (om. in H) alone for (om. in V) to s., Ha to s. hem alone. all þerfore. L sche V heo H he. Ha she shal. Ha to hyr a. LVH to f. V knyndenesse. all do(n). V folle L þe fulle, wele om.; H þe wille, full om., Ha om. full wele. Ha om. to. Ha hem all that they n. nedeþ H nedyth. L connyng V Cunynge H conyng. Ha wyse & kunnyng. cleped. all om. or Pol. V Gernerer LH gernerer; HHa add maystresse (Ha the maister) of þe gerner. L gendren; Ha gadereth, sall om. Ha om. and sembyll. L assemblen V assemble H assembly. Ha the g. LH wete. L cornus H cornys. H to-gedyres. Ha so inst. of and þat. V fulliche H fullych. L & þat p., V and at p.; HHa & (so Ha) plentenuwlych. Ha that all. V om. þe. all om. gud. L mown VH mowe. Ha sustenaunces. LHHa om. in. H werkys Ha workes. H om. and. H wordys. L om. his. LH om. and. LV peynes, Ha peyne. all suffred. L herte inst. of grete. HHa vnto. all vs. L whom, HHa qwan, V whuche. VLH þolede deth, Ha deyed. V hedde. Ha om. þe gud. all for he was alwey. Ha & in gret p. H & plentenuouse. HHa om. and. all þerfor. Ha said. all sauter. In—saye om. in V. L om. *operibus*. LHHa *meditabor; die ac nocte* om. LHHa þat ys as zyf he seyð (Ha to saye). all (Lord V) I (om. in Ha) hane al-wey (H all) mi (om. in Ha) þouzt (mi þ. om. in L) depely (om. in Ha; H depely in þouzt) in (om. in H) þi werkes; & in an (om. in L) oper stede (V stude, Ha place) he seif: *In lege domini meditabor die ac nocte* (V om. Latin), þat is (to saye Ha; V om. þat—saye). V schal þenke. Ha alday. Ha That. LVH þe b. VLHa þat mon set (L se) stabliche (H stable, set om.) his h., H þat stablyth mennes h. VLH to þenke deopliche in g. & in h. w., Ha to þenke to plesse god in h. w. L it is. Ha prayours. LHHa om. ffor—eris, V om. þe—eris. all ouer-come(n). rauished H besy. Ha meditacions. VH he, Ha þey, om. in L. Ha wete. he Ha they. doþ Ha do. hereþ H heryþe Ha here. LVH or, Ha ne. sayþe V seop Ha seye. Ha depe. L is hys h., VH (h)is h. is, Ha her hertis be. all set and fastned (H festenyd). Ha workes. þat—wanttis om. in Ha. L hem. L wanteþ V wonteþ, H lakkyþe. V stillore Ha stillyr. all meditacions. V loddore Ha louder. cryeþ. L godus erus, al. godes eres (H heres). LHHa om. and.

*clamarem tota die*, as if he sayd: »Lorde, lo here the whills myne herte was in depe thoghtes in the and of thi werkes, it cryed one the in holy medytacyons, and was styлле as beyng domme«. And þer<sup>1</sup> sayse þe glose, »the grete cries þat we crye to god þan are oure grete desyres and oure grete zernynges«. And this sayse saynte Denyse, þat sayse: »When þe herte es lyfte and raueschede to þe lufe of god with gelouse zernynges, he ne may sownde with worde þat þe herte thynkis«. This holy Meditacione þat es þe gernare þat kepis zereþy þe whete þat es rede with-owte and white with-Ine, þat hase þe syde clouene, of þe while men mase gud brede: þat es called Iheru Criste, þat with-owttenz was rede of his<sup>2</sup> awene blode, and whitte with-Ine thorow his awene mekenes and clenness of lyfe, and hade his syde clouene with a spere; this es þe brede þat we ressayne and etis in þe sacrament of þe altir. And wele þou weite þat the gerner sall be abowne þe selare: also sall be meditacione before deuocioun; and for-thi Meditacione sall be gernare, Deuocioun celerrere, and Pete penetancere. Of these thre sayse þe profete Dauide: *A fructu frumenti, vini, et olei sui, multiplicati sunt*, þat es at saye: »Of the fruyte of þe whete and wyne and oyle þay ere fulfilled«. In þe alde lawe in many stedis gode takis to his chosene these thre; »Serue me, he sayse, wele, & I sall gyffe þowe plente of whete and wyne & oyle«. Plente of whete, es hertly to thynke one þe croyce and ener haffe þe passyone of Iheru Crist hertly in mynde: this es meditacione. Plente of wyne, þat es þe welle of teres, wele for to wepe: this es deuocioun. Plente of oyle, þat es for to hafe

<sup>1</sup> r. þer-to.    <sup>2</sup> Ms. hisn).

*all* om. þerfore; *all* þus seip (Ha said) David. *Quoniam*—sayd om. in V. *all* om. lo here. L þer-whyles VHa þe while, H þou wymles (1). *all* of þe. *all* & cr. HHa to. Ha with. Ha meditation. *all* I inst. of and. H styff. L os, Ha &. *all* a dombe þing. Ha that the. V om. þe. L cryen. *all* om. þan. ben. L zernynges. HHa wyllnyngis. Ha as. LV þus, om. in HHa. HHa s. Denes (Denyse) sayþe. *all* om. sayse<sub>2</sub>; þat when. LVH lift vp, Ha hiest vp. Ha om. and rau. Ha om. with—zernynges. L ielouse H lelewes. H desyryngis. VHa om. ne. *all* may not. L comon, VHa schewe, H speke. Ha adds it. Ha what. Ha meditations. V a; H in þe, Ha om. LVH gerner Ha garner. kepeþ HHa kepyþ. *all* om. zereþy. HHa om. þat—white. *all* and haþ. Ha Clene seed. V sydes. H cloue. VL of wh. L maken V makeþ H makyp, Ha take. *all* om. called. HHa Ihesus, Ha Christus. *all* was withouten. owne. LVH & was. whit H wyet, om. in Ha. L m. & þolmodnesse, V and pacience, H & suferabelenes, Ha and sufferance. *all* and alle maner cl. V and he. HHa cloue. L om. a; V þe. LVHa speres (Ha spere) dynt (V dunt Ha dent). H þe b. þat is, we—in om. VL receyuen. VL & seon, Ha & sithen. auter. H wol. LVH we witen (H wytte, Ha wete ye well. Ha om. þat. L abouen *al*. aboue. L celer V seller H seler Ha Celerer. LVH and so, Ha Right so. H om. be; LV schal med. been, Ha med. shalbe. LHHa abouen. Ha om. and—penetancere. LVH & þerfore. VL gernerer H gernetor. LVH and d. LH celerer V sellerer. H om. and p. penetancere. V om. and. LV pyte schal been pitauncer. H As David sayþ. Ha Hereof. LVHa spekeþ. Ha om. þe profete. VLHa add and seip. LVHa om. *sui*. to. H om. to saye. L om. Of. L fruzt V fruit Ha frute. H om. þe. ben. LVHa founded. *all* In mony places of þe olde l. *all* be—hoteþ. Ha om. to his chosen. L cosyne. Ha þese iii thingis. *all* Serueþ me well he s. H om. I. LHHa zeue V zien. V ow. *all* of inst. of and. LVH and of o. LHHa om. es. *all* om. hertly. L þenkyn V þenken. VHHa cros. *all* & on (L of; om. in Ha) þe p. of Ihesu Crist (V þat Ih. C. suffrede), & þis (Ha that is m. LVH om. þe. LV add þat is, Ha þat is to saye, H oper ellys. Ha om. wele; L welle H wyll, V in wille. L wepen. H adds for all may nougt hane

delyte and sauoyre in god: and this es comforth. For þe oyle gyffes odoure to metis, and lyghtes in þe kyrke, and byrnyis in the lampe; also whene goddis seruandes hase depely thoughte with schire herte on gode & on his werkes, with lufe-longynge to þame, þan hase god pete of þame, and sendis þam petance of comforth and of gastely loye. And th[is] gyffes [þam]<sup>1</sup>, at þe begynnynge meditacione, and þis es þe whete þat god hyghttes vs; than sendis god sone after þe wyne, þat es plente of teris and deuocione þat men consayues in medytacyon<sup>2</sup>; and after þe wyne of swete teris than sendys he þe oyle of consolacione þat gyffes þame sauour & lyghtnes [þaire]<sup>3</sup> knaweliggyng, and schewes to þam of his heuenly priuatyse þat es hide fro þame þat folowes fleschely desyris and gyffes þame-selfe alle to þe wysedom of þe worlde and his fantasysse, and so enflawmes þam with þe blysse<sup>4</sup> of his lufe þat þay taste somedelle & fele how swete he es, how gud he es, how luffande he es—bot noghte alle fully. I wote wele þat none may fele it fully bot if his herte solde bryste for lykyng of loye. Sayne Austyne telles of a preste þat, whene he herde any thyng of god þat lykyng ware ine, he wold be so raueschede in loye þat he walde fall downe and lygge als he ware dede; and also in þat tyme if men layde byrnannde fyre to his flesche nakide, he felid it no more þan dose a dede corse. Sayne Bernarde spekes of

<sup>1</sup> Ms. this.    <sup>2</sup> Ms. hym.    <sup>3</sup> and—medyt. precede in Ms., before »than sendise.    <sup>4</sup> Ms. his.   
 <sup>5</sup> al. blase.

bodylyche wepyng as I trowe, but yche may haue wyll þerto. V þat, LHHa & þat. *all* sauour. VLHa om. in god—odoure. H is god as oyle makyþ men to haue more delite in bodylyche metys. LVHa to metes and to (om. in Ha) drinkes. H om. and lyghtes—lampe. LVHa & (Ha þat) lygteþ in holy chirche (brennyng V laumpus (lamps). HHa And qwen. V seruans H seruauitis LHa seruantes. V han L hanyþ Ha haue. Ha derely desired. H in. V cler, HHa her, om. in L. HHa hertis. Ha to g. Ha vnto. *all* him. LHa pyte on. V him *al.* hem. V sendeþ him. VLHa pitaunce. V om. this. V wyneþ, LHa þenkeþ; H is conseuyd, hym om. L first V furst HHa fyrst, inst. of at þe beg. Ha om. and þis—medytacyon. V be-heteþ LH byhoteþ. LVH and (om. in V) after (þe L) deu. conceyuen (H conseynþ) men (in L) med. V and þenne. Ha god sendith hem. VLH godes sone. Ha om. after. L wygn. *all* om. þat es—wyne. V and þenne, Ha and þan after. L sent H seynt V sendeþ, Ha he sendyth hem o. *all* of comfort. L zeuyt V zineþ HHa zeueþ. *all* om. þam. H gode s. VH lizeþ L alyteþ Ha lighteneth. Ha om. his kn. VL knowleching, H knowlege. scheweþ. *all* om. to. V him *al.* hem. LVH priuetes of heuene; Ha om. heuenly. Ha the which. *all* he huydeth (hydeþ) and helyth (V huleþ H heleþ; Ha helith and hideth). VL from þo. VLH folewen Ha folowe. V flesshes. Ha luses and des., L zernyngus. Ha om. and g.—fantasysse. H & þat. L zyuen V zineþ H zeueþ. hem; selfe alle om. H om. þe. LH of þis. L & of h., V and al is, H þat is bot. L fantasiese V fantasye H fantasiese. LVHHa and wyche (V þo, H seche, Ha techith) þat been (Ha beth) trewe godes seruann(te)s he (L ho, Ha and) so (om. in Ha) e. hem (V e. h. so). LHHa blase. Ha þan. V taaste L tasten. L felyn V felen. he es om. (twice). louyng. V hit is; L om. he is. Ha om. alle. *all* for I trowe þat. V nomon ne. LVH myzt, om. in Ha. VLH folliche felen (L felon H fele) hit. Ha om. fully. H but, if om.; VLHa þat. VLH ne scholde. L berste HHa brest, V to-breke. Seynt. telleþ. H hard ony thynk. L of lykyng þat were of god. V was, HHa were. VLH so be. Ha glad inst. of rav. Ha he fell. L fallen. HHa adoun. Ha adds for loye. Ha laye, V ligge stille. as. were. Ha that. LH so, VHa þauh. VHa om. in þat tyme. LH om. in. VHa om. if. L me; V men þenne. V leiden. L brennend V brennynde H brennyng, om. in Ha. L fer V fuir H fire Ha fyre. VLH his nakede liche, Ha h. n. body. LHHa nouzt namore. *all* om. dose. H body, Ha man. H adds as for a tyme. Ha Of these maner

þe wordis of Iob þer he sayse *Abcondit lucem in manibus*, þat es at<sup>1</sup> say »god hase lyghte hyde in his handis: »Pou wote wele, he þat hase a candill lyghte bytwene his handis, he may hyde it & schewe it at his owenne will. So dose oure lorde to his chosene. Whene he will he opynis his handes and lyghtenes þam with heuenly gladnes; and whene he will, he closis his handis and withdrawes þe lykyng & þe comforth fro þame. He wille noghte þat þay fele it fully aye, bot here he gyffes þame as for to taste & sauour somedele how swete he es, how gud he es, als David sayse *Gustate et videte quoniam suavis est dominus*, als if god said to vs, »be þis comforth and this lykyng þat þou þis schorte tyme hase of me, þou may taste & fele how swete, how gude I ame to my chosyne in my blyse in þe werlde with-owttene ende<sup>2</sup>; and þus he dose for to drawe vs fro werldly besynes and þe lykyng þer-of, and for to enflawme oure hertes with lufe-zerlynges, ffor to wyne and to hafe þe lykyng of þat Ioye alle at þe full, in body and saule with hym for to be euer-more with-owttene ende. / A dameselle wyse & wele taghte þat mene calles Gelosye<sup>3</sup>, þat es ay wakyre and besy euer ylyke wele for to do, sall kepe þe orloge, and sall wakkyne þe oþer ladyse & make þame arly to ryse and go þe wylliyere to paire seruyse. Þer es orloges in towne þat wakyns mene to ryse to bodilly traunyle, & þat es þe [coke]<sup>4</sup>; and þer es orloges in þe cete þat wakynnes þe marchauntes to wende abowte paire marchandyce: þat es þe [wayte]<sup>4</sup> þat blowes daye. And þer es orloges

<sup>1</sup> Ms. as at.    <sup>2</sup> Cf. p. 144. 304.    <sup>3</sup> Ms. seke.    <sup>4</sup> Ms. wynde.

wordes spekith Barnard *Abcondit* &c. LVH vp (V vppe H opon) þese. L loop. H þat seyb. LVH s. þus. LH om. as—say. LH þat god. Ha hid light. VL om. hyde. VL hondes H hondys. LVH ze weteth (V witteþ H wytte), Ha We se. VHa þat he þat. L om. hase. V condel. Ha om. lyghte. V be—twene, Ha in. Ha hande. VL huiden H hede. V schewen. Ha as he will. LH om. owenn. doþ H doypþ. all oure l. god. Ha louers. L openet V openeþ HHa opyneþ. VLH listep to hem þat louen (V loueþ H loue) him. Ha lighteneth to hem. VL gladnynges. closeþ. Ha om. clos.—and. LHHa þat l. Ha lightyng. LHHa & þat. all om. fro þam. all for he. H om. He—bot. VL he fele. VLHa here inst. of fully aye. Ha and to sume he yeueth it here. L gyuyt. H hit hem, VL hit him. V om. as. LV tasten. VHa and for to, L & to. L sauoures V sauener, HHa fele. all om. somedele. HHa how gode how swete he is. LV om. how gud he es. V þat is to seien God seide to vs. VL at (þat) þis. HHa haste (in Ha) þis sch. t. VLH miht Ha maist. LV tasten & felen. all how good (and V) how swete. H myne. Ha louers. L blyssede; LV om. in þe. Ha blissedhede of heuyn, in þe werld om. H bl. þer ioye is w. w. e. all this. Ha om. he dose for to. H om. for. VL drawen; Ha withdrawe the. V from. Ha om. besynes and þe. LV om. þe. Ha likynges. all om. perof. V forte. VL enflaumen Ha flaume. L zernygges, VHHa desyringe. all & for to. L om. þe. L at fulle. LVH & in s. Ha for to be with hym. V ben. all om. more. all And. LV I-tau(z)t. L klepyn H clepone V clepeþ Ha clepit. LHHa ielusye V Gelesye. LVHa euer, H ouer. H & ouer ylyche b., Ha & euer b. (ylyke om.). V om. euer ylyke. Ha for to do well. V forte. L done V doone. LVHHa zhe (heo he she) schall. LH orlage V Ouerlogge Ha oriloge. V & heo. L wakyn, al. wake. LVH pys. L leudys. L maken. erly(che). LVH for to. LV rysen. Ha to a-rise erlich. LHHa om. and go. V om. go. LVH quiclyche (þe om.); om. in Ha. LVHHa to serue(n) god. LH orlage, VHa an orlogge. V tounes. LV wakeþ, HHa makeþ. LV rysen Ha a-rise. LVH traunyles. Ha om. &. LVH cok, H cloke. Ha om. þer es. LH orlage, VHa an Orlogge (orilege). LHV om. þe. V Citées. all wakeþ. all om. þe. marchaundes. L weenden V wenden. LV abouten. her, om. in H. V marchaundydes. all and þat. H þat w. all wayte. L blowet V bloweþ HHa blowyth. LH orlage,

in relegione, of contemplacione. And this es of this holy releygion þat es fundede of þe haly gaste, and þis es Ielosity, and this es sauoyre of perfeccione. & ofte it falles in relegione, before þat þe orloge falles or any belles rynges, goddes gostely seruandes are lange wakenede be-fore, and hase wepede by-fore god, and hase waschene þame with þaire teris, and þaire spyrit hase vesete (!) with deuote prayers and gastely comforth. And why rose þay so arely & so tymly? witterly, for þe orloge of lufe and damesele Ielosye had wakened þame before þe tyme þat þe handmade<sup>1</sup> orloge felle. A, dere breþer and syster[s], sely ar tho sawles þat þe lufe of god and longyng till him wakyns, and slomeres noghte no slepis noghte in<sup>2</sup> slowthe of fleschly lustes! For-thi he saye in Canticles: [*Ego*]<sup>3</sup> *dormio et cor meum uigilat*, þat es at saye: »when I slepe bodily my flesche for to ese & ryste, my herte es ay wakyre in gelosity and in lufe-þernyng to gode«. That saule þat þus wakes to god, [may]<sup>4</sup> thynke [with]<sup>5</sup> hole consyence þat werldly mene thynke, and þat es this: *leo ay le quer a-loche, rauayle<sup>6</sup> par amours*, þat es at saye: »Myne herte es styrted fro me, wakened with lufe«. Whate es this þat mase þe herte fro þe flesche to wake, and for þat es it as it were fremde to hym? wittirly, Ieloussye with lufe-teres & mawnyng, with lufe-longyng consayuede in deuote vpryngye of herte. // When this abbaye was alle wele ordayne and goddes will seruede in ryste & in lykyng & in pese of saule: than come a tyrante of þe lande thorowe

<sup>1</sup> Ms. handmayde.    <sup>2</sup> þe crossed out.    <sup>3</sup> Ms. Ecce.    <sup>4</sup> Ms. me.    <sup>5</sup> om.    <sup>6</sup> r. reueyle.

VHa an o. *all* add: r. þat wakeþ þe couent to matyns, & þer (V þat) is (an Ha, V þe) orlage of cont. *all* þat inst. of þis. VHa of þe. L fonded Ha foundid V foundet H foundyt. VHa & þat. L gelowseye. Ha om. this es. V þat. L om. es. H sauor & desire. falleþ H fallyt. *all* þat b. LH byfor(n)hond. *all* or (L er) inst. of þat. V ouerlogge, *al*. orlage. LHHa om. falles—belles. V falle. V om. any belles. *all* ryngye. LV been H be, Ha is. Ha a-waked, *al*. wakyngye. L byforn V beforen. H om. before—wepede. LV han Ha hath. LV wept(e). L to-for. H haue. HHa wasche. Ha hym. Ha om. þaire;. Ha sprit, LVH spyrytes. ben (V aren, Ha is) styred (V stured H steryd Ha stered). Ha prayoure. V cumfortes. VHHa rise L rysen. Ha om. so. *all* om. & so tymly. *all* trewly. Ha for trewly the. LHaH & (of H) Ieluseye, V & þe ouerlogge of Gelesye; *all* om. damesele. LVH haþ wakyd, om. in Ha. L byforn þat, HHa before or, þe tyme om.; *all* om. handmayde; LH falleþ, Ha fall; V beforn þe fallyngye of þat oper Ouerlogge. Ha O. LH broþer & syster, Ha Ihesu. *all* blessed be(n). V þat soules. LVHHa & þe longyng makeþ (hem L) for to (V forte) wake(n) þat þey ne (om. in V). LHa slombere V slumbre H slomer. H in slepe ne sleupe. ne, L slepyn VHa slepe. LHa om. noghte. Ha worldly lustes and fleschly desyres. LV lust. þerfore, V and þ. *all* in þe. L cantyklys Ha canticles H cantekeles, V Canticlers. *all* Ego. *Ha uigilet*. H om. þat—saye. L om. at saye. L wyl Ha will V while H wyles. LV esen Ha ease. L & to, Ha & for to. LV resten. *all* soule. euer wakyng. loue-longyng. þe soule. Ha this. LVH me þynkeþ wyþ h. (H holy) c. Ha with holy Conscience he may thenke this worde (rest om.). H þat he doyth thenk þis (r. om.). LV worldly . . þenken. L om. þat. V queor HHa coer. LH reuele V reueyle, Ha Releue. L *par*. V *amours* Ha amour. LH om. at saye. Ha my. LHHa stert V sturt. H fram V from. LVHa y-waked H waked. V om. þis; LHHa þat inst. of þis. LV þat makeþ þe herte to (om. in V) sterte fro þe flesh and (to V) for-ȝet it, as it (L om. as it); H þat it stert fram me þat it stert fro þe flesche & forȝete it as it; Ha þat maketh hym fro the flesh þat forȝeteth as it. LVH fremd (H fremyd) were. Ha freynt vnto. *all* Trewly. Ha teres of loue. H þe hert. *all* in al þyng (V þinges). Ha in all thyng was. LVH god wel. Ha god seruid yt. V om. &, Ha om. & in. Ha om. in. LHa cam. H tyrand. Of

his powere and did in this holy abbaye ffoure doghtyrs þat he hade, þat were lothely & of euyll maners, þat þe fende was fadir of these doghtirs. Þe firste of<sup>1</sup> þis foule barne-tyme highte Envye, the toþer highte Pride, the thirde highte Gruchyn[gle, the ferthe highte False demynge of oper. Thiese foure doghetirs þan hase þe tyraunt, þe deuell of helle, for euyll will & malese, done in this holy abbaye, and þay with þaire foule vncleennes þe couent hase greuede and harmede, so þat þay no riste ne no pese<sup>2</sup> may hafe, nyghte nor daye, nor lykynge in saule. And when þe gud lady Charite saw this þat was abbas, and the lady Wysdome þat was prioresse, and þe lady Mekenes supprioresse, and þe toþer gude ladyse of this holy abbaye, that the holy abbaye was in poynthe for to worthe to noghte thorowe þe wykkydnes of thir foure, than range<sup>3</sup> the chapel-towr belle and gedirde þam alle to-gedyr, and asked concele whate was beste to do. And than lady Dyscrecyone þame conceelde þat þay solde alle falle in prayere to þe Holy goste, þat of this abbay es vesetowr, þat he haste hym for to come, as þay grete myster hade, thare<sup>4</sup> for to help and vesete with his grace. And þay all at hire consaile with grete deuocyone of herte vn-to hym songe alle with a swete steuene *Veni creator spiritus*. And also sone þe holy goste come at þaire desyrynge, and þam comforthede with his grace, and chasede ðwte þe fowle wyghtes, þose lothely fendis doghetirs, and cleneseþe þe abbaye of all þe

<sup>1</sup> Ms. þer of.    <sup>2</sup> Ms. pete.    <sup>3</sup> *al.* thai longe.    <sup>4</sup> *r.* tham?

a nother Contrey and with a gret power & maistrie he put. L dede V dude. *all* in to. L doutren *al.* douztren. Ha om. þat he—doghtirs. LH weren V weore. LH lopyche V lodliche. V foule. LVH om. þat. LVH pese foure. L doutern V douztren H douthtres. L þan þe. HHa þat one. þer *al.* om. HHa om. of—barne-tyme. V foure inst. of foule. V barntem L barentem. L hatte V hette H hygt, Ha *is.* V and þat o. LVH om. highte; Ha *is.* LHa *is.* *al.* om. Ha & þe f. LHHa *is.* V was. *all* om. doghtirs. VHa om. þan. LVH þis. *all* þe fend. Ha the fende of helle that tyraunt. V vuel. V and for. *all* malyce. H do, Ha put. *all* in to. H om. holy. LHHa þat inst. of and. Ha om. þay. *all* þorow her. foule om. V vnpewes, LHHa wykkednesse. *all* al þe c. LVH greueþ & harmeþ. Ha greuyd and harmed all the Couent. Ha om. þay. Ha myght not haue Rest. H noþer pese no rest. L r. no p. VHa om. no. Ha day ne nyght. L no, *al.* ne. LHHa om. And. *all* om. Charite—lady. *all* om. þat was. Ha prioresse Wisdome. L om. þe; H & þe oper. H þe supp. *all* om. þe. H holy l. LHa þe, H þat. Ha saw þat. VH om. that—abbaye. LHa þat al þe (that) ab. Ha shuld turne. LVH om. for. Ha om. þe. *all* þyse f. douztren; þey ronge (L rongen H rungen). L chapeters V Chapiztre. Ha the belle of the Chapille, H to chapel þe belle. *all* assembled. H om. þam alle. LV om. alle. VH to-gederes L to-gyderes. V askeden H axed. LHa counsel VH counseyl. Ha hem was. V weore. LHaV done. *all* om. than. þe l. Ha discrecion. H om. þame. Ha yaf hem consaile. L counselede VH counselede. V schulden. LV fallen. H falle alle in to. V preyeres H prayers L preyours Ha prayoures. Ha is visitoure of this holy ab. V heize H heye LHa hye. LHHa om. hym. V forte, Ha to. HHa om. come—and. L comen. LV mester. V hedden. LV hem inst. of þare. LV helpen & for to. Ha visite it w. holi g. V alle þenne wif h. c. and wif. Ha with gr. d. of h. after hyr consaile. *all* songen (HHa song) to þe holy gost; alle om. LH add *mentes tuorum uisita imple* (H &c.). H al sone, Ha thus sone. L cam V com. H desyryngis, Ha desyre, V zeornynge L zernyggs. LV hem alle, H alle hem, Ha & comfortid hem alle. *all* alle þe. H wihtes L wytes H wygtys, Ha sprites. LVH þe, Ha of the. V lodli H loppelyche. L feedes H fendus. L cleneseþe HHa clensyd V clanseden. HHa om. alle. LHaV her,

fylthe, and ordayned it and restorede better þane it was by-fore. / Now I pray  
 zow all in charite of god, þat all þa þat of this relegione redis or heris, þat þay  
 be þouxome with all þaire myghte, and suffire þat þe gud ladys be-fore namede  
 do þaire offece ilke daye gastely with-in þaire hertes; and luke ylkone wysely  
 þat he ne do no trispase agayne þe rewle ne þe obedyence of þis relegione and  
 of þase [suferaynes]<sup>1</sup>. And if thorow vnþape falle þat any of theise foure fendis  
 doghetirs seke one any wyse any Ingate for to hafe with-in zoure hertis for to  
 duelle, or Ingate hase wonne and with zow duellis, [dose]<sup>2</sup> after þe concelle of  
 þe lady Discrecion and gyffe zow to deuocione with hertly prayers, in hope of  
 goddes helpe and of his socoure, and ze sall be delyuerde thurgh þe mercy of  
 oure lord Ihesu Criste there, blyssede mot he be with-owtten ende. Amen.

*Explicit Relegio sancti Spiritus Amen.*

## II. (þe Chartre of þe Abbeye of þe Holy gost.)

Ms. Laud 210, f. 136.<sup>3</sup>

HERE is þe book þat spekiþ on a place þat is I-clepid þe abbeye of þe holy  
 gost þe whiche schulde be foundid in clene conscience; in whiche abbeye, as þe  
 book telliþ, schulde dwellen xxix gostly ladyes, among whiche Charite is þe  
 abbesse, Wisdome priouresse, Mekeness suppriouresse; þer is also Pouerte &  
 Clenness, Temperaunce & Soburnesse, Penance & Buxumnesse, Schrifte & Rigt-  
<sup>1</sup> Ms. lufe frayners. <sup>2</sup> Ms. do so. <sup>3</sup> Title in Ms.: Here .... begynnþ þe abbeye of [þe]  
 holy goost. This treatise is of grete beauty.

H þer; fylþes (V fulþes). L ordeynd. all restored it. VH biforen, Ha tofore.  
 Ha om. zow all. LV par, HHa for. H þe ch. Ha almighty inst. of god.  
 LV þo, Ha ye, om. in H. LV reden or heren, H rede or here; Ha reden or  
 heren this Religion. HHa ze. L been. LV her, HHa zoure. H herte & myzt.  
 Ha suffreth V to suffren. V om. þat. Ha alle þe, LVH þese. LV nempned  
 H neymed Ha nemyd. LV don. office. L eche H yche V vche, Ha euery.  
 LVH gostlyche. all zoure. H lokeþ. L ychon H echone V vchone, om. in Ha.  
 all byslyche. LV ze, HHa none. all om. ne. Ha om. no. L azeynes H  
 azenest Ha ayenst. HHa her. H ne azeyne þe. LH obedyance. V þe, Ha  
 her. all & namly. Ha ayenst. L þe seruountes, VHHa þe (Ha her) souereyns.  
 LV zif it. Ha om. thorow. all ony. HHa myshape. all om. fendis. L sekyn  
 V sechen. all in. LV kens (V kun) wyse. all to (Ha forto) hane entre. V zor.  
 for al. om. all om. or—duellis. all doþ, so om. LHHa om. þe conc. of. all þe  
 gode l. V zineþ ow. V hertlich. VH preyre Ha prayoure. Ha om. of.  
 V socoures. schul. LV mercy & þe grace, HaH grace & the mercy (H myzt).  
 all of almyty god. LVH he (V and he) it zou (V vs) graunte þorow þe be-  
 sechyng of hys dere moder seynt Marye (V om. s. M.) amen, Ha the whiche grace  
 he you yene amen pur Charite.

L Here endep of þe holy gost; VH þus endep þe abbeye of þe holygost, þat  
 set is in (H & of þe) Conscience, in (þe H) whuche (wyche) ben foundet (founded)  
 alle goode vertues and alle (om. in H) foule (H wycked) vices (of synne H) ben  
 (om. in H) driuen (ydr.) out. V adds: and þus bigynneþ þe Chartre of þe same  
 Abbey of þe holigost.

## II.

H Here bygynneþ a b. Ha This booke spekyth. all of. cleped. Ha that  
 shuld. VHHa founded. H in trw. HHa in þe wyche. telleþ. V dwelleþ  
 HHa sh. dwelle. V Nine and twenti H neyen & twenty. V gostliche, om. in Ha.  
 Ha ladys. HHa þe qwyche. all om. þe. VH Pouert. Ha om. &. V Clann-  
 esse H clenness. Ha om. &. V sobrenesse H sobirnesse. V Pacience. Ha



wysnesse, Predicacion & Stabulnesse, Sufferaunce & Symplenesse, Misericord & Largenesse, Resoun & Reufulnesse, Meditacion & Orisoun, Denocion & Contemplacion, Leauce & Iubilacion, Honeste & Curtesye, Drede & Ielusye<sup>1</sup>. Þe fader of heuene is founder of þis abbeye, & þe holy gost is wardeyn & visitour, as þe booke<sup>2</sup> telliþ. But naþerþeles þouȝ it be so þat an abbeye haue neuere so good [a] founder or a visitoure, but ȝif he haue also goode dedis & charteres of here places where-þorou þei mowe kepen here londis, rentys & fraunchises, <sup>3</sup> oftetiþes *per* auenture þei schulden ben mysserued & suffren mochel persecucion of here enemyes & of false men. & þat se y wel þat þis holy abbess & here couent han many false enemyes þe whiche wolden distroye here abbeye & byreue hem of her possessions, & þat were me ful loþ. & þerfore y make here a book þat schal be clepid *þe* Chartre of þe abbeye of þe holy gost, In whiche I schal tellen first whan & where & of whom þis abbeye was first I-foundid, siþen I schal tellen hou & in what tyme þat þe holy abbeye was destroyed & hou þe abbess & [þe] prioress & alle here couent were dryuen ouȝt of her ordre, & afterward I schal tellen hou & in what manere þe abbeye was made newe aȝen & hou þe abbess & al here couent kemen aȝen to here ordre, & alþer-last I schal tellen hou almyȝty god haþ put his owen foure douȝtren in þis holy abbeye aȝens þoo foure foule feendis douȝtren þe whiche þe holy gost kacchid a-wey for þei weren so foule, as þe book of þis abbeye telliþ at þe laste ende.

*Here begynnþ þe forseyd chartre.*

*Sciant presentes & futuri &c.*: Wetþ ȝe þat ben now here, & þei þat schulen comen after ȝou, þat almyȝty god in trinite, fader & sone & holy gost, haþ ȝouen & graunted & wiþ his owne word consermed, to Adam, þe first man þat enere

<sup>1</sup> Discrecion (= Reson?) and Pite are om.; Stabulnesse is þe Fort. <sup>2</sup> Ms. boole. <sup>3</sup> Ms. & o.

Rightuesnesse. V Stalworþnesse. V Largesse H larges. V Rihtfulnesse; Ha Rewfulnesse and Reason. HHa Iyaunce. V Honestete. V Cortesye. V Gelesye Ha Iolusie. V ffoundeor. Ha om. of þis abb. Ha om. &. Ha tellith before. V noþeles H neuer-þe-les, om. in Ha. V þanh H þoȝ. HHa om. it be so þat *all* a. Ha grounde or a foundoure. V ffoundeur. HHa om. ȝif. VHa þei. H godes. V dedes. V chartres Ha charters. H place. Ha where-by. Ha may. VHa londes. rentes. Ha fraunchises. *all* om. &. H oft-tyme, Ha oft. Ha om. þei. VH schul, Ha myȝht. HHa be. H mys-bede, Ha diseased, V greued. V soffre HHa suffer. V muche H myche Ha moche. H enmys. V i se, Ha I wist and knew. Ha om. holy. *all* al hire. H haþe, Ha had. VHa mony. HHa wold. V distruȝe. V bi-reuen H byrefe. Ha om. her. V riht loth. VHa om. &. Ha made. V clept. Ha a Chartoure. HHa þe wyche. VHHa telle. V furst H ferst Ha frist. V whowne H qwen. VHa om. &. H wam. founded. V Seþþe, H efter, Ha þaȝ. telle. Ha om. &. Ha wh. maner t. V om. þat. VHa þis. H destruwȝ. H om. hou. *all* þe pr. Ha om. alle. H þe. V feire C. Ha dreue. HHa om. &. V om. &—ordre. H om. I schal. HHa telle. H aȝeyne. Ha om. hou. Ha abb. and prioress and. H þe c. HHa come. HHa in to. V aller-last H alle þe laste. V putte, haþ om. Ha om. owen. V feire foure. HHa into. Ha om. holy. VH aȝeynes Ha ayen. VHHa þe. Ha om. foure. H om. foule. *all* fendes. Ha daughteres. V chasede H chasyd, Ha driuet. H hey. *all* were. Ha om. þe book of. HHa þe. Ha abbey of the holigost. V atte l. V om. forseyd; V Chartre of þis Abbeye. Ha *Hic incipit carta*, inst. of Engl. title. V Witeth H Wyteth Ha Wetheth. H welȝe ȝe. V beoþ Ha be. H here now; Ha om. here. Ha tho. VHa beþ (be) to, H schall. HHa come. V om. after ȝou. H haueþ. V ȝiuen Ha yeuen H ȝeue. H graunte. Ha Adam

was, & to Eue his wyf, & to here heyres, a lytel *preciousse* place þat is clepid Conscience, þat liþ in here soules by-twixen a place þat is clepid Resoun, þe whiche knoweþ good & wykke, on þat o sydde, and a place þat is I-clepid Synderisis, þe whiche steriþ a man to good & grucchiþ azens wykke, on þat oþere sydde; whos on ende is fastened be þe grace of god, þorou whiche euerey man may dofi wel zif he wylle; & þe oþer ende liþ in ioye & merþe of þe soule, [zif]<sup>1</sup> hit be clene out of þe filþe of synne. / Þis holy place almyty god zaf hit to Adam forseyde & [to] his wyf & to here eyres, clenelich a-dizt wiþ-uten any synne; in þe whiche he hym-self made a noble hous of religioun, þat is clepid þe abbeye of þe holy gost, in þe whyche he put manye gostly ladies, þat is to seye gode *vertues*, amonge whiche he made damysel Loue & Charite abbesse, & dame Wyt & Wysdome priouresse, & dame Mekenesse & Lownesse supprioresse; & walled þe abbeye so wel abouten, so wel<sup>2</sup> wiþ swyche myght & swyche strengþe, þat þere ne schulde neuere no wycked þyng no wycked þouzt hane mizt to an entrid amonge þat holy couent, zif þe forseyd Adam & Eue his wyf hadden hem-self wold. He zaf hem also þe lordschip of heuene & of erþe & of al þe worlde, to mayntene wiþ þe noble ladies in here holy couent, so ferforþe þat alle þe fysches in þe see, & alle þe briddes in þe eirye<sup>3</sup>, & alle þe bestes of þe londe schulde han ben buxum to hem & to alle here eyres euere-more, zif Adam & his wyf hadde kept hem out of synne to here ende. [*Habendum et tenendum*]: To hauen & to holden þis *preciousse* place wiþ þe noble abbeye & al þe holy couent, to þe forseyde Adam & to Eue & to alle here eyres, frelyche & pesybelyche wiþ-uten grucchyng of any man euere-more, & þer-wiþ-al ioye & blisse þat neuere schulde han had ende: for þe seruyse & þe customes

<sup>1</sup> Ms. þat.    <sup>2</sup> so wel *al*. om.    <sup>3</sup> Ms. eirþe.

and to the fyrst man. V mon. Ha his owne wyf. Ha eyres. V luite. Ha the which. V I-cleped. VH þe whuche (wych). V liþþ. VHHa bi-twene(n). Ha that knowit. V vnel H euel, Ha ille. on syde. HHa clepyd V clept. VHa sinderesis, H reufulnesse. V stureþ. V wikkednesse, HHa euel. Ha in. V Of wzuiche on ende. Ha om. on. V streccheþ to þe g. H þe wyche. *all* do. V om. zif he wylle. Ha zef. V þat oþer. Ha om. þe oþer ende. V streccheþ in to þe. Ha haue lyf and ioye. V and to þe murþe. *all* zif þe soule be. H withoute of. Ha om. þe. V fulþe. Ha om. holy. V God lord, almyty om. *all* om. hit. V to þe fore-seid Adam. *all* & to. H his heyres. V al clanliche, HHa and clenlyche. HHa om. adizt—whiche. V I-diht. V eny wem. V In wzuiche. H om. he. H to h. Ha om. self. Ha om. a noble. H nobil. V I-clept. V In wh. V gostliche. H ladys. V Dam. V wisdam. H priorysse. Ha om. &. V Louhnesse. V Subpr. Ha walleþ. Ha walled welle the a. *all* aboute. *all* om. so wel<sup>2</sup>. VHa such H seche. *all* om. ne. Ha shall. HHa om. no wycked þyng. H om. no. V ne no. V han haad. Ha pouer. V haue entred, HHa entre. Ha in to. HHa þe. VH om. Eue. Ha om. his wyf. V hadde. HHa had wold hem-selfe. V Lordschupe H lorchipe. V eorþe. VH meyntene Ha meynteyne. VH ladys. Ha & her. H fysche. Ha water. Ha om. &. HHa om. alle. HHa byrdes, V Bridde. V Eir H eyre Ha eyer. Ha om. alle. HHa in. haue. HHa be. V Boxum H boxome. Ha vnto. VHHa him and to (om. in H) his wif. H om. to. H heyres. Ha for euermore. V hedde. V I-kept H kepyd. HHa add: *Habendum & tenendum, &c.* (om. in Ha). HHa haue. holde. Ha abbesse. V om. al. *all* & Eue. Ha om. tog. Ha freli. H pesybelyche Ha pesebly, V possybleliche. V eny. Ha for euerm. H om. al; Ha alle the. V schal. *all* haue, had om. V non ende. VHa seruysses, H seruiece. Ha om. þe. V costumes. H longeþ Ha longith. V perof to, Ha there-

þat longen þer-[of]<sup>1</sup> to þe chef lord of þe fee, and þat was no more but a wiþ-standyng þe temptacion of þe fende & of his wif<sup>2</sup>, whyche ne leste nouȝt bo[t]e<sup>3</sup> fully þe spase of a myle weye. And almiȝty god schulde han waraunted to Adam & to Eue his wyf & to here eyres þat *precious* place wiþ þe noble abbeye & al þe holy couent, for to haue dwelled euere-more in more loye & blysse þan any tunge may telle; & also noþer he ne none of her eyrys schulde neuere haue suffred woo ne peyne, no þei schuld neuere haue dyȝed: but whan almiȝty god hadde seye best tyme he schulde han taken hem vp wiþ body & soule in to þe blys of henene, þer to han lyued wiþ-oute ende: ȝif sely Adam & hys wyf hadde kept hem wiþ-oute synne o day to þe ende—alas, why ne hadde þei do so? *Hys testibus*: Of þis bereþ witnesse aungel & man, henene & erþe, sone & mone & al þe sterres, & euerey creature þat euere was maade for man. *Data apud paradysum &c.*: þe date was ȝouen at paradyse, on þe first day þat euere man was made, In þe ȝeer of þe reigne of al-miȝty god kyng of alle kynges, whos kyngdom neuere by-gan ne neuer schal haue ende. *Explicit carta. Memorandum quod primo die incarnationis hominis &c.*

Ȝe schullen vnderstonden þat þer was a fals tyrant apostata<sup>4</sup> þat hyȝte Satanas, þe whiche was summe-tyme prioure of þe aungels ordre in þe blisse of heuene; þe whiche for his pride ran out of his blysful ordre in to þe sorowful errowre<sup>5</sup> of þe peyne of helle. And þo he hadde gret enue wiþ þe abbess of þe abbeye of þe holy gost & wiþ alle here couent, þat þei weren so wel wiþ god & hadden so gret lordschipe: he be-þouȝt hym of a caast of gyle hou he miȝt distroye þe noble abbeye & hou he myȝt do þe religiouse abbess wiþ al here fayre couent remeuen out of here ordre, as he dide out of his. He cam in þe likenesse of an adde to þe abbeye ȝaatys & wolde haue comen

<sup>1</sup> Ms. to.    <sup>2</sup> overl.    <sup>3</sup> Ms. boþe.    <sup>4</sup> Ms. apostota.    <sup>5</sup> r. ordre?

fore to, H þerto of. H schefe. H om. þat. V bote to haue wiþstonde, HHa but only (Ha onys) withstonde. V om. &—wif. VHa þe wh. H adds ioy, Ha fredome. all om. ne. V laste HHa last. V fulliche bote, Ha om. fully, H om. bote. all om. þe space of. VH a Mile wey while. Ha and also. all haue. H warand. V þe same A. V þat noble. V þat holi. V forte. Ha om. euere more. VH þen. V eny HHa ony. V tonge HHa tong. VH & also þat. Ha neither, V neuur. VHa þey, H eue. V nor. V om. none of V om. neuere. V no wo. Ha pyne. VHa ne, H &. H hey. H deyð. Ha om. almiȝty. H god all-mȝty. V hedde. V seȝen H seyn Ha sey. V tyme best. haue. HHa take. HHa om. wiþ. V and wiþ. Ha forto. H haue, om. in Ha. V I-lyued euer w. e. V hedde I-kept. VH wiþ-oute. HHa add as I sayd befor (before). Ha om. o—ende. V nedde. HHa so donne (do). V om. *hys testibus*. Ha berith. V sonne Ha sunne. sterres. V eueriche, H eche oþer. VHa om. &c. all om. þe date was. V ȝiuen H ȝeue Ha I-yeue. Ha om. on. Ha om. euere. V In þe furste ȝeer. V regne H reyne. H om. god. all om. alle. Ha þe which k. V kyndam. V bigon. V hanen, om. in H. VHa om. *Expl. carta. H bona carta &c.* Ha om. *die. V Christi inst. of hominis. &c.* om. in VHa.

VH schull Ha schall. HHa vnderstond. V and apostata. V & þe wh.<sup>3</sup>. V pruyde ron. V serwful ordre. all om. And þo. V he þat hedde þe g. e. H full grete. all to. Ha om. of þe abbeye. VHa & to. V for þat. V weore al. were. V hedden al. had. V gret a. VHa on. V om. caast of. Ha do awaye. Ha om. religiouse. H abbey. Ha and. HHa om. al. Ha holy. V to wenden, Ha and make hem Renne, H remew. V dude. V and com. H come. V om. þe. liknesse. V a Neddre HHa an edder. Ha yates, V ȝate. V om. haue. H

inne. & þe porter þat men clepen Drede as þat opere book seiþ, was not þer redy—for gif he hadde ben þer redy he schulde not haue comen yn, as god gif þat he hadde<sup>1</sup>; and þat seiþ<sup>2</sup> Eue þat he was þere, & as a greet fool leet hym inne. & þawne seyde þat false schrewe to Eue: »*Cum precepit vobis deus*, why, he seyde, for-bad god þat ze schulden not eten of þe apples þat growen on þe tree þat stant amyddys paradys?« & þan seyde sche: »*Ne forte moriamur*, last, gif we eten þerof, we schulden dyzen«. & þan seyde he: »*Nequaquam moriemini sed eritis sicut dii &c.*«, nay, nay, he seiþ, ze schul not dyzen, god almyȝt wot wel þat what tyme þat ze eten þerof ze schul ben as goddis boþe knowand good & wicked; but god wolde not þat ze weren as wyse as he, & þerfore he forbed þat ze schulden not eten of þe apples«. & þat seiþ Eue þat sche schulde be so wyse, & was boþe coneytous & lykerouse as comenliche wymmen ben; sche seiþe þe apples were fayre to here sxit & delicious to þe mo[u]þe: scho wente to þe tree & took away an appul & eete þerof, & ȝaf Adam þe opere deel, & he eete þerof also. In þe mene tyme þat Adam & his wif eten of þis applen, þat foule fals tiraunt wiþ his foure tawmentours, þat is to seye Pride & Glotonye, Coneytise & Folye, wenten in to þe abbeye of þe holy gost & beren a-wey al þe good þat þer was. Sykerly I dar wel seye þei beren a-wey mo precious jewelys þan al þis world is worþe; þei baren also away þe chartre þat god almyȝt ȝaf hem to holde bi here place,—& þerfore neiþer he ne his wyf ne noon of here eyres fro þat day in to þis day hadde no riȝt to chalenge þe lordschip of þis world ne þe blisse of heuene, but onlyche in þe mercy of god.

<sup>1</sup> r. nadde?    <sup>2</sup> Ms. seiþ.

comyn Ha come. V me clepede. Ha clepit. H þe toþer. Ha the b. saith byfore. V nas not redi þere as þe bok telleþ. Ha om. for—yn. V be. Ha as wolde god she had. V leue . . nedde. Ha he wolde not haue come In and begiled Eue & as a grete fole she, V And þo Eue sauȝ hym heo was a gret fool &. VH þe fals. Ha adds thus. V seide he. V for bed H fore-bede. V god ow. V schulde HHa schuld. etc. Ha these. H applis. H groue. VHa þis. V stond HHa stondyth. H in myddys, V a-midde Ha amid. Ha om. &. V heo H hee, Ha Eue. H om. *Ne forte*—seyde he. Ha lest, om. in V. Ha wete etc. Ha shuld, V schullen. V dyen Ha dye. Ha said the fals shrew. H *quasi dii*. all om. &c. all seide. H ne schul ze. Ha shuld. all dye. V But God. Ha om. almyȝt. Ha om. þat<sub>2</sub>. H ete Ha yete. HHa shuld. HHa be. V goddess. H knowyng boþe. V to knowe. Ha knowing moo precious stones & lewellis than alle this world is worth. H euel. V wol. VHa were, H schuld be. Ha so. VH forbed ȝou, Ha bade. V scholde HHa schuld. all etc. V & whon. VHa om. þat. H herd sorye Eue, VHa Eue herde. HHa om. so. V heo inst. of and. all couetous. Ha licorous. VHa om. as—ben. H comynliche wemeñ. V and heo. V sauȝ H see; Ha sawe also. V and heo. HHa sche. V treo. VHa om. away. VH appel. H om. & ȝaf—deel. V þat oper. H also ete of þis appleñ. Ha om. þerof. H om. In—applen. V And in. Ha etc. Ha apples, V appel. Ha fals foule. all couetyse. H went Ha wente. Ha om. in. HHa bare. Ha om. al. Ha was there. Ha om. sykerly—seye. H sekryly. HHa þai beren away also þe charter þat god almyȝt (Ha a. god) had (om. in Ha) ȝaue hem (om. in Ha) & mo pr. i. þenne alle þis w. is worþe þai bere away (þai b. a. om. in Ha). V luweles. V away also. V Chatre. H þat þei schuld by h. p., Ha where-by they shuld haue h. p. Ha om. þerfore. V nouþer Ha nether, om. in H. H of his. Ha eyers. V from. H vnto, V to. V ne hedden riht. H had þai no. Ha om. no. VHa chalange H calenge. H om. þe (twice). V of h. nouþer. VHa be. VH onliche. V

& not only þoyse false þeues broken þus þis holy abbeye & beren away here goodys, but þei deden a more cruel dede & a more reuful: þei drouen away dispitousliche out of þat abbeye þe faire abbesse & þe priouresse & al here holy couent, so ferforþ þat it was fyue þousande<sup>1</sup> fyue hundrid & þre & þritty ȝer after þat or euere þei miȝten comen aȝen alle to-geders as parfytliche as þei weren befor. / And whan Adam & his wyf hadden eten of þat apple, he loked on here & scho on hym, & þanne perceyued þei first þat þei weren boþe robbed & naked. Hem þouȝte greet schame of hem-seluen þat þei ferdn so, & wenten & tokene leeuens of a fige-tre to hyden wiþ here priueteys, for þei ne hadden noon opere cloþes—for þat tyme were no furred gownnes ne pricked paltokys! Þei deden hem to þe abbeye of þe holy gost, þat is to seye here conscience, & wolde han had summe helpe þer: & þei seen al þe good þat þer was [ago]<sup>2</sup>, & hem þouȝt grete schame; for þei miȝt<sup>3</sup> aforhande han faren þere wele merye. & þan þei wenten forþ to on þat wonede þere-by-syde, to on þat men clepyd Wit, & axed hym where þe prioures & þe abbesse were, where þei ben be-comen. & þan seyde Wit: »þe abbeye is distroyed dispitousliche, & al þe couent is runnen aweye sorufully, for þi folye and<sup>4</sup> for þi wyues«. »Hou so?» seyde þei. & þanne seyde Wit: »Whil<sup>5</sup> þou & þi wyf eten of þe appul þe abbeye was distroyed wiþ foure false þeues, & þe abbesse & þe priouresse & al þe couent breke here ordre & runne aweye, and seyden as þei wenten þat þei schulden no more comen aȝen to-gedere as þei weren first, þis fyue þousande ȝere & more, & al was for þou & þi wyf eten of þat appul«. & þan Adam & his wyf hadden moche

<sup>1</sup> Ms. adds ȝeer.    <sup>2</sup> om.    <sup>3</sup> Ms. miȝt, one ȝ expunged.    <sup>4</sup> Ms. and &.    <sup>5</sup> h overl.

þeose H piȝe Ha these. H þeuyȝ. H breken VHa breke. V noble; Ha om. holy. Ha bare. VHa goodes. V duden Ha dede H dyd. V cruwel Ha crewel. H ruful V reupful. VH driuen Ha dreue. H disputylyche Ha dispitously. Ha the faire abbesse oute off her abbey. Ha alle the. Ha In so moche. V foure þ. LHa ȝeer. VHa and fyf. Ha om. ȝer after þat. H om. þat. V er Ha ar; H or þat e. þat. V mihte þei. Ha come, om. in H. V om. aȝen. V to-gederes HHa togeder. V als. H parfytly Ha parfetely. V weore Ha were. Ha before. Ha Thanne whan. V hed H had, om. in Ha. H etyſ, Ha etc. V þis. V appul H appyl Ha appulle. H on inst. of &. HHa sche V heo. V om. þei first. were. H om. boþe. H robbid & nakid. V and hem. V schome. HHa self. HHa ferd. V and þei. HHa went. VHHa toke. H leuys. HHa fygge. V hulen H hyl Ha hele. V priueteys HHa priuytes. V nedde. HHa om. ne. H cloþis. Ha om. for—paltokys. H om. for. H wered men. V þer neore none f. g. þat tyme. VH om. pricked. V paltokes nouþer. V into, H oute of. V seyen. H om. here. haue. Ha om. &. V seȝen Ha sigh. V þat hit was destroyed foule and booren away al þe g. HHa alle (H þat alle) þe g. þat þer was (was Ha ago. Ha om. &—merye. V mouht. V aforehond H a-forhonde. V haue H a. VH fare. V murie. Ha om. &. H om. þan. HHa went. H wonep, V dwelled. all om. to on. HHa clepyth. Ha axid V askede. all abbesse and þe priouresse. Ha adds with alle the fayre Couent. all were become, where—ben om. V om. al. VHa ronne H rune. V serwfulliche H soryfully, Ha with gret sorough. H for foly & for wykkednes, Ha through the wickidnesse and folie that thou hast doo. V seiden. Ha etc. VH appul. V foule inst. of foure. Ha haue broke her ordere and alle the Couent be runne. V al heore. V breeken. H ordir. V ronne H rune. Ha & they. HHa sayd. went. V allas þat. Ha om. þat. V schulde HHa schuld. Ha come nomore. V om. aȝen. H to-gederes. all were. H om. fyue. V þousend. V al þat was. all of þe. HHa had, V maaden.

sorowe as no woundur was, & seyden iche to opere: »Alas, alas, what schul we doñ? we ne han nowþer cloþes to doñ on, ne hous for to dwellen inne, & þerto þe abbesse & here faire couent þat weren oure beest frendis han forsakene vs & ben goon aweye; so weylewey þe while þat euere we eten þe appell<sup>1</sup> & asswyþe aftyward þei harden god hou he spak to hem as he wente in paradise; & þei weren aschamed of hem-seluen þat þei weren naked, & also þei weren agast of hym, & stirten vndre a tree for to han hid hem. & god com & syȝe hem & seyde: »O Adam, Adam, where art þou?« »A, lord, quop Adam, I harde þi woyses in paradise, & I was a-schamed þat I was naked, & þerfore I hidde me«. »O Adam, quop oure lord, ho told [þe] þat þou were naked, any þing ellys but þat þou ete of þe appul azen my for-beddyng? Ho haþ broken þe abbeye of þe holy goost, Adam, & who haþ boren aweye al þat þer was? where is þe fair abbesse, Adam, & here couent þat I took þee to kepen—wheder<sup>1</sup> ben þei went?« »A, lord, quop Adam, þe woman þat þou zeue me to my wyf let in a fals schrewe at þe abbeye zatys, þat bad here eten of an appul þat hange on a tre in paradise, & he seyde scho schulde wexen as wyse as god; & sche took hit doon<sup>2</sup> & ete þerof, & zaf me þat opere deel; & y wolde not displese here & ete þerof also. & in þat mene wile þat fals þef wiþ oper maner schrewes of his assent wenten in to þe abbeye & broken [hit] adoun<sup>3</sup> & beren away al þe good þat þer was, & dryuen away þe abbesse & þe priouresse & al þe couent I wot neuere whedur. & þe whyle he told god þis tale<sup>4</sup> he wepte for sorowe. & þanne seyde god to Eue: »Woman, why let þou inne þat fals þef? & whi ete þou of þat appul?« & þanne seyde scho: »A, lord, he cam to me in þe lickenesse of an eddre & bygylid me wiþ faire false wordes, & I let hym inne & dede as he me bad, alas, alas þe while þat euere knewe I hym! & scho wepte for sorowe also,

<sup>1</sup> h overl.    <sup>2</sup> = doun.    <sup>3</sup> Ms. adon.    <sup>4</sup> orig. tayle, y erased.

VHa muche H mych. VH wonder Ha wondyr. V nas. Ha om. seyden. all eiper. H tyl. HHa schal. all do. Ha do nowe. Ha om. we ne han. H om. ne. VH haue. V nouþer, HHa neþer. Ha c. to vs. VH do. H on vs. Ha neþer h. HHa om. for dwelle. Ha om. faire. HHa were. VHa frendes. HHa haue forsake. V i-gon, Ha a-goo. V weylaweī HHa wele away. Ha ete of. V also-swipe, Ha anon. Ha he. HHa herd V herden. V how God sp. Ha þey went. HHa were. V aschomed. HHa self. V for þat þei. V sturten H stert. V om. for. VHa haue, om. in H. V I-hud, H hyde. Ha om. com &. H see Ha sey V sanz. V adds: *Adam Adam vbi es*, þat is to seye. V om. O. V quap, H seyde. V ich here. HHa herd. V & icham asch. for icham. V ich huyde. V om. O. Ha hoo H qwo. all tolde þe. Ha but for þou. V azeynes Ha ayenst. V forbedyng, HHa forbode. HHa broke. V ho. HHa bore. V hire feire c. Ha to the. all kepe. H wheþer Ha whither V whoder. V beo Ha be. Ha O. VHHa quod. V wommon. VHa zaf H gafe. H lete a f. s. in. H om. abbeye. V and bad. HHa ete. Ha the ap. V heng, H hongep Ha hangeth. V on þis tre here in p. H þat sche. V waxen H wex Ha wax. V heo. Ha took an appulle &. H doun, V adoun. HHa þe toþer. Ha dellz. H om. I. H displease. Ha displease. Ha om. in. VHa þe. Ha same. HHa tyme. Ha the fals. all mony. Ha mony other. V at. V breken H breke Ha broke. VHa hit, H þe abbey. V doun. H bere Ha bare. H it a. H om. al—away. Ha drof. V al heore. H went I wot. V whoder H qwyther Ha whethyr. Ha om. &. V om. þe. Ha Adam w. H wepyd. Ha full sore. Ha lettest. H the, H þat ylk. Ha etest. H om. pou. Ha of the. Ha om. &—scho. H & sche sayde þene. V heo. Ha A lord quod she. V com. V om. þe. V gyled. HHa om. inne. V dude. H knew yche. VHa I kneuz. Ha also full sore as. H om. also.

as I blame here not. Þan seyde god to here: »For þou lete Inne þat schrewe & dedest as he þe bad, & ete of þat appul, þou schalt bere þi childeren wiþ mochel gronyng & kare, þou & alle þe wymmen þat schal come after þe, saue on; & zif þou haddest not so doñ, wymmen schulden neuere han hadde no manere of peyne in berynge of child. Þou schalt euere-more also, he seyde, ben vndur mannes heste, & he schal be þi mayster. & þanne scho hadde mochel sorowe. & þan seyde god to Adam: »For þou ete of þe appul at þi wyfes byddyng azen myn heste, & for þou lete þe abbeye of þe holy gost so foulliche ben distroyed & lete þe abbesse & here couent rennen awaye out of here ordre & þou ne woost neuere whider, þis schal be þi penaunce: þou schalt þis day or euen ben dryuen out of *paradyse* in to erþe, þat is a-cursid for þi syne; þer-inne schalt þou dwellen wiþ mochel sorowe & mochel woo alle þe dayes of þi lyf, & erþe schal bringe þe forþ þornes & brambles, & þou schalt eten gresse þat groweþ on þe erþe. In swynke & in swete of þi visage þou schalt eten þi bred, til þou turnest azen to þe erþe þat þou com fro; for whi, þou were mad but of erþe & in to erþe þou schalt turne azen. & as-swipe *afterward* god bad a aungel dryue Adam & his wyf out of þe blisse of *paradyse* in to þe wrechid world, & bad hem goon & sechen þere þe abbesse of þe holy gost, & seyde neþer he nor his wyf ne noon of here ospryng schulde neuere comen azen in to þe blysse of *paradyse* ne in to heuene neuere, til þei han mad azen þe abbeye of þe holy gost as wel as it was befor, & til þei hadden also brouzt azen wiþ hem þe abbesse & [þe] priouresse & al here fayre couent in as good plizt as hit was be-fori or þei wenten out. & þanne went god & mad Adam & hys wyf eyþer a cote of leþer, & cast hem out of *paradyse*, & þat was a pytouse sikt forsoþe, & þat is soþe<sup>1</sup>. &

<sup>1</sup> & þat is soþe *al. om.*

V ne blame. V And þenne. Ha thef. V dudest Ha deddest H dede. VHa þe a. H with sorw & *with* gr. & c. Ha sorrowfull inst. of mochel. V m. peyne & gr. Ha om. þou—child. V om. þou. H wemene. H om. schul. H sene on. H þer schulle neuere woman hadde. V om. of. V of heore. H childer H children. VHa also euere-more. Ha om. he seyde. VHa be. Ha behest. V ben. Ha And þo. HHa sorw & pyne. Ha þo. V to Adam: Adam. H þat a. Ha after. H þin. VHa my. V forbeoding. V foule, Ha folily. V beo Ha be. VHa om. þou ne. H wyst Ha wote. H om. neuere. V whodere HHa whyper. Ha om. þis—penaunce. H schall. Ha om. or euen. V ar. H eue. HHa dreue. V put. VHa þe eorþe. VHa and þ. VHa þow schalt. dwelle. V muche Ha moche. HHa om. mochel<sup>2</sup>. Ha s. care & woo. H þin lyue. Ha adds thou shalt traunyle in erth and þat shall. V þe e. H schall þerfore. V forth to þe. H bremblys, Ha breers. Ha om. &—erþe. VH etc. V þe gras. Ha and swynke & s. V swot. H þin. etc. H vntyl. VHHa torne. Ha wherefro þ. c. Ha for of erth thou art m. VHa om. in. V also swipe, Ha anon. H after. H bed. *all* an. Ha dreue oute of *paradyse* Adam & his wyf. V & Eue h. w. HHa erþe (world expunged in H). H go seke. Ha om. goon & V seche. HHa om. þere. HHa þe couent of þe holy gostis abbey (Ha of the abbey of the h. g.). H om. seyde. VH þat n. V nouþer HHa nouþer. *all* ne. Ha she inst. of his wyf. VHa ofspring, H spryng. V ne scholde, H schul. HHa come. Ha om. þe. Ha ne of h. V neyþer H nouþer, om. in Ha. H forto. H haue, V hedde Ha had. V i-maad. Ha om. azen. H & vntyl. HHa haue. HHa om. also. V I—brouzt. HHa om. wiþ hem. *all* & þe p. Ha om. al. H þe f. Ha om. fayre. V also, H als so. V plyt Ha plite. VHa as þei weoren. H was in. V om. befor; Ha afore. V ar. Ha adds for it was skil. H And qwenne god had made. Ha om. went.. & Ha to A. and to Eue; hys wyf om. V eiper heom, Ha to eche of hem. Ha leddyrt to couer hem with. H dryue. Ha pituous s. to se. &—soþe *al. om.* HHa &

þus kemen þei forþ in to þis wrecchid world, wiþ mochel sorowe & kare, & þerof was no woundur. & þewne wente Adam in<sup>1</sup> þis world in mochel sorowe & woo IX hundred & XXX<sup>2</sup> [zer] & souzte þe abbesse & here couent þat weren so goon awaye, & he wolde also han had sumwhat where-wiþ he mihte haue azen þe abbeye of þe holy gost; and he miȝt neuere fynde nouzt þerof in al þat long tyme. & Adam hadde mochel sorowe, & fel seke & died, & his wyf boþe; & here soules wenten to helle, & þat was grete pyte. & not oneliche þei alone, but al þo þat comen of hem, þe whyche kemen aftur þat be foure þousande sex hundred & foure zer, wenten to helle enerychone—so longe was Adam in helle, & þat was for þe abbeye of þe holy gost, þat is to seyn here conscience, was not mad azen as fayre ne as clene as it was be-forȝ. Þus was Adam & his wyf in helle many þousande zeer in mochel sorowe & kare: til alle-miȝty god hadde pyte of her soules & sente adoun his swete sone & bad hym goon & sechen þe abbesse & here couent—for he wiste bettere where þei weren þan Adam wyste. & he cam doun in to þis world and souzte hem here wel bisyly þre & þritty zeer, & at þe last he fond hem hangyng on þe rode-tree. He took hem dooȝ & lad hem in to helle, to speken wiþ Adam & his wyf. & when Adam sauȝ hym comen, lord þat he was glade! & þer Crist goddis sone of heuene mayd azen þe abbeye of þe holy gost, bettere þan euere hit was, & took out of helle Adam & his wyf, þe abbesse & þe priouresse & al here holy couent, & ladde hem wiþ hym azen hom in to paradise, & þer was mochel ioye & blisse at here comyng-hom.—But hou & in what manere Crist fonde þis abbesse & her couent, I schal tellen ȝow as-swipe ȝif zee wolen abydde, & hou þe abbesse of þe holy gost & alle her couent were foundoȝ & brouȝt hom azen al hole.

Aftur þat Adam & his wyf weren dede, þer comen many wyse men, patri-arches & prophetes & oþere men boþe, þat hadden mochel sorowe for þe abbeye

<sup>1</sup> Ms. in to.    <sup>2</sup> by another hand; o. m. IXCXXX zer.

þen. VH come. H he. Ha þey come. Ha om. forþ. H as þerof. Ha and no wonder was (þerof om.). Ha om. &. HHa Adam was. VHHa om. to. Ha the w. HHa with. V muche H mech Ha moch. V wo & serwe, Ha sorowe & care & woo. VHHa nizene (H neyen) hundred winter (HHa zere) and þritti. Ha was. Ha goo. Ha om. he. VHHa haue. H were—þoruz. HHa haue had. V neuer mihte. V om. fynde. VHHa riht nouzt. Ha om. & Ad.—seke. V Adam þewne, & om. H felle doun seke. Ha After þat Adam and Eue were dede her sowles. H also inst. of boþe. Ha om. &—pyte. H & n. he alonlyche by hym-self. H þat inst. of þe whyche. V dieden HHa died. Ha afterward. H in. HHa f. thousand zere. V and sixe. H om. zer. H ychone, om. in Ha. V and so, Ha for so. V long time. H & þat for. H forto. V ymad. Ha om. azen. V and als. Ha om. ne. Ha and Eue (his wyf om.). VHa mony, H many a. H zeras. V winter. V Til þat. VH on. V sende. H down, om. in Ha. V owne inst. of swete. HHa om. goon &. Ha & the c. V wuste. were. Ha om. wysteg. Ha And þo he. V so com forþ d. H adowne. HHa om. here. H om. wel; Ha full. V wynter. Ha yere & more. Ha hem alle. Ha om. hangyng—end of Chapt. V honginge, om. in H. V speke. V & whon þat. H see. VH hem come. H om. þer. H & Eue; his wyf om. H & þe h. c. V hol. H om. hem. V hom comyng. V þat crist. V þe. H abbey. V abbesse of þe holigost & hire c. H schew, ȝow om. V also swipe. V wol H will. abyde. V om. & hou—hole. H om. alle. H founde.

V After þe tyme þat. VH weore, Ha was. come. V patriarkes, H as p. HHa had. VHa muche H myche. H þat a. H om. al. HHa þat so werz. HHa om. &.



of þe holy gost & for al þe couent þat þei weren so gooñ awaye: & þei wenten & souzten after hem in many soundry cuntrees as longe as þei lyueden: but vndre hem alle, for nouzt þei couden doñ, mizt þei neuere fynde hem. & þer were amonges opere, foure gode men & trewe, þat is to weten Dauid & Salomon, Ysaie & Ieromye, þat weren abouzte day & nigt to maken þis abbeye & to sechen vp þis couent; & for þei mizten not han here wille, somme of hem maden mochel sorowe & mone, & I pray zou listeniþ what þei seyden. Dauid seyde: »*Laboravi clamans, rauce facte [sunt] fauces mee* &c.<sup>1</sup>, I haue, he seyde, so runne & cried aftir hem, þat my chaules aken & ben woxen al hose«; »*Domine inclina celos tuos & descende* &c.<sup>2</sup>, & þerfore, lord, he seiþ, bowe douñ þin heuennes & come dooñ, & help me for to sechen þis abbese & here couent þe whyche myn herte loueþ; for I may not fynde hem«. Seiþ Salomon: »*Circuibō ciuitatem per vicos & plateas & queram quem diligit anima mea*»<sup>3</sup>, I schal, he seiþ, risen vp & wenden al abouzten þe citee be weyes & be stretys & I schal sechen þe abbese & here couent þe whyche myn herte loueþ«. »*Quesiui & non inueni* &c.<sup>4</sup>, a, he seiþ, I souzte hem & I ne founde hem nouzt; I cryed & noon of hem wolde here, non answere me wiþ word«. Þanne spake [he]<sup>5</sup> mornan[d]liche<sup>6</sup> & seyde: »*Reuertere, reuertere sunamitis, reuertere, reuertere* &c.<sup>7</sup>, a, torne azen, turne azen þou sely swete wyzt, & let vs see þex; »*Wulnerasti cor meum soror mea sponsa mea, wulnerasti cor meum in uno ictu oculorum tuorum* &c.<sup>8</sup>, a, þou hast woundid myn hert þou fayre sistur, þou fayre spouse, þou hast woundid myn herte wiþ a twynkelyng of þin eize«. & he seyde ouer þat: »*In lectulo meo quesui per noctes quem diligit anima mea; quesui & non inueni* &c.<sup>9</sup>, I haue souzt anyztis in my bed þat couent whyche my soule loueþ; I haue souzt wiþ al my myzt & I may not fynden hem«. & þan spak he to þe opere maydens þat dwelleden þer-byside, & seyde: »*Adiuo vos filie Ierusalem,*

<sup>1</sup> Ps. 68, 4.    <sup>2</sup> Ps. 143, 5.    <sup>3</sup> Cant. 3, 2.    <sup>4</sup> Cant. 5, 6.    <sup>5</sup> Ms. I.    <sup>6</sup> Ms. mormanliche.  
<sup>7</sup> Cant. 6, 12.    <sup>8</sup> Cant. 4, 9.    <sup>9</sup> Cant. 3, 1.

HHa went & souzt. HHa diuerse, V wonder. H lyued Ha leuyd. *all* nouzt þat þei. V coupe H coweþ Ha cowde. Ha do. V ne mihte. V fynden. VH & þenne þer. Ha iiii good men & tr. among hem. V among. H wyten V wite. Ha saye. Ha om. &<sub>1</sub>. *all* Ieremye. were. HHa make. *all* seche. Ha om. & V mihte HHa myzt. *all* haue. Ha Thei made. H mykel V muche Ha moch. V and muche m. Ha om. & V lustneþ H lystes. H om. þei seyden. Ha om. Dauid sayde. VH *facte sunt*. &c. *al*. om. Ha om. so. V traunayled. Ha traunailled he saith. Ha om. aftir hem. HHa chekys. Ha om. aken &. V waxen H wex, om. in Ha. Ha hors. VHHa om. &c. V seide. V adoun. H þi. V cum. doun. V forte; Ha om. for. VHa seche H seke. Ha þe a. V om. þe whyche—loueþ. Ha my. H louyþ. V ne may not fynden. Ha Sal. saith, H þan sayþ S., V And þenne seide S. Ha *quere*. V seide. V a-risen HHa ryse. Ha wende, H goo. Ha om. *al*. *all* aboute. VHa citees. Ha and by w. VHa stretes. *all* seche. V my soule. HHa louyþ. V adds *vocaui & non respondit michi*. Ha as. VH seide. Ha haue sought. H hym. ne *al*. om. V fond H fonde. H hym. V & þer wolde non of hem. VH om. here non. H here me ne. V onswere. V wiþ a w. V And þenne. VH he. VH mornynghliche H mornynghly. H *resunamitis*. H om. *reu. reu.* &c.; Ha *ut supra*; V *reu. reu. ut intueamur te*. H A þou, Ha and thou. Ha sely swete wight turne ayen turne ayen. H þou turn. V om. *soror—meum*. Ha om. *in—tuorum*. V om. &c. Ha and þou. Ha wonded. H in. Ha om. a. V twyncllyng. Ha thy eyen. V And þenne seide he o. þ. H & ouer þat he sayþe. Ha om. *meo*. Ha *noctem*. VHHa om. &c. Ha a-nytes, VH on nihtes. V þe c. Ha om. þat couent. Ha the which, VH þat. V ne may. HHa fynde. V þat opure, Ha om. þe. H toþer. H medeynes, Ha ladies.

*si inueneritis dilectum meum (i. conuentum illum<sup>1</sup>), an[n]uncietis [ei] quia amore langueo* &c.<sup>2</sup>, I pray you specialiche ze maydens of Ierusalem, zif ze fynden owhere þe abbess of þe holy gost & here couent, þat ze wil sayn þat I am seke for loue-longyng of hema. & þus Salomon þe kyng mad mochel mone. But zit fonde he hem nozt, & þanne seyde he þus: »*Mitte domine sapienciam tuam, i. filium, de celis sanctis tuis, qui mecum sit* &c.<sup>3</sup>, lord god, he seiþ, sende down out of þi holy heuenes þi owne dere sone, þat he miȝt be wiþ me & helpe me for to maken aȝen þe abbeye of þe holy gost in as good plit as it was & schulde ben<sup>4</sup>. But for al þat he coude crien, goddis sone ne cam nouzt zit. & þan wente Isaye þe prophete & souzte þe abbess & here couent many dayes & fele, & he fonde hem nouzt; & þanne he seyde þus: »*Vtinam dirumperes celos & descenderes*<sup>5</sup>, wolde god, he seyð, þou woldest bresten heuene & come adoon, & helpen vs for to maken aȝen þe abbeye of þe holy gost & fynden vp þe couent þat is þus goon awaye. & þanne wente Ieromye þe prophete & souzte hem also; & for he miȝte not fynde hem, he made a reuful mone & seyde þus: »*Ve michi misero, quoniam addidit dominus dolorem dolori meo; laboraui in gemitu meo*<sup>6</sup>, wo me wrecche, he seiþ, þat god haþ eked more sorowe to my sorowe; I haue trauayled wiþ-outen reste in sikyng & in kare & I ne may not fynden þat I seke». »*Virgines deiecit in terram, pol[us] regnum*<sup>7</sup>: *virgines*<sup>8</sup> *abierunt in captiuitatem*<sup>9</sup>; *audierunt quia ingemisco ego & non est qui consoletur me*<sup>10</sup>, *idcirco ego plorans*<sup>11</sup>, alas, he seyde, þe feende haþ drowen a-way þe virgines & made foule here kyngdome, þe virgines ben went away in to þe wrecchid world. Þei harden me wel hou I sikede & made mochel mone, & þer was noon of hem þat wolde counforte me wiþ a word; & þerfore I haue so wept for sorowe þat myn eyen ben in poynt to faylen me. »*Quis dabit capiti meo aquam & oculis meis fontem lacrimarum, & plorabo [die ac nocte] interfectionem filie populi mei*<sup>12</sup>, a, he seiþ, who schal zeuen me water

<sup>1</sup> on margin.    <sup>2</sup> Cant. 5, 8.    <sup>3</sup> Sap. 9, 10.    <sup>4</sup> Is. 64, 1.    <sup>5</sup> Ier. 45, 3.    <sup>6</sup> Ms. poluerunt.  
<sup>7</sup> Thren. 2, 2.    <sup>8</sup> overlined.    <sup>9</sup> Thren. 1, 18.    <sup>10</sup> ib. 1, 21.    <sup>11</sup> ib. 1, 16.    <sup>12</sup> Ier. 9, 1.

V dwelled Ha dwellid H dwelleþ. Ha om. *i. conuentum illum*. VH & c. i. VH vt. Ha *nunciate michi*. V ann. ti. Ha om. *quia a. langueo*. &c. al. om. VH spec. he seide. HHa fynde. V ouzwher, om. in H. Ha I pray you specially þat ze. V wolde. V seyen hem hou I. Ha sike. V longynne. Ha this. Ha he founde. Ha & þo. Ha this. Ha om. *i. filium—sit*. V *et filium*. VH f. tuum. V *sit & mecum laboret*. Ha om. god. VH seide. Ha om. doun. VHa þin, om. in H. Ha om. holy. all þin. H one. Ha om. be wiþ me &. V adds and trauayle wiþ me &. V forte. HHa make. Ha om. aȝen. H plyth Ha plight. V om. was &. HHa be. H & inst. of But. VH couþe. all crie. VHa om. ne. come. Ha yet. Ha om. & þan—nouzt. V seide he. Ha þis. V ȝiue God lord. Ha om. he seyð. V þat þou. H woldys. H brest, Ha breke, V to-bersten. HHa heuenes. VHa doun. HHa help. V forte. HHa make. fynde. Ha is þis. Ha om. &. V fynden. V gret del, a om. V om. þus. Ha om. *michi*. V om. *misero*. Ha om. *laboraui—meo*. V & *laborem in g. m.* VHHa is. V to me. H seyde. V eched, Ha put to. Ha om. to my sorowe. H wyth-oute. V eny rest. H sekyng, Ha in care & sighing. H om. &. Ha om. ne. Ha om. not. all fynde. V seche, Ha sike. V *et p.* VHHa *polluit, virgines* overl. in L, om. in V. Ha *ciuitatem*. VHa *ingemisco*. V *consolatur*. HHa sayþe. VH driuen Ha dreven. H maydenes. all into (þe HHa) corþe. V þe kindom. H maydenes. H om. ben. Ha be goo. V herden HHa herd. H om. wel. H sorwed, Ha said. H one worde. H om. haue. H wepyd. V beoþ. VHHa faille. V om. me. *die ac. n. om. V filiarum*, Ha *filiorum*. Ha om. *populi mei*. H om. a; Ha and. HHa sayde. V ȝiue HHa zeue. Ha my.

to myn heued, & who schal zeuen a welle of terris to myn eyen, & I schal wepen for þe maydens þat ben þus goof away, boþe day & niȝt. »<sup>1</sup>*Cui comparabo te, cui assimulabo te filia Ierusalem? cui [exequabo te, & consolabor]*<sup>2</sup> *te, [virgo]*<sup>2</sup> *filia Syon?*<sup>3</sup> *magna velud [mare]*<sup>4</sup> *est contritio tua; quis medebitur tui?*<sup>5</sup>, a, þou noble abbesse, he seiþ, to whom may I licken þe, to whom may I assemble þe þou douȝter of Ierusalem? a, þou noble priouresse, to whom may I euen þe þou mayden & douȝter of Syon? a, þou holy couent, he seiþ, hou may I counforte þe? me þinkeþ þi sorowe is as grete as a see: a, þou sely couent, who shal ben þi helpe? »*Cecidit corona capitis nostri, ve nobis quia peccauimus*<sup>6</sup>, I ne can nouȝt ellis seyn, he seiþ, but, þe fairest flour of al oure garlond is fallen away; alas, alas & weloway, þat euer we dede synne.

*Hou god ordered a waye to sauen man.*<sup>6</sup>

& whan almyȝt god had hard þus þes prophetis, wiþ many oþere men, ma[k]<sup>e</sup> mochel mone wiþ reuly chere many þousand zeer for þe destruccion of þe abbeye of þe holy gost: he had grete pyte of hem þat þei ferdn so, & þat mannis soule was þerfore in prisone of þe pyne of helle, & schulde haue ben þer wiþouten ende. He be-þouȝt hym hou he miȝt best doȝn to delyueren mannis soule out of þat sory prisoun, & hou he miȝt fynde vp þe abbesse of þe abbeye of þe holy gost & maken aȝen here couent faire & wel as it was be-forȝ. He ordeyned a counseil of þe holy trinite in þe blisse of heuene, of þe fader & of þe sone & of þe holy gost, & seyde: »Ze weten wel, he seyde, we maden mannis soule to oure lickenesse, & token hym for to kepen in his owne conscience þe abbeye of þe holy gost, & he for his folye let beren out of þe abbeye al þe good þat þer was, & let þe abbesse & here couent rennen away out of her ordre, & þerfore he was taken & put in to prisoun of þe pyt of helle. & þere haþ he been now foure þousand zer sexe hundred & more, & þat is grete pitee;

<sup>1</sup> Thren. 2, 13.    <sup>2</sup> om.    <sup>3</sup> overlined.    <sup>4</sup> Ms. ierlm; rest om.    <sup>5</sup> Thren. 5, 16.  
<sup>6</sup> Title not separate; no initial.    <sup>7</sup> Ms. made.

VHa hed. VH ȝiue me a. *all* teres. HHa wepe. Ha for þese that thus be goo. Ha om. boþe. V & *cui*, HHa *vel cui*. V om. *Ierusalem—filia*. H om. *cui* &c. Ha *cui coequabo te f. S.* Ha om. *magna* &c., V *velud* &c. H nobil. Ha om. he seiþ; H seyde. V likne HHa lyken. Ha semble. V douȝter douȝter. V and þou wys p. H mayde. V om. a þou—seiþ. Ha & þou. H sayde; Ha om. he seiþ. H who. H om. I. H thenkye. V om. is. V þe se. HHa semely. HHa be. *all* þin. HHa om. *ve nobis*. VHa om. ne. V con. V seye H say, om. in Ha. Ha saide. V but þat. VHa om. al. H garland. HHa falle. V wellaway HHa weleaway. V dude we. *all* saue. Ha mannes soule.

Ha om. &. Ha god almyȝty. *all* herd. VHa om. þus. Ha *alle* these. HHa & many. VH make, Ha makynȝ. HHa reuful, V reupful. V þousend. V destric-tion. Ha god had. H hap. H on. VHa om. of hem. V for þei. Ha ferde, H fordede. H om. & þat. H m. s. þat was. Ha om. þerfore. Ha in pr. in the. VHHa peyne. V han. Ha om. þer. V world w. e. Ha wold do, best om. VH do. V deliuere HHa delyuer. H om. þat sory. H þat inst. of & hou. Ha wold. V fynden. H oute. Ha om. of þe abbeye. H make. Ha om. maken aȝen. Ha her holy c. Ha om. faire &. Ha as welle. V And þo God ordeynde. *all* & þe s. & þe h. g. VH om. ȝe—seyde. Ha om. he seyde. V Wolle we make. HHa made. V vre owne. HHa toke, V taken. Ha om. for. V om. owne. V þat inst. of &. Ha þrouȝh. V lette. HHa bere. V om. þe abbeye. V goodes . . . weren. *al*. renne. HHa take. V I-put. VH om. to. HHa into, V in. V put. Ha he hathe; H hauȝþ, he om. V beo Ha be. V þousund. V and sixe. VHHa and

me þenkiþ hit were a good dede to doñ þe abbess & al here couent comen azen to here ordre, & maken azen þe abbeye as wel as euere hit was, & delyuere mannus soule out of þat sory prisone; he haþ ben in þat prisoun longe I-now, haue we pitee on hym, he is as hit were on of vs, maked to oure lickenesse. & alle þe holy trinite graunted þat it schulde so be. But, he seyde, who þat schulde doñ swyche a dede, hym be-houed for to be swyche on þat were be-holden for to doñ hit, & also þat he mihte doñ it; but, þer was no þing þat was by-holden to delyuere mannus soule but onliche man, no þer was no þing þat mihte delyuere hym but zif it were god; & þerfore who so schulde do þat dede he most be boþe god & man: & so miht it noon be but zif it were oon of þe þre persones in þe holy trinite; almighty goddis sone schulde come down in to þis world, & ben I-born of a mayden & becomen man, & maken azen þat abbeye of þe holy gost, & dien for þe loue of man on þe harde rode-tree, & so delyuere mannus soule out of þe payne of helle.

*Here now hou goddys douztren pleteden for mannus soule aforñ here fadur.*

And þanne were al-mizty goddis douztren þere, þat is to seye Mercy & Treuþe, Riȝtfulnesse & Pees, þe whiche harden seyen þat mannus soule schulde be delyuered out of helle-pyne, & þei comen alle to-gedir aforñ god al-mizty. & þanne seyde Traþe þus: *«Eccē enim veritatem dilexisti, A, lord, scho seyde, þou hast zit eueremore loued wele me þat am þi douztre, and þanne, seyde Truþe, I pray þe for-sake nouzt me. þou seydest þat what-tyme þat man ete of þat appul, þat he schulde dieye & goñ to helle; þerfore zif þou delyuerest man þanne out of þat prisoun, þou destroyest me, & þat were no skil, Quia veritas domini manet in eternum, for whi goddys treuþe schulde dwellen euer-more wiþ-outen ende.*

(om. in Ha) þerfore me þ. Ha forto. *all* do. Ha om. al. H þe c. HHa to come. H into. Ha & to m. H as it was before. Ha & to. H om. he—Inow. VHa fior he. VHa þere. Ha om. in þat pr. V om. þat. Ha om. we. Ha adds and mercy for he. V I—maad Ha I-made. V vr owne. Ha om. þat. HHa be so. V beon. V heo seyden Ha they saide. V þat whose, H qwo so, Ha he that. Ha soche a, V þat; H om. swyche. Ha he must, V he weore bisy, H it were nede. Ha om. forto—were. V om. for. H þat he were suche oñ. Ha be byhold. V I—holde H hold. HHa om. for. do. Ha om. & also—don it. Ha om. þat. V biholde Ha be—hold H holden. deliuere. Ha onely. VHa ne; H neþer, was om. Ha þer myght noþing del. V hit. HHa om. zif it were. H only god. Ha om. &. V hose, HHa he þat. H om. he. H om. boþe. V ne mihte. VH om. it; Ha he not be. V no þing, be om. H om. zif. H of; Ha om. þe holy, H om. holy. Ha om. al-mizty—helle. V and þerfore a. g. s. H schapt hym to c. V comen. H om. down; V adoun. V beo boren H be born. V mayde. H bycome. . make. VH þe. VH dye. V vppon. V from. VHa om. Here now. H Hereþe. V fourē d. H om. douztren. V pletede H pleted Ha pleten. Ha in heuyne inst. of af. h. f. V to—foren H tofore. VHa om. And. VHa were þer. V fourē a. g. d. V om. þere; Ha þre. Ha om. &. HHa Ryȝtewysnes. H þat, Ha they. V herden HHa herd. V seye H say, om. in Ha. Ha how that. H peyn. H om. þei. HHa come. H to-gederes. VH to-fore, Ha afore. V om. *enim*; H *omnem*. HHa sche, V heo. HHa om. zit. V euerzite. HHa louyd. Ha me wele. *all* þi d. Treuþe; and—seyde om. V om. þe. V forsake þou. VHHa me nouht. V but þenk now what þou s. H qwat. V om. þat. V mon. HHa þe a. *all* dye. go. H þerfore, þerfore. V and þerfore, Ha wherefore. VHa delyuere. *all* om. þanne. V om. of þat prisoun. HHa om. þat. Ha shal. VH dwelle, Ha last. V om. euer-more.

þerfore, leue lord, scho seyde, lat man be stille in helle, & forsake nouzt me. & þanne seyde Mercy: »O pater misericordiarum & deus totius consolacionis, qui consolaris nos in omni tribulacione nostra, A, þou fader of mercy, scho seyde, & god of al confort, þou þat confortes alle þing in anger & in woo, haue mercy of mannus soule þat liþ bounden in prisoun þat is helle, & brynge h[im] in to blisse. *Quoniam dixisti, in eternum seruabo illi misericordiam*, for why, scho seyde, þou seydest þat þou schuldest kepe to hym þi mercy wiþ-outen ende. & þerfore, zif þou be trewe, þou schalt haue mercy of mannus soule. & þanne seyde Rigtfulnesse: »Nay, nay, scho seiþ, it may not ben so: *Quia iustus dominus & iusticias dilexit*, for whi, lord, scho seiþ, þou art ryztful & þou louest ryztfulnesse; & þerfore þou ne mayst not ryztfulliche sauen mannus soule, it is ryzt & skil þat it haue as it haþ disserved. *Dominum qui se genuit dereliquit, & oblitus est dei creatoris sui*, he forsoke god þat haþ forþe-Ibrouzt hym, & he, lord, for-zat þe þat maydest hym of nouzt; & þerfore it is skil & resoun þat he þat haþ forsaken þe lord of al pitee & mercy, þat he neuere haue of þe neiþer pitee no mercy. & þerfore, leue lord, scho seiþ, lat mannus soule be stille as it is, for þat is skil & resoun; & ellis me þenkiþ þou hast forsaken me, & þat schuldest þou not dofi: *Quia iusticia eius manet in seculum seculi*, for why, holy wryt seiþ þat þi ryztfulnesse schal lasten in to þe worldis ende. & þanne seyde Mercy to Ryztfulnesse: »A, leue suster, let ben & seye not so, it were neiþer ryzt ne skil þat god schulde kepen þe & forsaken me: *Quia misericordia eius super omnia opera eius*, for why only goddis mercy is abouen al his werkes, *Et misericordia eius ab eterno & usque in eternum*, & goddis mercy was wiþ-outen begynnynge & schal ben wiþ-outen endyng. & þerfore, zif god for-soke me, he schulde forsake boþe my sister Trupe & þe, & þat were neiþer ryzt ne trupe. & þerfore, leue lord, scho seiþ, to sauen vs alle þre, haue þou on mannus soule boþe mercy & pitee. & þanne

<sup>1</sup> Ms. hem.

V and þerfore. Ha om. scho seyde. let. HHa om. &. H *misericordie*. VHa *consolatur*. Ha O. Ha om. scho seyde. Ha om. þou. HHa confortest, V art cumfort in. Ha in tribulacion & woo. HHa on. HHa bounde. V om. prisoun þat is. Ha pr. in h. VHa him, H it. Ha om. in. H þe blysse. H *obseruabo*. Ha om. why. HHa om. scho seyde. V om. to. Ha om. to hym. all om. þi. Ha as. H and. Ha art trewth. H schall, Ha schuldest. VHHa on. Ha Rightuesnesse. Ha om. scho seiþ. VH seide. H loues. Ha Rightuesnesse. HHa om. & þerfore. all om. ne. V miht. HHa om. ryztfulliche. H so saue. V skil and Riht. VHHa he. he. VHa deserved. VH *Deum*. VHHa *domini*. H haþe forsake. V þe god. H þe lord. V him haþ. HHa brouzt hym forþe. Ha om. he lord. madest. Ha forsoke. VH forsake. Ha om. al. Ha & of. Ha om. þat he. VH þat neuere noþing haue on (H of) him. Ha ne haue þou neuer mercy on hym. V nouþur. VH ne. Ha but lat (rest om.). V heo seiþ leue lord. H he sayde. V þat inst. of lat. VHa stille in helle. Ha om. as it is. Ha for it. VHHa þinkeþ. Ha þat þou hast lord. HHa forsake. V me Ryztfulnesse. V & so schulde ze. H þou schalt. Ha þou schuldest. HHa do. V *Quia sacra scriptura dicit iusticia*. Ha om. why—þat. H om. þi; V þe. HHa ryztwesnes. V laste HHa last. VHa worldes. Ha & þo. Ha om. to Ryztfulnesse. Ha lat. VHHa be. V nouþur. Ha skil ne Reasone. VHa kepe, H take. forsake. Ha om. why. H holy wrytte sayþe þat þe mercy of god. all om. only. H werkys Ha workes. V *domini*. Ha om. et. be. HHa forsake. H myn. VHa sustren. H Trewyth. V & þe Rihtfulnesse. VHa nouþer, H nouzt. Ha ne skill. Ha om. scho seiþ. H seyde. VHHa saue. Ha om.

seide Pees to here þre sistren: »*Pax domini exsuperat omnem sensum* &c., Goddis pees ouergoþ eueriche maner wiit. Þouȝ it be so, sche seiȝt, þat Trupe seiȝ a grete skille why mannes soule schulde not be sauēd, & Riȝtfulnesse seiȝ also, <sup>1</sup>neuerþeles me þenkeþ þat Mercy seiȝ alþerbest, þat man schulde be sauēd, for why ellys, scho seiȝ, schulde god forsaken ȝow al þre, boþe Mercy, & Riȝtfulnesse [& Treuþe], & þat were grete reuþe. & not only, sche seyde, he schulde þus forsaken ȝou þre, but he schulde also forsaken me: for why as longe as man soule is in helle, þer schal ben discord bytwene ȝou þre: Riȝtfulnesse & Trupe schol willen to haue hym so þere stille, & Mercy schal willen to haue hym oute; so þat pees schal ben amongys ȝou forsaken. Þere schulde also, ȝif man were stille in helle, ben a discord by-twene god & man, by-twene aungel & man, by-twene man & man, by-twene man & hym-self: so þat I, þat am pees, schulde a<sup>2</sup> ben forsaken ouer-al, & þat were no resoun. & þerfore doþ after my conseil, seide Pees, & praye we alle to-geders to god<sup>3</sup> þat is þrince of pees, þat he wole maken pees & acord by-twixen ȝou þre, by-twyne hym-self & man, by-twyne man & aungel, & by-twene man & man, & ordeyne sich a weye þat he miȝt kepen vs stille alle foure, boþe Mercy & Trupe, Riȝtfulnesse & Pees. & h[er]e<sup>4</sup> þouȝte þat scho seyde best, & prayden alle to þe fader of heuene þat he schulde so doñ. And he seyde: »*Ego cogito cogitationes pacis & non afflictionis* &c., I þenke, he seyde, þouȝtis of pees & not of wickednesse. I schal, he seiȝ, kepe ȝou stille alle foure, & I schal sauē mannes soule & brynge hym to blisse. I schal also, he seiȝ, fynden vp þe abbesse of þe holy gost & maken aȝeyn here couent & here place, betere þan euere it was. & whan his douȝtren harden þis, þei were glad & myrie: and as-swipe *Misericordia & veritas obuiauerunt sibi, iusticia* &c.<sup>5</sup>,

<sup>1</sup> Ms. & n.    <sup>2</sup> haue o. m.    <sup>3</sup> Ms. good.    <sup>4</sup> Ms. hym.    <sup>5</sup> sc. iusticia et pax osculate sunt; cf. Ps. 84, 12.

þou. Ha om. boþe. Ha Tho saide. VHa sustren. &c. *al.* om. V ouerȝeþ, HHa ouercommȝ. Ha euery, V vche. H maner of, V monnes, om. in H. Ha wight. V þauh. V seiȝ, HHa sayde. Ha saide. HHa þat inst. of why. HHa Riȝt-wysnesse. HHa seyde. V also anoþer. VHa om. &. V noþeles H naþeles Ha naþerles. H sayde. V aller. Ha mannes soule. Ha om. why. VH as heo (sche). HHa sayde. VHa God schulde. HHa om. boþe. HHa Mercy Truþe & R., V M. Riȝt. & Treuþe. VH onliche. VHHa om. sche seyde. V om. he—but. Ha fors. this ȝou. HHa om. þre. HHa but also me. V om. also. V me Pees. Ha om. why. V monnes Ha mannes H mans. H be-twix. HHa om. ȝou. VHa schul, H schuld. V wilne, H wyllē, Ha desyre. V om. so. H þer so. Ha mannes soule in helle. V wilne, HHa wyllē. H hem, Ha it. V amongus ou schal. Ha may. HHa nouȝt be; forsaken om. Ha Also yef man . . . there shuld be. V Monnus soule. HHa om. a. Ha & betwene. H om. & man<sup>2</sup>. HHa & bytwene<sup>4</sup>. Ha and so. VHa om. þat. VHa om. haue (a). VHa be. Ha conseil. VHa to-gedere. *all* god. Ha om. þat is. Ha wold, H willē. make. *all* bitwene. HHa om. by-tw.—aungel. VHa om. &. Ha om. ordeyne. Ha soche alwey. Ha om. he. Ha may. *all* kepe. V om. stille. H om. alle—boþe. *all* om. boþe. HHa om. &<sub>1</sub>. H And þenne. VHHa hem. V þ. so. Ha pees s. altherbest. Ha & þey. HHa prayd. Ha om. to. Ha wolde do so. V And þenne, H Syenne, Ha And þo. VH seide he, Ha s. þe fader of heuen thus. &c. *al.* om. H om. he seyde. HHa & of no. Ha om. he seiȝ. H sayde. HHa om. I schal. VHHa sauē. H it into þe b. Ha om. he seiȝ. H sayde. VHHa fynde. Ha adds and *all* her Couent. HHa make. Ha om. here c. &. H as welle as. Ha om. whan. Ha these, V þe. VHa herden H herde. VH we(o)ren. V murie Ha mery. Ha om. &. V also swiþe, Ha anonne. Ha *simul* inst. of *sibi*. *all iust. et pax*

»Mercy & Trupe metten hem to-gedere, Rigtfulnesse & Pees weren kyste & maad at on«.

*How Crist is founder of þe abbeye of þe holy gost.*

And þanne as-swipe almytty god þe fader sente down *in* to þis world his owne sone to be-come man for vs & for to sechen þe abbesse of þe holy gost & here holy conent, þat is to seyn loue & charite, & opere goode vertues. & þe first day he cam & founde a lady of þat abbeye þat is clepid Clennesse: for why he was conceyued wip-uten any knowelechyng of synne of man þoru vertu of þe holy gost, & boru of a clene virginne þat neuere mixt synnen. þis clennesse he founde while þat he was wip-*inne* his moders wombe, and here he kepte þere wip hym nyne & pritty wekes & a day: & þanne was he born of his moder *in* an olde broken hous at Beedlem townys ende, & leyde *in* an asse manger on a litil heize. & þer founde he anoper lady of þe selue abbeye þat is Pouerte: for why his moder hadde noon opere schetis<sup>1</sup> to wynde hym *Inne*, but took a keuerchef of here heued, & kytte an olde kirtel & made þerof cloþis, & wond þer-*Inne* þere child for colde, & leyde hym on a wisp in an oxe-stalle—I trowe þere was pouerte I-now! þis pouerte & þis clennesse he ladde forþ wip hym til he was twelue zer olde, & whan he was twelue zer olde & more, he wente wip Ioseph & his moder to Ierusalem—for þei weren wont to weynden þeder eueryche zer to offren þer on estreday; & whanne þei hadden offred, & wenten azen hom, lytel Ihesu here sone lefte stille þere þre dayes *in* Ierusalem & wente *in* to þe temple among þe maystres of þe lawe: & þere he fonde [ii ladyes] of þe selue hous þe whyche ben clepid Rigtwisnesse & Wisdom. & whanne Marie & Ioseph weren comen hom & wisten neuere where swete Ihesu was be-comen, þei weren

<sup>1</sup> Ms. scheptis, t overl.; r. scheytis?

*osculate sunt.* H mete, Ha met. Ha om. hem. V to-gederes. H om. weren: Ha han. V cust H kyssyd Ha kist. H & were m.

Ha om. title. VH fond þe sustren (H abbesse) of þe a. Ha & tho. V also swipe þenne, Ha anone. Ha om. þe. Ha f. of heuen. V adoun. V word. VHHa o. dere. Ha om. &. V seche Ha seke. HHa saie. Ha the f. d. that. Ha he inst. of &. Ha one l. V of þe hous. Ha was. V I-cleped, om. in Ha. V Clennesse. Ha om. why. V eni, Ha mannes. Ha knowliching. VH om. of synne, Ha om. of synne of man. H þe vertu. HHa bore. Ha wist of. VHHa synne. Ha om. þis. Ha kept. H þe qwyles. VHa in inst. of wipinne. VHa moder. Ha om. and—hym. V wikes HHa wokes. Ha one. Ha & tho he was. H a holde. Ha broke. Ha in. V Bethleem Ha Bethelem. VHa tonnes. VHa asses. Ha in, H vpon. Ha he founde. HHa þe same. VHa is (I)-cleped. V Pouert. Ha om. why. V nedde neuere o. VHHa schetes. Ha forto. V wynden. H corchef Ha kerchef. VHa hed. Ha adds to wynde hym *Inne*. H om. &—kirtel. V cutte Ha kut. V curtul. Ha m. hym cl. þeroffiz & cloutes. VH cloutes. Ha to wynde in. VHHa hire. Ha om. & leyde—stalle. H oxes. V Pouert. Ha Thus. V hedde Ha had, H kept. Ha om. forþ; H styl. H forto. H holde. H om. &—more. all om. & more. H þen he w. were. V woned. V wende, HHa go. eueri. Ha om. to o. þer. H om. þer. V on an, H on þe. V aster-day Ha estreday. V hedde HHa had. V weore went. VHa hom azeyn. Ha a litill Ihesus. V luttel. H om. here sone. V be-laffe. Ha there stille. V om. þere. V at. Ha & he w. V twey H two. Ha same. V abbey. Ha were. Ha om. whanne; H & þen qwen. Ha om. weren. Ha come. V wuste HHa wist. Ha litell swete. V bicome Ha becomeme. H hey (= þei). V hedde

in mochel sorowe for þe swete childe, & wenten azen to Ierusalem to sechen hym: & þanne þei founden hym s[itt]ande<sup>1</sup> in þe temple among þe doctoures of þe lawe disputyng wiþ hem. & þanne seyde his moder to hym: »A, sone, scho sayde, what hast þou doñ? I & þi fader Ioseph han souzt þe & hadden mochel sorowe for þe«. »Hou is it, he sayde, þat zee han souzt me? *Nesciebatis quia in his que patris mei sunt oportet me esse?* wiste ze not, he seyde, þat I most be besy abougten my fadres nedys? He sente me in to þis cuntre to sechen þe couent of þe holy gost, & þerfore I wente amonge þe maystres in to þe temple, & þer haue I founden twayen ladyes of þe couent, Rigtwisesse & Wisdam, for why, now can I more good þan þei euerychoñ. & þanne wente he hom wiþ hem in to Nazaret, & þere he founde a noþer of þe selue couent þat hiȝte Buxumnesse: *Quia erat subditus illis*, for why he was lowe of herte & buxum to his moder in al maner þing. & þanne wente he forþ seuentene zer & an half, & euery day he fond at his owne bord two oþer ladyes of þe selue abbeye, & þat weren þese: Temperaunce & Soburnesse. & he hadde hem wiþ hym in to desert to sechen mo of here felawys: & þere he fond oþere two ladyes, þat is Penaunce & here felaw þat is clepid damyseil þe Fort. Penaunce he fonde þere, for why he fasted fourty dayes for loue of mannis soule wiþ-outen mete or drynke. & whanne he hadde fasted fourty dayes & fourty nyȝtys, he was for-hungred & lust to eten; & þere cam þe self schrewe to hym þat cam to Eue in to þe abbeye of þe holy gost, & wolde han ouercomen hym wiþ glotonye as he dede Eue, & led hym to an hep of stonys & bad hym zif he were goddis sone he schulde make þe stonys loues & ete of hem I-now. & þanne founde he þere þe lady<sup>1</sup> damysel þe Fort, þorow whyche he wiþ-stode myȝtiliche þe fondyng of þe fend;

<sup>1</sup> Ms. settande.    <sup>2</sup> Ms. þre ladyes.

muhe s. Ha for hym. V wente HHa went. H om. þanne. Ha founde H fonde. VHHa sittyge. Ha a. the d. of þe l. in the temple. H & dispute. Ha and askid of hem questionys of holi writt. V his moder seide. V adds *Fili quid fecisti nobis sic? Ego & pater tuus dolenter querebamus te.* V om. A. Ha om. A—don. H has. V Sone, whi duest þou þus to vs. V In. V om. Ioseph. VH haue. V & so, Ha & we. V hedde, Ha haue had. VH And þenne seide he, Ha & tho said swete Iherus to his moder. V adds: *Quid est quod me querebatis? nesciebatis quia in his que patris mei sunt oportet me esse?* Ha What is þat. HHa om. he seyde. V om. han; HHa haue. V here om. *Nesciebatis* &c. V ne wite. V om. he seyde. Ha om. be. Ha besely. VHHa aboute. V fader Ha faders. V seche Ha seke. HHa couent of þe abbay of. V in, Ha of. H & þerfor. Ha I haue. V tway H two. Ha om. forwhy—euerychoñ. V con. H om. þan. H þat euerycheone. Ha om. þanne. Ha he went. HHa om. wiþ hem. V wiþ Ioseph and his Mooder. Ha om. in. V fond. Ha anoþer lady. HHa same. H abbey, Ha hous. V hette. Ha *Et erat.* Ha om. why. Ha lowly, of herte om. H maner of. Ha thingis. HHa he went. H eueryche. V tway. V ladyes. HHa same. V weore *al.* were. V þeos H þise, om. in Ha. H om. he. V ladde, Ha toke. H into d. wyth hym. seche. V felawes H felawse Ha felaws. V fond he. V tweyne of heore sustren. Ha the one was clepid P. & þe oþer damisele de Fort. V om. felaw. V þat þe oþer bok clepeþ. V om. þe. Ha om. why. H fastyd V faste. V dawes. Ha d. and xl nyghtes. V þe loue. Ha and wiþoute d. Ha om. whanne—nyȝtys. Ha & after þat he hungred. H an-hongrete. HHa lyst. H for to. HHa ete. H & þen. V com. HHa same. Ha at þe abbey yate of the h. g. HHa haue. Ha ouercome. H with his. V dude. V hire. V ladde Ha lad. Ha vnto. VHa stones. H bede. H if þat. VHa þat he. H louys. V eten. H om. &—þorow. Ha he founde. V a lady, Ha oþer iii ladyes. V om. þe. Ha for he, H þe



«*Non in solo pane vivit homo set de omni verbo* &c., Man lyueþ not onlyche in bred, he seiþ, but be eueryche word of god». & þanne bar þe fend hym from þennys to Ierusalem & sette hym on þe pynacle of þe temple, & wolde han ouercomen hym wiþ pride & wiþ veyn-glorye & seyde: »Zif þou be goddis sonne, skippe adoun & take no sor, & men shulle praysen þe & seyen þou hast doñ a grete maistrye. & þere also he wiþ-stode his fondyng þorow vertu of damysele þe Fort & seyde: »*Non temptabis dominum deum tuum*, þou schalt not tempten þi lord god, he seiþ; it is no nede þat I skippe doun, I may go doun be anoþere waye wel I-now». & þanne ladde he hym to an hiez hille & schewede hym alle þe richesses of þis world, & wolde haue ouercomen hym þorow coueytise & seyde: »I schal zeue þe alle þe goode þat þou<sup>1</sup> seest, zif þou wilt knele doun & do me worschip». & þere he wiþ-stood hym myztliche wiþ damysele þe Fort & seyde: »*Vade retro satanas, dominum deum tuum [adorabis]*<sup>2</sup> &c., fy on þe, satanas, he seyde, & turne azen to helle; men schuld worschip almytzy god & no wryt ellys». & þanne þe fals schrewe was aschamed of hym-seluen þat he was so ouercomen wiþ damysele Fort, [&] ran azen to helle as an olde schrewe. & þanne went Iheru Crist in to þe lond of Galilee: & þere fond he oþer two sustren of þe self hous, þat is to seye Schrifte & Predicacion. Þere prechid Crist first, & þanne seyde he to þe folk of þe cuntre: »*Penitemini & credite* &c., schrieuþ þou, he seiþ, & doþ penance, & beþ of good byleue, þe kyngdome of heuene neiþer faste. & he wende forþe to þe see-syde & þerre he seiþe seynt Petre & Andrew his broþere leggyng þere nettys in þe see to taken fisch; þei were boþe pore fischers. & Crist seyde to hem: »Comeþ, he seyde, & foloweþ me, & I make þou

<sup>1</sup> o in þou overl.    <sup>2</sup> Ms. non temptabis dominum deum tuum.

qwyche he. Ha mightily. VHHa add & seyde. Ha om. set &c. V in. V adds *quod procedit de ore dei*. H lyfep Ha leuyth. VHa only. VHa be. Ha om. he seiþ but. VH seide. VHa eueri. H bereþe. Ha he bare hym. Ha fro. VHa pennes. Ha in to. Ha vpon. VHHa a p. haue ouercome. V pruyde. Ha om. wiþþ. H seyde to Cryst. V sone of heuene. VHa lep. HHa doun. HHa non. Ha harme. preyse. V om. & seyen. VHa þat þou. H donne. Ha om. gret. H maystre. V he also. Ha om. also. H foundyng. Ha by. VHa þe v. V om. þe. Ha shall. tempte. Ha om. he seiþ. V lepe. VH adoun. V bi anoþer wey adoun. H had. Ha was Iherus bore of hym. H vpon a. V hul. Ha & the shrewe shewed. VH þere alle. H ryches Ha Richesse. VHHa þe. ouercome. VHa wiþ. Ha om. seyde. V þis. Ha om. þe goode. Ha seist now. V wolt, om. in Ha. H adoun. HHa om. þere. Ha þen inst. of hym. V mihtliche also, H also myztly. Ha brough. V om. þe. VHa om. retro. VHa sathana. rest of Lat. om. in HHa. V *dominum deum tuum adorabis*. H sathan. Ha om. he seide &. Ha goo. VHa schul. H wyrchyp V worschupe. Ha om. almytzy; god of heuen. V adds and onliche seruen him. HHa nouzt e. Ha & tho. H om. was. H aschamede. self. HHa þe Fort. all &. V wente. Ha away. Ha om. as—schrewe. Ha om. & Ha swete Iherus in to Galile. H Galalie. Ha he founde. VH twey. H systren. HHa same. H om. seye. H þen, Ha for there. Ha he preched frist. H om. first. Ha om. þanne. HHa om. he. VHHa þat c. VHa add: *quoniam a propinquabit* (Ha ap. enim) *regnum celorum*. H schryfep. HHa om. he seiþ. Ha do. V for þe. Ha nygheth. V And þo, H and þen. wente. H om. syde. H om. þere he. V sauþ H sye Ha saye. HHa om. seynt. V & seint A. V om. his broþere. Ha leying, H legge. all here. V netes. Ha for to. all take. V þe fisch. V for þei. H but p. f. boþe. Ha tr. & Crist—men. V om. he seyde. VH schal make. H lete Ha let. Ha & w. forth with hym & saide to hem Comith after me &

fyscheres of men. & þei lette here boote be stille in þe see & wente forþ wiþ Crist. & he wente alitel forþere, & founden seynt Iames & seynt Ioon his broþere in a nopere boote drawynge here nettys wiþ Zebedee here fadere; þei were also fischeres. & Crist had hem also comen & folowe hym, & þei letten<sup>1</sup> here fader & al þat þei hadden be stille in þe boote & wenten wiþ hym. & on a day as þei wenten alle to-gedere be þe weye, seynt Petre seyde to Crist: »Lord, he seyde, what schul we hane of þe þat han forsaken alle þat we hadde & folowen þe þus in pouerte?«, and as-wiþe Crist fonde anoper suster of þat hous þat is clepid Largesse, & seyde: »For soþe, ze þat han forsaken al þat ze hadden & han folowed me, ze schullen han a houndred-fold so myche þerfore, & þerto þe blisse of heuene«; þis was a grete largesse! & þanne cam he on a day fro þe mounte of Olyuete in to þe temple of Ierusalem to prechen þere, & þe while he was prechyng, þe phariseus brouzten to hym a woman þat was founden in bed wiþ anoper man þan here hosebounde, & seyde[n] to hym þus: »Lo, maister, þis woman was riȝt now taken in spousebreche: what schulle we doȝ wiþ here? Moyses biddeþ vs in oure lawe we schulde stone such to þe deef«. & Crist knewe wel þe falsched of hem þat þei deden [so] to tempten hym, & he stowped down & wrot wiþ his fynger on þe grounde alle þe synnes þat euere hadden þe pharaseus donn, so þat eche of hem miȝt seen hou synful opere was, & þanne he seyde to hem þus: »Sipen hit is so þat þus<sup>2</sup> woman schal be zoure lawe be stoned to þe deef, þerfore whiche of ȝow þat is wiþ-uten synne, caste on here þe firste stoon«: and þei weren alle aschamed of hem-seluen & wenten oute at þe dore eche on after opere & leten Crist stonden alone wiþ þe woman; and þere comen to hym two opere ladyes of þe abbeye of þe holy gost, Misericord & Reufnesse, & þan seide Crist to þe woman: »Woman, he seyde, where ben þin enemyes? haþ any

<sup>1</sup> Ms. leften.    <sup>2</sup> fem.; or r. þis?

I shall make you fisshers of men. H om. wiþ Crist—for þere. V and þo þei wente. HHa om. seynt. V Iame H Iamys. Ha his n. V and þei. Ha fisshers also. VHa om. also. Ha om. comen &. V letten H let, Ha left. H h. f. ben & all. Ha om. be stille—boote. V wenten forþ w. h. Ha om. &. H om. as. Ha om. be þe weye. H & Petur. HHa om. seynt. Ha Ihesu. VHHa om. he seyde. H schall. HHa haue. HHa forsake. H om. alle. H folowed Ha folow. Ha this. V pouert. Ha om. and. HHa anon. Ha Ihesus. V þe, H þat same. Ha Largenesse. V om. & seyde—largesse. Ha om. for soþe. HHa haue forsake. hadde. haue. schall haue. Ha & þerto ye shal haue. Ha an hie & a gr. largenesse. Ha & as. HHa he come. V from. Ha forto. preche. Ha om. þere—prechyng. VH þe whiles. V flarisenes H pharyseys, Ha sarizens. brouzte. Ha om. þat—woman. V in a Bed. V and þei seiden. HHa was take riȝt. H om. now. V sponsbruche H spousebreke, Ha spousebrekyng. H schal. V tauȝte. HHa his. H lawys. HHa þat we, V to. VH om. schulde. V alle suche, Ha suche one. H om. þe. H ded. Ha Ihesus. Ha om. wel. V falsnesse. Ha dede H dyd; V duden hit. so om. HHa forto. tempte. Ha om. he. Ha staped. V adoun. Ha in the g. V þat euerichone of hem hedden i-don. HHa þe phariseys (Sarezens) had d. V vche H yche. H om. of hem. V i-seo al. se. HHa þat oper. V Sepphe Ha sith H syn. þis. Ha that by yourre lawe she schulde. VH bi oure (ȝoure) lawe schal be. V stened. H to dede. V om. perfore. HHa and þen. H om. þei. self. Ha oute of the temple. V atte. V vchone. Ha om. eche. Ha an other. VH lette, Ha laft. H stond, om. in Ha. V com Ha came. H oper two. V tweyne. V Merci & Rihtfulnesse. Ha tho. HHa om. Woman. VHHa om. he seyde. Ha be thy. H ded. H sayde þe woman. HHa om. noman. Ha þo Crist saide.

man condempned þe to þe deef?« »Nay, lord, scho seyde, noman«. »No I ne schal nougt condempne þe; go faare wel, & be of wil neuere-more to do synne. Here was grete misericord & grete reufulnesse, for why, þe most gylt scho hadde doñ was aȝenw hym. & afturward on a day þe pharaseus senten here dissipis to Crist & wolden hauen taken hym in his wordis, & askede hym ȝif þei miȝten bi goddis lawe zeue tribute to þe emperoure. & Crist knewe wel here malice, & seyde: »A, ȝe ypocrytis, what nede is hit to tempten me? lete me seen a peny of ȝoure mony«. & þei schewed hym on. & þanne seyde Crist: »Whos coyn is þis?« & þanne seyden þei to Crist: »þe emperours«. & þere fond Crist anopere syster of þe noble abbeye þat is clepid Resoun, & seyde: »Zeldiþ to þe emperour þat by-longeþ to hym, & zeldiþ to god þat bi-longeþ to hym; & þat is resoun. On a day afturward as Crist wente by þe way by hym-self & as he pouȝte of mannus soule & on þe abbeye of þe holy gost, he founde a noþer suster þat is clepid

(So far Ms. L; I give the rest from Ms. Vernon:)

Ms. Vernon fol. 36a.

Gelesye: and þenne tok he priueliche his twelue apostles and wente toward Ierusalem & seide to hem þus: »Ichaue al þis two and pritti ȝer and more ben aboute to helpe monnes soule and for to seche þe abbesse and hire Couent þe whuche wenten out of þe abbei of þe holygost, and ichaue founden sixtene<sup>1</sup> of hem; and now wol I go to Ierusalem and ben I-bownden and I-bete, and ben honged and drawen, and dye for loue of monnes soule, to sechen vp þat opur del of þe holy Couente. Þis was a gret gelesye and a gret loue! ¶ And þenne wente þei forþ to Ierusalem. And as þei weore þere on an enen at heore sopor, Crist fond þer opur tway ladies of þe abbey of þe holigost þe whuche men clepeþ Cortesye and Honestete: ffor whi? Crist fedde his disciples ȝif þere atte

<sup>1</sup> 16, if Gelesye is included.

V Nor H ne Ha ny. V I nul. HHa om. ne. H condempe. Ha om. fare wel. V and sunge no more (rest om.). HHa in w. H neuere to do more. V Merci and Rihtwysnesse. Ha om. why. H grettest. V gult. VHHa þat. Ha the womanz. V i-don. VH hymself. Ha om. &. Ha after. V vpon, Ha in. Ha another, day om. Ha Sarizens. V senden HHa sent. Ha om. wolden. V i-taken, al. take. V askeden HHa axed. Ha om. hym. HHa myzt. V om. wel. Ha om. seyde. V om. A, Ha om. A ȝe. H it to ȝow. VHHa tempte. V leteþ. Ha om. me. V seo al. se. V moneye. H hij. Ha a peny. H om. seyde. H om. whos. V quoyne. VHa and þei seiden, to Crist om. VHa a suster. V þat. n. hous. V I-clepet. V he inst. of &. Ha om. seyde. HHa to cesare (sezar). Ha that þat. V longeþ; H sesars is, Ha is his. V om. &—hym. Ha om. zeldiþ. H þat is his, Ha that is goddis; HHa add: doþe to þe emperoure (Ha to sezars) þat bylongeþ (longith, (to Ha) hym. V And on. Ha On anopere day, afturward om. V bi þe wei as Crist wente. Ha walked; by þe way om. VHa om. & as. VHHa on. VHa and pere. VHHa add of þat (H þe, Ha the same) hous. H om. is. Ha om. clepid.

(Readings from HHa to the Vernon text):

H priuily to hym his. H towerd, Ha to. Ha þis. HHa I haue. Ha xxxii yere and too. HHa be. seke. Ha & þe Couent of the holigost which went o. of her abbey. founde. HHa wyll. be. I- om. Ha bound. HHa bete. HHa om. ben. Ha hangid. Ha drawe. HHa þe loue. Ha and to. seke. Ha the oder. HHa þat h. H is. Ha om. And. HHa om. pere. H at euen, Ha at nyght. Ha I. of the same hous the which. H qwam. Ha clepidde. HHa honeste. Ha and þer

soper wiþ his owne flesch & wiþ his oune blood; and whon he hedde so I-don, he wusch heore feet euerichone and wipede hem wiþ a cloth. Heere weor mony sustren: her was Cortesye and Louhnesse<sup>1</sup>, [Honeste] and Mekenesse. And afterward he wente wiþ alle his disciples toward a huytel touw þat hette Gethsamany, and þer he tok þreo of hem, Peter, Iames, and Ion, and bad þe opure beo þer stille til þei comen azeyn. And as þei wente, *Incepit Ihesus pauere et tedere*, Ihesus bi-gon for to quake for drede, and seyde to hem þere: »Ichaue founden a noþur suster of þe abbey þat is I-cleped Drede: *Tristis est anima mea usque ad mortem*, Ichaue, he seide, founden muche drede azeyn þat I schal dye. Sitteþ her adoun, he seide, and wakeþ and biddeþ or beodes, til I come azeyn. And þenne wente he forþ from hem as hit weore a stones cast: & þer he fond tweyne opure sustren of þe selue hous þat weren Contemplacion and Orisoun. He be-þouzte him on monnes soule hou hit scholde be lost wiþ-uten ende but he diede þerfore, and hou he schulde þe nexte day after þat ben honged on þe roode-tree; and he was in a gret agonye as no wonder was, and for drede of deth he swatte drops of blood, þe wʒuche trilleden doun of his bodi to þe eorþe as watur doþ of an hous after reyn, and þenne preyede he to his ffader & seide: »A, ffader, ʒif hit may be, let me not dye þus dispitousliche. Noþeles, he seiþ, þi wille beo don and not myn. And þenne com he azeyn to his disciples & fond hem slepyng, and þenne seide he to Peter: »A, Peter, miht þou not wake wiþ me on heure? Wakeþ, he seide, and preyed, þat ʒe ne falle in no temptation.« And he wente eft azeyn, & þenne fond he Orisoun, [&] a noþur suster of þe hous þat hette Deuocion, and þenne he seide: »Mi ffader, seþþe hit may non oþer beo bote þat I mot to-morwen ben honged on þe rode-tre and dyen, beo hit as þou wolt.« And he com azeyn to his disciples, and font hem slepyng as he dude biforen. And þenne wente he eft azeyn and preyede as he dude furst, & þer he foud wiþ Orisoun þreo of hire sustren, Contemplacion, Leauence, and Iubilacion:

<sup>1</sup> Louhnesse is not in the list.

he fed. Ha om. riȝt—soper. H at þe. Ha om. owne. Ha om. wiþʒ. Ha do so. H don. HHa wysche. Ha alle inst. of euerichone. H dried. Ha om. Heere—sustren. H curt. & lownesse honeste & mek. Ha Curt. honeste and lownesse Inowe. Ha Than he. H eftur. H om. alle. H into. Ha into a litell town with his disc. HHa is clepyd. H Gethsamayne Ha Gethsemany. Ha bad oþer abide. H om. þer. H fortill. Ha he come. Ha he went. HHa *pauiscere*. HHa om. *et tedere*. Ha om. for. Ha om. to hem þere. H here. clepid. Ha found he saide. H azeynest. Ha ayeinst my deth whan I shal dye. H om. schal. H doune. HHa ʒours bedys. H to þat I. HHa fro. HHa oþer two. Ha ladies. H þat. HHa same. Ha Meditation & O. H of mans. Ha but yf. Ha in þe nexst. HHa om. þat. Ha hang, ben om. Ha om. and. Ha in gret thought. H swete Ha swett. H dropys. H ran, Ha dropped. H adoun by. Ha om. to þe eorþe. H þe watur. Ha, Ha the. Ha a rayne. Ha to h. f. þus; & seide om. HHa om. A fader. H dysputeslyche. H Napeles, Ha neuapeles. H sayde; Ha om. he seiþ. Ha came. H he come. H on slepe Ha a-slepe. Ha he saide. H O Petur. HHa mightest. Ha oure. Ha om. and. HHa falle nouȝt, ne om. HHa in to t. Ha om. þenne. HHa he fonde. HHa &. HHa þat h. HHa is clepyd. H sayde he. Ha sith, H sayþe þat it. HHa no noþer. H om. þat. H moste. Ha to morowe H þou morwe. Ha hang, be om. H hunged. Ha vppon. H dye Ha deye. HHa wylt. Ha om. And. H om. he. Ha came. H dyd Ha dede. Ha om. And—furst. H before. H s. þat hyȝt,

**P**Er com an angel down from heuene to comforten him, and tolde him how monnes soule scholde be deliuered out of helle er þreo dayes to þe ende, and how he scholde be þat tyme ha founden al þe Couent of þe abbey of þe holi-gost and hane mad azeyn heor abbey, beter þen enere hit was. And þenne was he murie and glad in his soule, þanz hit were so þat he was kyndeliche in his monhede adred of his deþ. And þenne wente he azeyn to his disciples and bad hem risen vp and go wiþ him. And as þei wenten a luytel forþ, þei sezen how þat muche folk comen þere wiþ lizt lanternes and drawen swerdes and staues, for to take Crist, and Iudas Skariot wente be-foren hem alle, and com to Crist and custe him. »A, Iudas, he seide, schaltou be-trayen Godes sone of heuene wiþ a cos?« And þenne token þe false Iewes Iheru Crist & bounden him harde and sore as a þef: and þer he fond a nopur suster of þe selue hous þat is I-cleped Suffraunce. And þo seynt Peter sanz þat, he drouz out a swerd and smot of a boyes ere þat was a Bisschopes mon, and þenne seide Crist to Peter: »Put vp þi swerd azeyn! Wenest þou not, he seide, þat I miȝte preye my flader and he scholde sende me þen twelue legionns of angels for to helpe me xif hit were need? Al þis wol I soffre wiþ a good wille, for þe loue of monnes soule.«—A legion is six þousand six hundred sixti and six.—And þenne þe false Iewes ladden forþ Iheru Crist to Cayphas þe Bisshop; and þat sezen his disciples, and ronne away euerichon and lasten him þer alone. And þenne comes mony false schrewen and maden playnt on Crist to þe Bisschop, and þenne seide Cai-phas: »What seist þou to þis þing þat þeose men seyen azeynus þe?« And Crist fond þer a nopur suster of þat hous þat is cleped Symplesse, & spac no word to him. And þenne wente boyes and harlotes and spitten on his face, and hudden his eȝen wiþ a cloþ and smiten him on þe croune and pleyden wiþ him a-bobbeþ as þei wolde ha don wiþ a fol, and beden him telle hem who smot him last; and Crist kepte Symplesse & spac no word. And afterward Caiphaz asked Crist where he hedde I-prched & what he hedde i-seid. And þenne seyde

Ha þat weren. Ha Thanne came downe an a. HHa fro. Ha comfort. Ha om. him. HHa or. H om. be þat tyme. Ha fynde vp. Ha holi abb. Ha & make. Ha the abb. Ha & þo. HHa he was. Ha om. and glad. H þ. he were agast kyndely of his manhede of his deþe, Ha þ. it were kyndely þat he was in his m. agast of his d. Ha he went. Ha ferther. H see Ha seye. Ha om. how þat; H where. come. HHa om. þere. Ha l. in lanterns. HHa swordys drawe (I-dr.). H stonys. HHa om. for. HHa byfore. Ha kame, H went. H kyssed Ha kissid. HHa add: & þen (þo) sayd Cryste to hym. H O. Ha om. he seide. H schall þou Ha shalt þou. HHa betray(e). Ha kosse H kysse. toke. H bonde Ha bounde. Ha the same, H þat. Ha clepid. HHa & þat sey seynt (om. in Ha) P. Ha and d. H & oute with a s. HHa om. and. Ha Woost þou n. wele. Ha om. he seide. Ha may. Ha om. mo þen. H twolue. H Al þis he seyde. H wyll I, Ha I will. Ha for loue. Ha & viC. Ha & þo. Ha om. false. H Iewys. H ledde Ha led. Ha om. Ihesu. H see Ha sey. HHa rune. Ha om. euerichon. H lete, Ha left. HHa om. þer. Ha came. H schrewys Ha shrewes. Ha made. Ha om. þing. Ha þat þei saye. HHa þe same. H Symples, Ha Sempleness. H speke. Ha vnto hem. Ha om. And. Ha harlottys. H spitte Ha spet. Ha in Cristis. H hydde Ha hid. H smote Ha smett. H pleyde Ha played. H a bobbys, Ha a bobat. hane do. H foule. Ha bad. Ha Sympleness. H adds (after word): Lo þus schuld we do wen we be scornyd or dyspyssyd of any wykked folk as he was þenne. Ha Than C. HHa axed. H prechyd Ha preched. sayde. Ha & þan Crist said to hym. HHa axest.

Crist: »What askest þou me? aske hem þat herde me preche what I seide to hem. And whon he hedde I-seyd so, þer sturte vp a schrewe of Cayphas men & gaf him a buffet vnder þe cheke; and þenne tok Crist to him Symplesse & seide to þat schrewe þat smot him: »Zif I eucl seide, ber witnesse of vuel; & zif I seide wel, whi smitest þou me?»

And afterward þe Iewes token vr lord Ihesu Crist & duden of his cloþus and bounden him to a piler of ston as a þef, & maden hem scorges wiþ babeles<sup>2</sup> of led & scharpe prikkes on þe endes and beoten Cristes precious bodi þer-wiþ þe while hit mihte lasten, til al his bodi ron o-blode. And þenne þei duden on him a strait selkene cloþ, þat heng faste be his flesch whon þe blod was druye; and after þei setten a garlond on his hed of long scharpe þorn, & beoten hit down wiþ staues for þei wolde not prikken heore hondes; þei token him a reod-spyr in his hond, & kneleden down in scorn & seiden: »Heil sir kyng, kyng of Iewes.« And whon þei hedden so I-do, þei tornede of þe cloþ of selk, & for hit heng faste to his bodi þei drowen a-wey wiþ-al muchel of his skyn, & of his flesch boþe; and whon þe Iewes sezen þat, hem þougte<sup>1</sup> hit was a foul siht, and blereden on him & spitten on his face as þei wolde ha don on a tode. And þer Crist fond a nopur suster of þe abbei of þe holigost þat hette Mekenesse. And þenne duden þe false Iewes Ihesu Crist beren his oune roode on his bak toward Caluarie, til he was in poynt to haue falle a-down for feblennesse. And whon þei sezen þat, þei wolde not þat he hedde I-dyed, til he weore an-honged: þei maden a nopur mon bere þe Roode til þat þei come to þe place þer Crist schulde beo don þeron. And enere as he wente, Mekenesse was wiþ him, so ferforþ, as Ysaye þe prophete seiþ, þat Crist wente as mekeliche

<sup>1</sup> Ms. þouhten. <sup>2</sup> al. balles.

Ha of me, axe of hem. H harde. H þen stert. Ha styrt. Ha & smote Crist vnder. Ha & þis toke C. symplennesse to hym. Ha om. to þat—him. H om. þat smot him. HHa seyde amys, b. w. þerof. H adds: Loo qwat mekenes her was. Ha And then the I. H þai inst. of þe I. HHa toke. H om. lord. H dyd, Ha put. HHa cloþis. H bounde Ha bound. Ha h. fast. Ha peler. HHa made. H scorges as; Ha om. scorges wiþ. HHa balles. Ha in. H endys. bete. Ha Crist on the body. HHa om. þerwiþ. H þere qwylyes, Ha while. H her myzt, Ha þey wold. laste. H to. Ha all the. H ran Ha ranne. on. H dyd Ha dede. Ha stret. HHa sengle. HHa clenyd. HHa om. fast. Ha to. H þe. Ha fl. full fast. HHa dryed. HHa om. after þei. set. Ha garlone. H heued. HHa þornes. Ha þem. H stonys. H prike Ha pricke. H hondys þeron. HHa &. H om. þei. toke. Ha om. him. HHa rede spire. Ha hand, H ryzt h. Ha knelid. H adonne on. sayde. Ha ser. HHa om. kyng. had. H do, Ha do so. H turnyd, Ha tere. sylk. H hong, Ha cleued. H by. H drwe, Ha tere. Ha of inst. of away. HHa om. wiþal. H meche Ha moche. Ha om. boþe. Ha þey. H sene, Ha sie. Ha hym so I-dight. Ha h. þ. hym foule to loke vppone, H þat he was a foule & foule to see. HHa om. and—him. H spytyd Ha spet. Ha thou woldest. H haue. Ha om. ha don. H opon. Ha of that. H holy abbey. HHa om. of þe holigost. hygt. Ha Tho þe f. I. made. Ha om. Ihesu. H om. Crist. bere. Ha om. oune. Ha Crois. Ha om. on his bak. H rygge. Ha to the mount of C. H forto. Ha om. haue. Ha downe. HHa febylness. H adds: for he schewyd bot only his mawhed & nouzt of his godhede. Ha & for þey wold not. H sec. Ha shuld die. H forto. H honged Ha hangid. H adds: & dede on þe croyce. made. Ha to bere his Crois. H forto. HHa om. þat. H qwere. Ha om. so ferforþ. H þat inst. of as. H sayde. Ha adds: *Tanquam ouis ad occisionem ductus est et sicut agnus.* Ha om. þat. H als so mekely.

to his hongynge as a lomb doþ to his scherynge; ffor he made nouþer bost ne noyse.

WENE ze not þat his Moder hedde muche serwe whon heo seiz þas hire sone go to þe galewes-ward? forsoþe, hit was a pitous siht whose hedde I-sezen hit! And whon þei come to Caluarie, þei caste doun þe roode-tre, and Crist þer-on, and make[d] markes and holes where his hondys & his feet scholde be nayled to, and þenne þei toke a blouȝ rouh ragged nayl & smiten hit þorw his hond wiþ an homer to þe roode; and for þe peyne þerof al þe bodi drouȝ þer-touward. And whon þei wolde haue nayled þat opur hond to þe treo, hit was to schort to þe hole þat þei hedden I-mad bi half a fote and more: and þei nolde not make a newe bore, but token ropes and<sup>1</sup> tyzeden [to]<sup>2</sup> his hond, and drowen hit til hit was meete to þe hole þat þei hedden I-maad; and in þe drawynge alle þe Ioyntes of boþe his armes bursten in-sunder. And whon þei wolden haue I-nayled his feire feet to þe roode-tre, al his bodi was [so] schronken vp to-gedere for peyne þat hit was to schort to þe hole þat þei hedden I-maad bi a large foote: and þenne toke þei mo ropys & tyzeden to his feet, & drowen hem doun harde and sore til þei weore meete to þe hole<sup>3</sup>, and þei to-borsten in þe drawynge alle þe Ioyntes of his lendes and of kneos & of his sydes<sup>4</sup>; and þenne tok þei such a nopur ragged nayl & driuen hit wiþ an homer þorw boþe his feet at ones in to þe harde tre. A, lord, hou þat raggede nayl craschte among þe harde bones!

And þe while he was þas nayled on þe roode-treo, þer comen mony sustren of þe abbey of þe holiȝost, boþe Pouert and Boxumnesse, Penauce & Symplesse, Suffraunce & Meknes, to loke hou he ferde; and þenne seide Crist to hem, zif

<sup>1</sup> Ms. and þei.    <sup>2</sup> Ms. on.    <sup>3</sup> Ms. holes.    <sup>4</sup> al. fete.

Ha hanging. Ha lambe. HHa om. doþ. H clyppynȝ. HHa om. ffor. H no boste, Ha no grucching. H ne no n. Ha om. Wene—I-sezen hit. H Owene. H had meche sorwe wen sche se. H dere s. goȝ tonarde þe galwes. H who so it had sene. H cast done. Ha & laide C. þeron, and þe lewes þat were makers of the holes. H merkys & holys. H hondys Ha handis. HHa om. to. Ha tr. toke. H blunt. H om. rouh; Ha long. H rugged. Ha nayle toke. HHa smote. Ha om. hit. H his on h. H a. Ha to the tree with an hamour. HHa om. þe. H pyne Ha payne. H om. al. H drwe Ha drewe. Ha þederward. H þe toþer. H so schort. Ha om. hedden. made. H by one fote & m. H adds: it wold nouȝt come þerto. HHa wold. HHa hole. toke. Ha tweye r. HHa om. þei. HHa tyed to. drew. H forto. H hadde Ha had. H om. I-maad; Ha made. Ha in this. HHa om. alle. H om. his. HHa brest. H on two Ha a-too. H adds: lo wat peyn þis was. wold. nayled. Ha om. feire. Ha om. to þe Roode-tre. H al þe. HHa was so. Ha I-shronke H schrengȝ. H to-gederes. Ha that it come not to the h. Ha om. þat—I-maad. H made þerfore. Ha they toke more. ropys. H tyed hem. H drwe Ha drew. H sore & harde. H forto. Ha holes. H brosten (to om.); Ha and in þis drawing they breke. H om. alle. Ha om. alle—of. lendys. Ha & his, H & of his. H knes Ha knees. H & of his fete boþe, Ha & the Ioyntes of his feet. HHa þai toke. H seche, om. in Ha. H rugged. H dryue Ha drof. HHa hym. H þoruz wyth a hamer. Ha om wiþ an h. H om. his. H fete & hondys. HHa onys. HHa om. in. Ha om. A—bones. H lord god. H rugged. H krakeled a. his bonys. HHa om. þe. H qwyles. Ha þis. H ypyned. come. H systren Ha susters. H to hym, Ha aboute hym; boþe om. pouerte. Ha om. &. Ha simplenesse.

þei hedden heore abbesse, þenne hedde þei euerichon. And whon þe Iewes hedden þus nayled Crist on þe cros as men doþ cloþ on a teytur, þei reiseðe him vp fro þe grounde to sette þe rode faste in a mortey's þat was maad for þe nones, and þei heouen him vp þenne for schrewednesse as heize as þei mihten, and lette þe cros squatten a-doun sodeynliche in to þe morteis; and in þe fall-yng alle þe senewes of his bodi & alle þe veynes & alle þe loyntes to-borsten euerichon. I trouwe, þer was penaunce I-nouh! and pouert also: ffor whi he heng stark-naked on þe rode-treo for þe loue of monnes soule. And þe while he heng so þere wiþ his blodi woundes, al to-ragget and to-rent, he fond þe abbesse of þe abbey of þe holigost þat is cleped Charite: *Quia maiorem caritatem nemo habet [quam] ut animam suam ponat quis pro amicis suis*, ffor whi more loue and charite may no mon haue þen for to dye for loue of his frendes, as Ihesus dide for loue of monnes soule.

And whon he hedde þus founden vp þe abbesse of þe holigost and hire feire Couent, he was wonderliche glad in his herte, þauh he felede muche payne wiþ-outen in his bodi: and he asked drynke, to make þe sustren murie wiþ and welcomen hem hom, and seide: «*Scicio*, I am a-furst. And þe false Iewes maden Ihesu Crist a drynke of eysel and of galle, I-tempred wiþ mirre, and put hit to his mouþ on a sponge for to don him drynken hit; and whon he hedde assayed a luytel what hit was, he wolde no more þerof. And þenne seide he þus: «*Consummatus est*, Ich haue al don, he seide, þat I am come fore: I haue founden vp azeyn þe abbesse of þe holigost & al hire holy couent, & maad azeyn hire abbey as wel as hit euer was. And now, he seip, I wol go to Adam and to Eue & dilyneren hem out of þe put of helle and leden hem azeyn in to blisse of paradys, þer for to dwelle wiþ þe noble couent of þe holy gost, in loye and in blisse þat neuer schal haue ende.» And whonne he hedde I-seyd þus, he zeld

Ha Had I now youre abb. thane had I all. Ha om. And. H om. þe. H Iwys. H streyned. Ha nailed þis. Ha to. H rode. H don a c. Ha streynour, H rakke. HHa reryd. Ha om. vp. H gronde. HHa & s. H on, Ha in to. HHa þe. Ha mortes. H nonys. HHa om. and. HHa lyft. Ha it. HHa om. þenne. H in her. Ha as hie as þey might for shrewdnesse. Ha Crois. squatte. Ha downe H doñ. H sadlyche. HHa in þat f. H senwys. Ha s. & all the v. & all the I. of his body. H brosten Ha brest. H echon, Ha on-too. Ha om. Inouh. Ha om. whi. H hong; Ha hangid he was. H sterke, Ha all. Ha for manns sake as he was bore of his moder. HHa om. þe; H qwyless. H hong Ha hing. Ha þere so to-Ragged & to-Rent with his bloody woundis. H bloody syde & wondys. H & alle to-rent. HHa om. of þe abbey. clepyd. H om. *Quia. quam* om. H om. *quis. H pro ouibus s.* Ha om. whi. H m. l. may noman h. ne charite. Ha shewe. H om. for. H for þe l. HHa frende. H Ihesu, Ha Crist. dede. H þe l. Ha om. And. Ha þis. H founde Ha foundyn. Ha om. vp. Ha wonder. Ha though, H alyf. H þoled. Ha grete. withoute. Ha on. HHa axed. H a drenke. H sistren. HHa mery. Ha om. wiþ. welcome. HHa om. and—a-furst. HHa made a drynke to I. C. Ha om. of. HHa & temperd it. H merre. H it vp to. Ha in a spunge to his mouth. H om. for. H do, Ha make. Ha to drynke it. Ha om. a luytel. H a l. þerof wat. Ha & þo he said. H om. al. HHa I-do. HHa om. he seide. HHa om. am. Ha came. Ha for I. H fonde. Ha om. vp. H abbey. HHa om. holy. Ha better then. HHa euer it. Ha om. he seip. H sayde. HHa will. deliuer. H pytte Ha pitt. lede. Ha the bl. H om. blisse of. H nobil. Ha c. of the abbey of the h. g. Ha om. in. Ha om. And—þus. Ha Tho he yaf vp. Ha hanging on the Roode and deied. Ha



vp þe gost and dyede hongynge on þe roode-treo, bolned blu & blodi, be-twene twei þeues, for þe grete loue he hedde to monnus soule.

And þenne went he doun in to helle, and tok out Adam and Eue, and oþer mo þat weoren him leue, Dauid, Moises and Abraham, and al þe goode wiþ him he nom<sup>1</sup>, and ladde hem wiþ þe abbessse & þe couent of þe holygost in to þe blisse of heuene, þer-inne forte dwelle, in more [loye] and blisse þen eny mon may telle.<sup>1</sup>

*How God putte his ffoure doughtren In to þe abbey of þe holigost.*

And þer almihti God ordeynde þat his ffoure doughtren Merci, Trupe, Rih[t]-fulnesse, and Pees, scholde be glad among þe Couent of þe abbey of þe Holigost; and þer he bad him-self þat Merci and Trupe scholde be Charite Chapeleyns and wenden a-boute wiþ hire whoder þat heo wente; and he bad also þat Rih[t]wysnesse scholde enuermore be wiþ Wisdam, for heo was Prioress; and he bad also þat Pees scholde beo wiþ Mekenesse, for heo was Subprioress. He ordeynde þat þeose þreo Ladyes scholde haue heor Chapeleyns, for þei weore most of worschupe. And þenne he seide þat whose kepte feire and clene þis abbey of þe holygost & þe Abbessse & þe Prioressse & al heore holy Couent, þei scholde fynden in þis world muche murþe in herte and in soule, and afterward, whon þei were ded, þei scholden haue for heore mede þe kindam of heuene and more loye and blis þen eny eze may seo or tonge may telle or herte may þenke. — ¶ Almihti God for his deore merci zif vs grace forte kepe feire and clene þis abbey of þe holygost, þat is to seye vr Conscience, and þe Abbessse & þe Prioressse and al heore holy couent, þat is to seye goode vertues, in vre soules, þat we mowe come to þat loie and to þat blisse þat Ihesu Crist bouzte vs to wiþ his precious blood. To þat loye and blisse bring vs he, þat for loue of monnes soule dizede on þe Roode-Tre. A. M. E. N.

<sup>1</sup> Note the rhymes; the passage is taken from a poem (Ipotis v. 335).

om. Bolned; H swellyng. HHa blo. HHa þat he had. H to sane m. s. Ha & þo he went. Ha oute of hell. HHa were. Ha & all other good soules. Ha om. wiþ—nom. H nam. H ledde þe abbessse of þe holy gost wyth hym into. Ha there, inne om. HHa forto. Ha with more. HHa ioye. H enuermore man, Ha ony tong. Ha om. title. ordeyned. Ha om. þat. Ha fayre doughters. HHa Ryhtwysnesse. H pesse. Ha forto be g. Ha om. of þe abbey. Ha om. þer he. H bede. Ha also inst. of him-self. Ha Charitees, H to Charite. Ha chamberleyñ. H wend, Ha go. Ha om. aboute. H weper so, Ha where þat. H zede, Ha goo. HHa om. and. H bede. HHa Ryhtfulnesse. HHa be enuermore. wisdom. Ha om. for heo was. H sche. Ha the pr. Ha om. he bad also. Ha om. for heo was. H ladys, om. in Ha. Ha Chamberleyns. Ha ben of most. H wyrchip Ha worship. Ha & þo. H om. þat. H qwo so, om. in Ha. HHa wold kepe. H þe abbey. Ha om. & þe Prioressse. Ha with all her. HHa he schuld fynde. H mechel, om. in Ha. myrþe. Ha & after his deth. H he were. H he schuld, Ha he shall. Ha to his. H for mede. H kyndom Ha kyngdom. HHa om. eny. HHa om. may<sup>2</sup>.3. Ha om. Almihti—blood. H om. deore. H zeue. forto. H om. and clene. H oure owen c. H mot come. Ha To the which, H & to þat. Ha bryng vs Ihesu for his gret mercy Amen. Pur charite. H þe loue. Ha *Explicit Carta Abbacie Sancti Spiritus*.

Poems of Ms. Thornton.<sup>1</sup>fol. 192<sup>b</sup>.<sup>2</sup>

1. Lorde<sup>3</sup> Iheru Cryste, godd almyghly,  
 I thanke þe *with* all my herte hally  
 That me man schope and mad of noghte,  
 And of vile matere me furthe broghte,  
 5 And my body, swa made of vile matere,  
 Thow knyttide to-gedire in loyntes sere,  
 And my sawle made thurghe thyne In-  
 spayre,  
 & gaffe me lyymes semly & faire.  
 Fra a myrke downgeone þou broghte me  
 righte,  
 10 þat es my modirs wambe, to þis lighte;  
 And Este gate me as þi barne newe-  
 borne  
 Thurghe baptyme, þat was þe fendes  
 childe lorne.  
 And fyve wittes of body þou has gyffene  
 me,  
 And skyll ware-*with* þey sulde rewlyde  
 bee.  
 15 And all-if I hafe done agayns þi lawe,  
 Thi gudes þou will noghte fra me drawe,  
 That a false traytoure aganes þe es ay  
 And trespas agayne the here ilke daye.  
 Thow sendes me here thurghe þi pur-  
 ueance  
 20 Ilke daye my nedefull sustenance,  
 That es to saye, met & clathe fre,  
 And all þat nedfull es to me.  
 Thow has tholede me & venged þe  
 noghte
- Of my synz þat I hafe agayne þe wroughte,  
 And zitt suffers, & gyffes me space 25  
 To twayne me to þe & take þi grace.  
 And ay whene I hafe fallynz in the fendis  
 bawndone,  
 þou has sauede me fra fynall dampna-  
 cyone  
 That I ware for my wikkidnes worthy;  
 Bot þou has couerde me *with* þi mercy, 30  
 And ay has sparede me, & zitt spares,  
 And kepes me fra þe deuyllis snares,  
 And agayne his darttes has bene my  
 schelde.  
 And has sauede me bathe in zouth &  
 elde  
 Fra many perells in many sere stedis, 35  
 And fra myschance & sudayne dedes.  
 For all thes þat I hafe rehersed here,  
 And for all oþer gudes & benfettes sere  
 That thow till me synfull caytife  
 Hase graciously done in þis lyfe, 40  
 I thanke þe, lorde, *with* all louyng;  
 And prayes þe þou take me in thi  
 keepyng,  
 And saue me forthewarde as þou has  
 done,  
 And graunte me þi grace, whills I here  
 wonne,  
 To mende my lyfe & lyfe in clewnes, 45  
 þat I may wonne *with* þe in blisse End-  
 lesse. Amen).

1. Almyghty god in trinite,  
 Inwardly I thanke þe  
 For thy gud ded, þat þou me wroughte,  
 And *with* þi precyous blude me boghte,  
 And of all gud þat þou lennes me, 5  
 Lorde, blyssede mott þou be;  
 Honour, loye, & louyng  
 Be til þi name *with*-owttyne endyng.  
 Amen.

<sup>1</sup> Omitting Will. of Nassyngton's poem De Trinitate et Unitate fol. 189 (ed. Perry), and the allit. poem Of S. John the Evang. fol. 231 (ed. Altengl. Leg. N. F. p. 467), I give those shorter pieces which are, or may possibly be, R. Rolle's. His name is not given with any. Some of them have occurred before in Ms. Dd V. 64.

<sup>2</sup> The first 4 poems immediately follow Will. of Nassyngton's poem, without special title; the first written in long lines, the 2<sup>nd</sup> and 3<sup>d</sup> as prose, in one. The first 3 are inspired by St. Edmund's Speculum, the 2<sup>nd</sup> and 3<sup>d</sup> paraphrase the prayers contained therein, see p. 221. 222. The connection with Will. of Nassyngton's poem might suggest his authorship; but on the other hand these pieces are followed by R. Rolle's prose treatises, and the 4<sup>th</sup> is undoubtedly R. Rolle's.

<sup>3</sup> gode crossed out after Lorde.

Lorde god alweldande,  
 I be-teche to-daye in to þi hande  
 My saule & my body,  
 And all my ffrendes specyally,  
 5 Bathe þe quik and þe dede:  
 Graunt them parte of my bede.  
 Kepe vs all in erthe here,  
 Fore þe prayere of thi modyr dere  
 And all thy haloghes þat are in heuene,  
 10 Fra þe dedly synnes seuene,  
 And fra fandyng of þe euyll wyghte,

And ffra sodayne dede bathe daye &  
 nyghte.

Schelde vs fra þe paynes of hell,  
 þat bitter are to thole & ffell,  
 And with thi grace fulfill vs all,  
 þat redy we may be to þi call;  
 And late vs neuer parte fra þe.  
 Alls thow for vs died one a tree,  
 Graunte vs lorde þat (it) swa bee,  
 Amen, Amen, *pur* charite.

IV. <sup>1</sup>Ihesu, that diede one the rude for þe lufe of me,  
 And boghte me with thi precious blode: thow haue mercy of me;  
 Whatt me lettes of any thyng for to lufe the,  
 Be it me lefe be it me lathe, do it awaye fra me.

Ihesu, of whayme all trewe luffe sprynges,  
 That for my lufe tholedede payne,  
 Till lusty lufe of erthely thynges  
 Thow thole me neuer turne agayne.

In thi luffe be my likynge,  
 And there-to make me glade & fayne,  
 And for thy lufe to make mournynge,  
 That for my lufe walde be slayne.

*Amen Amen Amen Amen pur* charite.

(Follow prose pieces bearing R. Rolle's name.)

## V.

fol. 211.

<sup>2</sup>Ihesu Criste, saynte Marye sonne,  
 Thurgh whayme þis werlde was worthily  
 wroghte,  
 I pray þe come and in me wonne  
 And of all filthes clense my thoghte.

5 Ihesu Criste, my godde verray,  
 þat of oure dere lady was borne,  
 þou helpe now and euer and aye,  
 And lat me neuer for synne be lorne.

Ihesu Criste, goddes sone of heuene,  
 10 þat for me dyede one þe rude,  
 I pray þe here my symple steuene,  
 Thurgh þe vertue of thi haly blode.

Ihesu Crist, þat one þe thirde daye  
 Fra dede to lyffe rase thurgh thi  
 myghte,

þou gyffe me grace the serue to paye 15  
 And þe to wirchipe day and nyghte.

Ihesu, of whayme all gudnes sprynges,  
 Whaym all men awe to lufe by righte.  
 Thou make me to zeme thi biddynge  
 And thaym fullfill with all my myghte. 20

Ihesu Crist, þat tholedede for me  
 Paynes & angers bitter & felle,  
 Late me neuer be partede fra þe  
 Ne thole þe bitter paynes of helle.

<sup>1</sup> The 1<sup>st</sup> stanza occurs as a last stanza in a Vernon poem, cf. The Minor Poems of the Vernon Ms. p. 22.

<sup>2</sup> ed. Perry. Some of the stanzas occur in the poems on p. 57. 60. 80; R. Rolle's authorship is beyond doubt.

- 25 Ihesu Criste, welles of mercy,  
Of pete and of all gudnes,  
Of all þe synnes þat euer did I  
I pray þe gyffe me forgyffnes.
- Ihesu, to þe I make my mane,  
30 Ihesu, to þe I calle and crye,  
Late neuer my saule with synne be slane,  
For þe mekillnes of þi mercy.
- Ihesu, þat es my saueoure,  
þou be my Ioy and my solace,  
35 My helpe, my hele, my comfortoure,  
And my socoure in ilke a place.
- Ihesu, þat with thi blude me boghte,  
Ihesu þou make me clene of synne,  
And with þi lufe þou wounde my thoghte,  
40 And late me neuer-mare fra þe twynne.
- Ihesu, I couayte to lufe the,  
And þat es hally my zernynge;  
þare-fore to lufe þe þou lere me,  
And I thi lufe sall synge.
- 45 Ihesu, thi lufe in to me sende,  
And with thi lufe þou me fiede;  
Ihesu, þi lufe ay in me lende,  
Thi lufe euer be my saule mede.
- Ihesu, my herte with lufe þou lyghte,  
50 Thi lufe me make euer to forsake  
All werldly Ioy, bathe day & nyghte,  
And Ioy in þe anely to make.
- Ihesu, þi lufe me chaufe with-in,  
So þat na thyng be bot the I seke;  
In thi lufe make my saule to brynne, 55  
Thi lufe me make bathe mylde & meke.
- Ihesu my Ioy and my louynge,  
Ihesu my comforthe clere,  
Ihesu my godde, Ihesu my kynge,  
Ihesu with-owtten pere; 60
- Ihesu þat all hase made of noghte,  
Ihesu þat boghte me dere:  
Ihesu, Ioyne þi lufe in my thoghte,  
Swa þat þay neuer be sere.
- 1 Ihesu my dere & my drewrye, 65  
Delyte þou arte to synge;  
Ihesu my myrthe and my melodye:  
In to thi lufe me brynge.
- Ihesu Ihesu, my hony swete,  
My herte<sup>2</sup>, my comfortynge: 70  
Ihesu, all my bales þou bete,  
And to þi blysse me brynge.
- 3 Ihesu, in thi lufe wounde my thoghte,  
And lyfte my herte to the;  
Ihesu, my saule þat þou dere boghte, 75  
Thi lufere mak it to bee.
- Now Ihesu lorde, þou gyffe me grace,  
If it be thi will,  
That I may come vn-to þi place,  
And wonne ay with the styлле. 80
- Explicit Tractatus. Explicit, Amen.*  
*Thornton Amen.*

## VI.

- 4 Fadir and sone and haly gaste,  
Lorde, to þe I make my mone,  
Stedfaste kyng of myghtes maste,  
Alle-weldand gode sittand in trone:  
5 I praye þe, lorde, þat þou þe haste  
To forgyffe þat I hafe mysdone.
- Lorde, hafe mercy of my synne  
And brynge me owte of all my care;  
Euyll to doo I couthe neuer blyne,  
10 I hafe ay wroghte agaynes þi lare;
- þou rewe one me, bathe owte and In,  
And hele me of my woundes sare.<sup>5</sup>
- Fadir of heuene, þat all may,  
I pray þe, lorde, þat þou me lede  
In stabyll trouthe þe ryghte way; 15  
At myne Endynge, whene I sall drede,  
Thi grace I aske bathe nyghte & day;  
Hafe mercy now of my mysdede.  
Of myne askynge say me noghte nay,  
Bot helpe me, lorde, att all my nede. 20

<sup>1</sup> Cf. p. 60. <sup>2</sup> Dd whart. <sup>3</sup> Cf. p. 57. <sup>4</sup> ed. Perry. Same poem in Ms. Vernon; cf. Minor Poems of the Vernon Ms. p. 16.

<sup>5</sup> Vern. adds: Lord þat al þis world schal winne,  
Hele me ar i fonde and fare.

Swete Ihesu, þat for me was borne,  
 þou here my prayere loude and stille.  
 For paynes þat me ere laide be-forne,  
 Full ofte I syghe & wepis my fylle;  
 25 Full ofte haf I bene for-swourne,  
 When I hafe wroghte agaynes þi wille:  
 Thou late me neuer be forlorne,  
 Lorde, for my dedis ille.

Haly gaste, I pray to the  
 30 Nyghte and day with gud entente:  
 In all my sorowe þou comforth me,  
 Thi haly grace be to me sente,  
 And late me neuer bowndene bee  
 In dedly synne, þat I be schente;  
 35 For Marie lufe þat maydene free,  
 In whaym þou lyghte verraymente.

I pray þe, lady meke and mylde,  
 þat þou pray for my mysdede,  
 For þe luffe of þat ilke childe  
 40 þat þou saghe one þe rude blede.  
 Ewre & ay haf I bene wylde,  
 My synfull saule es euere in drede:  
 Mercy, lady meke and mylde<sup>1</sup>,  
 þou helpe me euere at all my nede.

45 Mercy, Mary maydene clene,  
 þou late me neuer in synne duelle;  
 Pray for me þat it be sene,  
 And schelde me fra þe fyre of helle.  
 Certis, lady, wele I wene  
 50 þat all my faamene may þou felle;  
 For-þi my sorowe to þe I mene,  
 With drery mode my tale I telle.

Be-thynke þe, lady, euere and ay  
 þat of womene þou beris þe flour;  
 55 For synfull mene, als I þe say,  
 Oure lorde hase done þe gret honour:  
 Helpe me, lady, so wele þou may,  
 þe behouse be my consailloure:  
 Of consaile, lady, I þe praye,  
 60 And also of helpe & of socoure.

Nyghte and day, in wele & wa,  
 In all my sorowe þou comforth me,  
 And be my schelde agayne my faa.  
 And kepe me, gyffe þi willes bee,  
 Fra dedly synne þat will me sla.  
 65 Mercy, lady faire and ffree!  
 þou take þat þe es fallen frae,  
 For thi mercy and þi pete.

At myn Endynge þou stand by me,  
 Heyne when I sall fownde and ffare,  
 70 Whene I sall qwake and dredfull be  
 And all my synnes so[r]we<sup>2</sup> full sare.  
 Als ay my hope hase bene in the,  
 I pray þe, lady, helpe me þare,  
 For þe luffe of þe swotte tree  
 75 þat Ihesu sprede one his body bare.

Ihesu, for þat ilke harde stounde  
 þat þou walde one þe rude-tre blede.  
 At myne Endynge whene I sall fownde  
 Hafe mercy, lorde, of my mysdede.  
 80 And helpe<sup>3</sup> me þare of þe dedes wounde  
 And kepe me þare at all my nede.  
 When dede me takes & brynges to  
 grounde,  
 Lorde, þare I sall thi domes drede.

For my synnes to do penance  
 85 Before my dede, lorde, graunt þou me.  
 And space of verray repentance,  
 Inwardly I beseke the.  
 In thi mercy es my fyauunce:  
 Of my foly þou hafe pete,  
 And of me take þou na vengeance.  
 90 Lorde, for þi debonerte.

Lorde, als þou erte full of myghte.  
 Whase lufe es swetteste for to taste:  
 My lyfe amende, my dedis þou ryghte;  
 95 For Marie lufe þe maydene chaste;  
 And brynge me to þat ilke syghte<sup>4</sup>.  
 One þe to see þare Ioy es maste,  
 One þe to see þat Ioyfull syghte,  
 Fadir and Sonne and þe Haly gaste.  
 100 Amen). *Explicit.*

<sup>1</sup> Vern. Merci ladi, þou me schilde.  
<sup>4</sup> Vern. liht.

<sup>2</sup> Ms. sowe; Vern. I rewte.

<sup>3</sup> Vern. beie

## VII.

Ihesu Criste goddes sune of heuene, Kyng of kynges and lorde of lordes, Mi lorde & my godd: For þe mekenes of þi clene incarnacione / And thurghe þe meryte of þi harde passione / Safe vs fra dampnacione / Socoure vs in temptacione / And gyffe vs thi benysons / And of all oure wykkydnes playne perdone: And full remysion / thurgh verray contrisshion / nakede confessions / and worthi satisfaccione. // Graunte vs alswe, lorde godd, in heuene ay-lastande mansione / and euer to se þe cherefull vision / of thi faire face; for þe lufe þat þou schewe to mankynde Amen).

*Explicit.*

## VIII.

fol. 213. (Cf. p. 73, where the text of Ms. Dd V. 64 is given).

When Adam dalfe and Eue spane, go spire if þou may spede,  
 Where was þane þe pride of mane, þat now merres his mede?  
 Of erthe and lame<sup>1</sup>, as was Adam makede to noye and nede,  
 We er als he makede to be, whills we þis lyfe sall lede.  
 5 With I. and E., borne er we, as Salomone vs highte,  
 To trauele here whills we er fere, as fewle vn-to þe flyghte.

In werlde we ware castene for care, to we ware worthi to wende  
 To wele or wa, one of þase twa to welde with-owtten ende.  
 For-thi, whills þou may helpe þe now, amend þe & hafe mynde  
 10 When þou sall ga, he bese thi ffaa þat here was are thi ffrende.  
 With E. and I., I rede forthi, vmthynke þe ay of thre:  
 What we er, and whate we warre, and whate þat we sall be.

Ware þou als wysse prayse in pryce als was Salomone,  
 Wele fairere fude of bane & blude þa[n]<sup>2</sup> was Absolone,  
 15 Strenghele<sup>3</sup> and strange to wreke þi wrange as euer was Sampson:  
 þou ne myghte a day, na mare þan þay, þe dede with-stand allone.  
 With I. and E., þe dede to þe sall come als I þe ken,  
 Bot þou ne wate in whate-kyn state, ne how, ne where, ne whenne.

When bemes sall blawe rewly one rawe, to rekkenynge base vs ryse,  
 20 When he sall come vn-to þat dome, Ihesu, to sitt Iustyse.  
 Þat are was leue, þane mon be greue, whene all gastis sall ryse;  
 I say þat þane to synfull mane sary bese þat assise;  
 With I. and E., he sall noghte flee, if-all he his gyltes fele,  
 He ne may hym hide, bot þare habyde, ne fra þat dome appelle.

Of all thyne aughte, þat þe was raughte, sall þou noghte hafe, I hete,  
 Bot seuen fote, þare-in to rote, and a wyndynge-schete.  
 For-þi þou gyffe, whills þou may lyfe, or all gase þat þou may gete,  
 Thi gaste fra godde, þi gudes olodde, thi flesche foldes<sup>5</sup> vndir fete.  
 With I. and E., full sekire þou be þat thyne executurs  
 30 Of þe ne will rekke, bot skikk<sup>6</sup> ande skekke full baldely in thi boures.

<sup>1</sup> Dd slame. <sup>2</sup> Ms. þat. <sup>3</sup> Dd Strengthy. <sup>4</sup> This stanza is om. in Dd and is spurious, as Doomsday is inconsistent with the original plan. <sup>5</sup> Dd fowled. <sup>6</sup> Dd skelk.

'To dome we drawe, þe sothe to schawe in lyfe þat vs was lente;  
 No latyn ne lawe may helpe an hawe, bot rathely vs repente.  
 The croice, þe crowne, þe spere bese bowne þat Ihesu ruggedde & rente,  
 The nayles ruyde sall þe conclude with thyne awene argument.  
 35 With E. and O., take kepe þare-to, als Criste hym-selfe vs kende:  
 We comme and goo, to wele or wo þat dredfull dome sall ende.

Of will and witt, þat vesettis it in worde<sup>2</sup>, and þat we wroghte  
 Rekkene we monne, and zelde reson full rathely of oure thoghte;  
 Sall no fallace<sup>3</sup> cufere our case, ne consaile gette we noghte,  
 40 No gyfte ne grace noþer þare gase, bot brwke as we hafe broghte.<sup>4</sup>  
 With E. and I., I rede forthi, be warre nowe with thi werkes:  
 For terymes of zere hase þou nane here, thi medes sall be thi merkes.

What so it be þat we here see, þe fairehede of thi face,  
 Thi ble so bryghte, thi mayne, thi myghte, þi mouthe þat myrthis mase:  
 45 All monne als was to powdir passe, to graue whene þat þou gase;  
 A gryvely geste þan bese þou preste<sup>5</sup> In armes for to brace!  
 With I. and E., for leue þou me, bese nane, as I þe hete,  
 Of all þi kyth, dare slepe þe with a nyghte vndire þi schete.

*Sit nomen domini benedictum ex hoc nunc et usque in seculum Amen.*

Ihesu Criste, haue mercy one me,  
 Als þou erte kyng of mageste,  
 And forgyffe me my synnes all  
 þat I hafe donne bathe grete and small,  
 And brynge me, if it be thi will,  
 Till heuene to wonne ay with þe styl. Amen.

## IX.

fol. 219.

<p> <sup>6</sup>T Ihesu, thi swetnes wha moghte it se            And þare-of hafe a clere knaweynge,            All erthely lufe sulde bitter bee            Bot thyne allane, with-owttenes lesyng.            5 I pray þe, lorde, þat lare lere mee            Afir þi lufe to hafe langynge,            And sadly sett my herte one þe,            In þi lufe to hafe lykyng.         </p> <p>           So lykand lufe in erthe nane es            10 In saule, wha sa counthe hertly se;            To lufe hym wele ware mekill blysse:            For kyng of lufe callede es he.         </p>	<p>           With trewe lufe I walde, I-wysse,            So harde to hym bowndene be            þat my herte ware hally hys,            And oþer lufe lykede noghte me.         </p> <p>           If I for kyndnes suld luf my kyne,            Ay me thynke þus<sup>7</sup> in my thoghte            By kyndly skyll I sulde be-gyne            At hym, þat me gune make of noghte. 20            Hys semblant he sette my saule with-In,            And this werlde for me he wroghte,            As fadir of fude, my lufe to wyne,            For herytage in heuene he me boghte.         </p>	15
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<sup>1</sup> This stanza is om. in Dd.    <sup>2</sup> Dd Of welth & witt, þis sal be hitt, in world þat &c.    <sup>3</sup> Dd fals.    <sup>4</sup> Dd boght.    <sup>5</sup> Dd þi breste.    <sup>6</sup> ed. Perry. Same poem is extant in Ms. Vernon (Minor Poems p. 45), Lamb. 853 (ed. Furnivall Hymns &c., p. 8), Rawl. A 389, and Ms. Harl. 1706 fol. 9. The authorship of this piece is doubtful, as the o-forms (sore, lore, wore) are frequent; but perhaps allowance must be made for the metre; the same poet wrote the poem on Hell, Purgatory &c. in Ms. Reg. 17 B xvii.    <sup>7</sup> r. þan.

25 As modir, of hym<sup>e</sup> I may make mynde,  
 Pat are my byrthle to me tuke hede,  
 And seyne *with* baptyne weschede *pat*  
 strynde  
*With synne* was fylede *with* Adames dede;  
*With nobill mete* he nureschede my kynde,  
 30 For *with* his flesche he walde me fede—  
 A better fude may na man<sup>e</sup> fynde,  
 For to lastande lyfe it will vs lede.

My broþer and syster he es by skyll,  
 For he saide & lerede *pat* lare  
 35 *Pat* wha sa dide his fadyr will,  
 Sisters and breþer till hym þay ware;  
 My kynde also he tuke þare-till.  
 Full trewly I tryste þare-fore  
 Pat he will neuer lat me spyll,  
 40 Bot *with* his mercy sal[u]<sup>e</sup> 1 my sore.

2 Eftyr his lufe me bude lange  
 3 For he has myne full dere boghte:  
 When I was went fra hym *with* wrange,  
 Fra heuene to erthe he me soghte,  
 45 My wrechede kynde for me he fange  
 And all his noblay sette at noghte,  
 Pouerte he suffirde & penance strange,  
 To blysse agayne are he me broghte.

When<sup>e</sup> I was thralle, to make me fre  
 50 Mi lufe fra heuene till erthe hym ledde.  
 My lufe allane hafe walde he,  
 (And *pat* my saule sulde sauede bee:)<sup>4</sup>  
 Þare-fore he laide his lyfe in wedde;  
*With* my faa he faughte for mee,  
 Woundide he was & bitterly bledde,  
 55 His precyous blude full of<sup>5</sup> plentee  
 Full petevosely for me was schede.

His sydes full bla and bludy ware,  
 That sum-tyme ware full brighte of blee;  
 His herte was perchede *with* a spere;  
 60 His bludy woundes was reuthe to see.  
 My raunsone, I-wys, he payede þare  
 And gaffe his lyfe for gylte of me.  
 His dulefull dede burde do<sup>6</sup> me dere  
 And perche myne herte for pure petee.

For pete myne herte burde breke 65  
 in-two,  
 To his kyndenes if I tuke hede:  
 Enchesone I was of all his wo,  
 He sufferde full harde for my mysdede;  
 To lastand lyfe for I sulde goo,  
 The dede he tholedde in his manhede. 70  
 When his will was, to lyfe also  
 He rasse agayne thurghe his godhede.

Till heuene he went *with* mekill blysse,  
 When<sup>e</sup> he hade venqwyste his bataile.  
 His banere full brade displayede es, 75  
 When so my faa will me assaile.  
 Wele aghte myne herte þane to be his,  
 For he es *pat* frende *pat* neuer will faile;  
 And na thyng he will [hafe], I-wys,  
 Bot trewe lufe for his trauaille. 80

Thus walde my spouse for me fyghte,  
 And woundide for me he was full sare,  
 For my lufe his dede was dyghte:  
 What kyndnes myghte he do me mare?  
 To zelde hym his lufe hafe I na myghte, 85  
 Bot lufe hym lelly I sulde þare-fore,  
 And wyrke his will *with* werkes ryghte,  
 That he me leryde *with* lufely lore.

His lufly lare *with* werkes fulfill  
 Wele aghte me wreche, if I ware 90  
 kynde;  
 Nyghte and daye to wirke his will,  
 And euermare hafe hym in mynde.  
 Bot gastely Enemyse greues me ill,  
 And my frele flesche makes me blynde;  
 Thare-fore his mercy I take me till, 95  
 For bettire bute I kane nane fynde.

Bettire bute es nane to me  
 Bot till his mercy trewly me take,  
 That *with* his blude made me fre  
 And me, a wreche, his sun<sup>e</sup> walde make. 100  
 I praye *pat* lorde for his pete,  
 For my synne noghte me forsake,  
 Bot gyffe me grace syne for to flee,  
 And in his lufe lat me neuer slake.

<sup>1</sup> *al. salue.* <sup>2</sup> Vern. has a stanza more. <sup>3</sup> for he has boghte myne full dere, is crossed out before. <sup>4</sup> This verse, om. in Vern., is intercalated. <sup>5</sup> Vern. ful gret. <sup>6</sup> Vern. be.



- 105 A *lheru*, for þe swetnes þat in      For þi mercy forgyffe me my mysse,  
      the es,      That wikkede werkes my saule ne 110  
      Hafe mynde of me when I sall wende;      schende;  
      With stedfaste trouthe my wittes wysse,      Bot brynge me, lorde, vn-to þi blysse,  
      And defende me fra þe fende;      With þe to wonne with-owtten<sup>e</sup> Ende.  
    Amen,      *Explicit.*

## X.

fol. 222. (Same poem in Ms. Dd V. 64, *see* p. 81).

- Þi Ioy be ilke a dele to *serue* thi godde to paye,  
 For all this worldes wele, þou sese, it wytes a-waye;  
 Thow fande his lufe to fele, þat laste will with the aye,  
 And þan þi care sall kele, and pyne *turne* the to playe.
- 5 In Criste þou caste thi thoghte, hate all wrethe and pryde,  
 And thynke þat he þe boghte with woundis depe and wyde,  
 Whene þou [hym]<sup>1</sup>-selfe hase soghte, full wele the sall be-tyde;  
 Of reches rekke þou noghte, fra helle þat<sup>2</sup> he the hyde.
- <sup>3</sup>Thay *turne* þaire day to nyghte þat lufes þis erthely synne,  
 10 And slayne ere in þat fyghte þare we oure lyfe sall wyne;  
 For þat þay lufe vnryghte, and þare-of kane noghte blyne,  
 Þay lose þe lande of lyghte, and helle sittis with-in.
- Thou do als I þe rede, lyftande vpe thi herte,  
 And say till hym was ded: »Criste, my hele þou arte».
- 15 Synne synkes ay as lede, and ferre falles fra qwerte,  
 For-þi stabill thi stede þare smyttynge may noghte smerte.
- <sup>3</sup>Lere to lufe thi kyng, whas lufe *euer*-more will laste,  
 Hane hym in thi thynkyng, and feste his lufe sa faste  
 That for nane erthely thyng na qwayntyse may it caste:
- 20 Thi sange (and t)hi swetyng he will be at þe laste.
- In Criste þou couayte<sup>4</sup> thi solace, his lufe chaunge thi chere,  
 With Ioy þou take his grace<sup>5</sup>, and syghe<sup>6</sup> to sytt hym nere,  
*Eu*er sekande his face þou make þi saule clere:  
 He ordaynes hye thi place if þou þis lyfe<sup>7</sup> will lere.
- 25 Thou kepe his byddynges tene, halde the fra dedly synne,  
 For-sake þe Ioy of mene, þat þou his lufe may wyne:  
 Thi herte of hym sall bryne, *your* lufe sall neuer twyne;  
 Langyng he will þe lene to wonne heuene with-in.
- Thow thynke of his mekenes, how pure þat he was borne,  
 30 Be-halde his bludy flesche, his heide pungede with thorne;  
 Þi lufe þat<sup>8</sup> it noghte lesse, he fande þe for-lorne  
 To *serue* hym in swetnes, for all þat hafe we sworne.

<sup>1</sup> om.    <sup>2</sup> Dd bot.    <sup>3</sup> This stanza is wanting in Dd.    <sup>4</sup> Dd knyt.    <sup>5</sup> Dd trace.    <sup>6</sup> Dd  
 sek.    <sup>7</sup> Dd his lufe.    <sup>8</sup> Dd lat,

<sup>1</sup>Festynz þi herte to flee all þis werldes care,  
That þou in ryste may be; þou salfe þi saules sare;  
35 His lufe take it to þe and lufe hym mare & mare:  
His face þat þou may see, when þou sall heþenz fare.

If þou be in fandynge, of lufe þou hase grete nede,  
To stedde þe in stabillynge<sup>2</sup>, and gyffe þe grace to spede.  
Thow duell ay with þi kyng and in his lufe þe fede:  
40 For littill I hafe cunynge to tell of his fairhede.

Bot lufe hym at thi myghte, whills þou ert lyfande here,  
And luke vpe to þat syghte þat monz<sup>3</sup> be the so dere;  
Say till hymz day and nyghte: «whenz may I neghe þe nere?  
Rayse me vpe to þe ryghte<sup>4</sup> thi melodye to here».

45 In that lufe<sup>5</sup> þe stedde þat þou be ay lufande<sup>6</sup>,  
And gyffe hym lufe to wedde þat þou with hym will stande;  
Ioy in thi breste es bredde whenz þou erte hym lufande,  
Thi saule þan hase he fedde in swete lufe ay brennande.

<sup>6</sup>All vanytese for-sake If þou his lufe will felc,  
50 Thi herte þou hym by-take, he kane it kepe full wele:  
Thi myrthe na manz may make, of godde es ilke a dele;  
Thi thoughte late it noghte qwake, thi lufe late it noghte kele.

Of synz þe bitternes, thow flee ay faste þare-fraa,  
This werldes wikkednes, luke it noghte with þe gaa:  
55 This erthely besynes, þat hase menz wirkede waa,  
Thi lufe it will make lesse, if þou it to þe taa.

All we lufe some thyng, þat knawynge hase of skyll,  
And hase þare-in lykyng, when it may comz vs till:  
For-thi doo Cristes byddyng and lufe hym als he will,  
60 Whas lufe hase nane endynge, and loye with-owttenz ill.

Thay þat lufes fleschly, ere lykenede to þe swyne,  
In filthe þan will þay lye, thaire fairehede will þay tynle,  
Thaire lufe partes purely, and puttede es in pyne:  
Swetter es lufe gastely, þat neuer-mare will d(wyne).

65 If þou lufe, whills þou may, the kyng of mageste,  
thi wa wendis away, thi hele hyes to þe,  
thi nyghte turnes in to day, thi blysse monz euer be;  
When þou erte as I say, I pray þe thynke one mee.

Oure thoughtes sall we sette to-gedire in heuenz to duelle,  
70 For þare þe gude er mette, þat Criste haldes fra helle;  
When we oure synns hafe grett, þe[n]<sup>7</sup> tyhandes may we telle,  
þat we fra ferre hase fette þe lufe þat manz<sup>8</sup> sall felle.

<sup>1</sup> This stanza is wanting in Dd.  
þi lyght. <sup>5</sup> Dd lyfe ... lyuand.  
<sup>8</sup> Dd nane may.

<sup>2</sup> Dd stallyng. <sup>3</sup> Dd vnto þi syght þat nane. <sup>4</sup> Dd  
<sup>6</sup> This is a separate poem in Dd, see p. 79. <sup>7</sup> Ms. þe.

The werlde, caste it byhynde, and say: »Ihesu, my swete,  
 Faste in thi lufe me bynde, and gyffe me grace to grete;  
 75 To lufe the *turne* my kynde, and for to lufe the I hete,  
 that I thi lufe may fynde, þat will my bales wele bete.

With lufe wounde me *wit*-in, and to þi lyghte me lede;  
 thow make me clene of synne, þat me thare noghte þe drede;  
 As þou, to saue man's kynne, sufferd þi sydes to blede,  
 80 Gyfe me witt to wyne the syghte of þe to mede».

His lufe es (trayst) and trewe, who so hym lufcande ware;  
 Sen firste þat I it knewe, it kepide me fro care,  
 I fand it *euer* new to lere me goddes lare,  
 And now thare me noghte rewe þat I haffe sufferde sare.

85 In lufe thi herte þou heghe, and fyghte to felle þe fende;  
 thi dayes sall be vndreghe [þat þe na sorow schende]<sup>1</sup>;  
 Whene thi ded neghes neghe and thow sall heþene wende,  
 Thow sall hym se *wit* eghe and come to Criste thi frende . . . .  
 (end wanting; a leaf torn out).

XI<sup>2</sup>.fol. 276<sup>b</sup>.

The begynnyng es of thre,  
 Full mekill þerin men may see,  
 And for-thi I will, or I passe,  
 Schewe whate man firste was.  
 5 Whilom, when a man was noghte,  
 Bothe vnfourme and vnforthe-broghte,  
 He was getyne, als it was knawene,  
 Thurgh sedis man and sedis sawene;  
 His modir consayued hym synfully,  
 10 And bare hym sythene in hir body  
 With mekill bale bothe nyghtes & dayes,  
 Als Dauid in the psaltyre sayse:

*Ecce enim [in] iniquitatibus concep-  
 ceptus sum, & in peccatis concepit  
 me mater mea,*

»Loo, he sayse, whate manes kynd es:  
 I am consayued in wykkydnes,  
 15 And my modir consayued me  
 In mekill synne and caytefete».  
 Than duelled mane in a dongeowne,  
 In care and grete corrupcion;  
 Thare he fande none oþer fode  
 20 Bot wlatesome glete & lopird blode

& stynke & fylthe, als I sayd are,  
 With the[r] he was fyrste noresched þare.  
 And þer-after, whene he borne sold bee,  
 Bathe hade bale his modir and he.  
 To þe werlde he com a wrechid wyghte, 25  
 Bathe withowtten strenghe & myghte;  
 Nowþer myghte he go ne stande,  
 Ne helpe hym-selfe with fote ne hande.  
 Man es mare wrechide, borne in bedde,  
 þan bestes þat in forestes are bredde: 30  
 For ylke a beste one grownde will ga  
 Als-tyte efter þe byrthe, to or fraa,  
 And man may noþer ga ne crepe,  
 Bot lygge welterand with wa & wepe.  
 The kynde es so combyrde with kare, 35  
 It kane noghte do bot cry and rare;  
 And by þe cryinge knawe þay þane  
 Wheþer it be mane or womane.  
 And it [es] tane by lettirs twa:  
 If it be man, þan sayse it A: 40  
 þat letter es firste of his name  
 þat was oure forme<sup>3</sup>-fadir Adame;  
 And if þe childe a woman bee,

<sup>1</sup> a half-line om. in the Ms. <sup>2</sup> This poem is part of the Prick of Conscience, v. 438-552; the text, however, differs much, so that it is difficult to believe the differences to be merely »various readings». <sup>3</sup> Ms. formed.

When it es borne þan sayse it E:  
 45 And þat letter es firste als wa  
 Of one þat wroghte vs all oure waa.  
 There-fore a clerkke on þis manere  
 Made this verse of metir here:

*Dicentes E vel A, quotquot nas-  
 cuntur ab Eua,*

He sayse: »all tha þat sall be borne  
 50 Of Eue, als I hafe said be-forne,  
 At paire berynge whate-some þay bee,  
 Thay sall saye owþer A or E.«  
 And þus es all owre begynnyng  
 With greuousnes & gret gretynge,  
 55 And cares þat kyndly comes to vs;  
 And for-thi Innocent sayse thus:

*Omnes nascimur ciulantes<sup>1</sup>, ut  
 nature nostre miseriam exprima-  
 mus,*

He sayse: »alle are [we] borne gretande  
 And makand sorowfull semblande,  
 For to schewe þere oure wrechidnes«.   
 60 And for oure kynd comyne til vs es,  
 thus when tyme commes of our byrthe,  
 Alle make we murnyng & no myrthe.  
 When man es borne, þan es he bare  
 And febyll; so sall he hythene fare;  
 65 One þis thyng sold we thynke þane,  
 For thus sayse Iob þat haly mane:

*Nudus egressus sum de utero  
 matris mee, et nudus reuertar  
 illuc,*

»Nakid, he sayse, I am comene fra  
 Mi modirs wambe with mekill wa,  
 And nakide sall I wende away,  
 70 With-owttene drede, at my laste day«.

Thus es a man at þe firste comynge  
 Nakid, & brynges with hym no thyng,  
 Bot in a rymme þat es wlatesome  
 Es he clede whene he sall come,  
 þat es noghte bot a bloody skynne, 75  
 þat he was lathely lappede Ine  
 In þe wambe thare he fyrste laye,  
 that schamefull thyng es for to saye,  
 And foulle[r] to here, als sayse þe buke,  
 And alþer-foulleste one to luke. 80  
 Thus es ylk mane, als we may see,  
 Borne in care and kayteftee;  
 And for to dre with dole his dayes,  
 Als Iob sothely hym-selfe sayse:

*Homo natus de Muliere, breui  
 viuens tempore repletur multis  
 miseriis,*

»Mane borne of womane es noghte ells 85  
 Bot lyfe[and]<sup>2</sup> schorte tyme, als he telles,  
 And euer fulfilled of sorowes sere  
 Alle þe tyme þat he duellis here«.   
 Als wa, to be a man borne es  
 Euer in tranayle, as Iob witnes: 90

*Homo nascitur ad laborem, sicut  
 auis ad volatum,*

»A man es borne tranayle to drye,  
 Als a fowle es for to flye«.   
 For in this lyfe no rystynge es,  
 Bot grete tranayle & besynes.  
 Als-swa es man, when he es borne, 95  
 the fende sone & fra god lorne,  
 Till he thurgh goddis grace may come  
 To baptyme & to crystyndome.  
 Thus may a mane see his lyfe ay-whare  
 Full of caytefte and of care. 100

XII.<sup>3</sup>

fol. 279.

*Memento Homo Quod Cinis Es,  
 Et in cinerem Reuerteris.*

Perce michi domine, nichil  
 enim sunt dies mei; quid est  
 homo quia (magnificas eum)?

*Limus* Erthe owte of erthe: es wondirly wroghte,  
 Erthe hase getyn one erthe: a dignyte of noghte,  
*Homo* Erthe appone erthe: hase sett alle his thoghte,  
*primus* How þat erthe appone erthe: may be heghe broghte.

<sup>1</sup> Ms. emulantes. <sup>2</sup> Ms. lyfe &. <sup>3</sup> ed. Perry Rel. pieces; an enlarged text with 7 additional stanzas is extant in Ms. Lamb. 853, ed. Furnivall Hymns &c. p. 88; an old poem on the same theme, in alternate Engl. and Latin stanzas (A 6 vv.), in Ms. Harl. 913, fol. 62, ed. in Rel. Ant. II, 216, and Furnivall Early Engl. Poems Phil. Soc. 1862, p. 150.

- Sordens;* 5 Erthe appone erthe: wolde be a kynge;  
Bot howe þat erthe to erthe sall: thynkis he no-thinge.  
Whene erthe breidis erthe: and his rentis home brynge<sup>1</sup>,
- Mutare* Thane schalle erthe of erthe: hafe full harde partynge.
- Nequimus:* Erthe appone erthe: wynnys castells and towrrys,  
10 Thane saise erthe vn-to erthe: «this es alle owrris»;
- Vnde* f. 279<sup>b</sup> Whene erthe appone erthe: hase bigged vp his bowrris,  
Thane schalle erthe for erthe: suffire scharpe scowrrys.
- Superbimus?* Erthe gose appone erthe: as golde appone golde:  
He that gose appone erthe: gleterande as golde,
- 15 Lyke als erthe neuer-more: goo to erthe scholde,
- Terram* And zitte schall erthe vn-to erthe: za rathere þane he wolde.
- Terra* Now why þat erthe luffis erthe: wondire me thynke,  
Or why þat erthe for erthe: scholde oper swete or swynke;
- Redimus*<sup>2</sup>. For whene þat erthe appone erthe: es broghte with-in brȳnke,  
20 Thane schalle erthe of erthe: hafe a foulle stynke.

*Mors Soluit Omnia.*

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<sup>1</sup> this v. repeated f. 279<sup>b</sup>.    <sup>2</sup> Same v. see p. 424 v. 165.

## Appendix I.

### Rest of religious contents of Ms. Thornton<sup>1</sup>.

#### 1. (2 Charms for the tooth-ache.<sup>2</sup>)

fol. 176.

##### I. A charme for þe tethe-werke.

Say þe charme thris to it be sayd ix  
ty(mes), and ay thris at a charem-  
ynge.

I conjoure the, laythely beste, *witþ* þat  
ilke spere

þat Longyous in his hande gan<sup>e</sup> bere,  
And also *witþ* ane hatte of thorne  
þat one my lordis hede was borne,

5 *Witþ* alle þe wordis mare and leese,

*Witþ* þe Office of þe Messe,  
*Witþ* my lorde & his XII postills,  
*Witþ* oure lady & hir x Maydenys,  
Saynt Margrete þe haly<sup>3</sup> quene,

10 Saynt Katerin þe haly virgyne,  
ix tymes goddis forbott, þou wikkyde  
worme,

þat euer þou make any rystynge<sup>4</sup>,

Bot awaye mote þou wende

To þe erde & þe stane.

##### II.

15 Thre gude breþer are 3e<sup>5</sup>,

Gud gatis gange 3e,

Haly thynges seke 3e.

He says, will 3e telle me?

He sais, blissede, lorde, mot 3e be,

It may neu<sup>e</sup>r getyne be, 20

Lorde, bot 3our willis be.

Settis downe appone 3our knee,

Gretly athe suere 3e me

By Mary Modir mylke so fre;

There es no mane þat euer hase nede, 25

3e schall hym charme & aske no mede.

And here sall I lere it the.

As þe Iewis wondide me,

þay wende to wonde me fra þe grounde:

I helyd my-selfe bathe hale & sounde. 30

Ga to þe cragge of Olyuete<sup>6</sup>,

Take oyle de bayes, þat es so swete,

And thris abowte this worme 3e straye<sup>7</sup>.

This bethe þe worme þat schotte noghte,

Ne kankire noghte, ne falowe noghte; 35

And als clere hale fra þe grounde,

Als Ihesu dide *witþ* his faire wondis.

þe ffadir & þe sone & þe haly gaste<sup>7</sup>,

And goddis forbott, þou wikkyde worme,

þat euer þou make any ristyng<sup>e</sup> or any 40

sugorne<sup>8</sup>,

Bot awaye mote þou wende

To þe erthe & þe stane.

fol. 176b.

#### 2. A Charme ffor the T(ethe werke).

In dei nomine Amen. † Sancta Edlana et S.....e sorores quarum dentes  
earum fuerunt abstracte pro amore Ihesu Christi, ..... vt quicunque nomina earum

<sup>1</sup> These pieces are of various, partly recent origin, and show an important part of the current literature of the time. Of the prayers and hymns, several may possibly be R. Rolle's, who, it seems, also wrote prayers, as several Mss. containing works of his, also contain prayers (f. i. Arund. 507, Cambr. Addit. 3049). <sup>2</sup> ed. in Reliquiae antiquae I, p. 126. <sup>3</sup> crossed out in Ms.; quene, and virgyne are to be tr. <sup>4</sup> r. sugorne? <sup>5</sup> r. we. <sup>6</sup> Ms. Olyuete nete; ere crossed out. <sup>7</sup> a line seems om. <sup>8</sup> or any sugorne overlined.

super se portauerint, a dolore dencium liberentur. † O d. . . . † discedat te pater  
 † discedat te filius † discedat te spiritus sanctus † ab hac . . . . flammis dei Amen.  
 † In nomine patris † Et filii † Et spiritus sancti † Amen. Pater noster & III Ave  
 Maria. † Amen. †

### 3. Epistola Sancti Saluatoris.

Hec est Epistola Sancti Saluatoris, quam Leo papa transmisit Karolo Regi, dicens  
 quod quicunque eam secum portauerit, in die qua eam viderit vel legerit, ferro  
 non occidetur, nec comburetur, nec aqua submergetur, nec malus homo nec dia-  
 bolus nec aliqua alia creatura ei nocere poterit illo die.

(It does not appear whether the following piece is this Epistle).

### 4.

Crux Christi . . es arma invincibilis. † Crux Christi † sit semper mecum. † Crux  
 Christi † est semper quam adoro. † Crux Christi † est vera salus. † Crux Christi †  
 superat gladium. † Crux Christi † soluit vincula mortis. † Crux Christi † est salus  
 veritatis. † Super crucem diuinam aggredior iter, † super crucem diuinam . . . † Crux  
 Christi impedit † omne malum. † Crux Christi † dat omne bonum. † Crux Christi †  
 aufert penam eternam. † Crux Christi salua me. † Crux Christi † sis super me † ad  
 me † ante me post me. † Quia antiquus hostis fugit vbi te vidit. † In nomine  
 patris et filii Et spiritus sancti amen.

### 5. (A prayer).

He þat devoutly sayse þis Orysonе dayly, sall hafe remyssyone of alle his  
 synnys, and that daye he ne sall noghte dy none enylyle dede. And þat daye  
 þat he saise þis Orysonе, he or scho wheþer it be þat says þis Orysonе, þay  
 sall spede wele in alle þaire nedes þat þay hafe to do. And who so vssis to  
 say þis Orysonе sall noȝte be lange encombirde with synfies. And if a womane  
 trauell of childe, take watir of a welle and say þis Orysonе ouer it, and giffe  
 it hir to drynke: and scho sall hastily be delyuerde and passe (hir) perell. Also  
 gerre a preste syngе a Messe of oure lady ouer þis Orysonе, of þis Office:  
*Vultum tuum* &c.; say þis Orysonе deuotly at þat Messe, and bere it wretyn  
 appone the byfore kyng or prynce or any oþer lorde: and þou sall fynd grace,  
 helpe and ffauore byffore þame. And if þou trauell in þe se, and tempeste ryse  
 appone the, take of þe see watire in a vessell and say þis Orysonе deuotely  
 þer-ouere, and caste it in þe see: and þe tempeste sall cesse, and þou sall passe  
 ouere þer-of. And if þou sall goo to Batell, saye þis Orysonе devoutly and  
 Enterely one þe Croys of þi swerde, and girde the þer-with, and bere þis Orysonе  
 with þe appone the: and þou sall noghte be slayne nor skomfet. And if þou  
 hafe þe fflixe, take brede made of clene whete and say þis Orysonе ouer it and  
 þane Ete it: and þou sall sone be stawnchide. And if þou trauell in þe Contre,  
 say þis Orysonе deuotly: and þou sall noghte ga will, nor no thefes sall hafe  
 powere to robbe the. And wete þou wele for sothe þat þis thyngе hase bene  
 wele profed for trewe; for saynt Paule made þis Orysonе by þe Ensencesyngе  
 of þe haly gaste, and pape Innocent haves grantyde there-to thre hundreth dayes  
 of pardons to alle those, mane or womane, þat sayse þis blyssed Orysonе devoutely.  
 For alle þe vertu þerof may [no] mane telle. *Oracio sequitur:*

Domine deus omnipotens, Pater et filius et spiritus sanctus, Da michi N. Ro-  
 berto flammulo tuo victoriam contra omnes Inimicos meos, vt non possint michi  
 resistere nec nocere neque contradicere, set dirigatur virtus et consilium eorum

in bonum. [Esto]<sup>1</sup> deus fortitudo mea, refugium meum et clipeus<sup>2</sup> defensionis mee et turris inexpugnabilis, quatenus dispergantur & confundantur omnes adversarii mei. Deus Abraham † Deus Ysaac † Deus Iacob † Deus omnium bene viuencium, libera me N. Robertum famulum tuum ab omnibus peccatis meis, tribulacionibus et angustis, et a cunctis periculis anime & corporis. † Da michi robur, fortitudinem, paciencia, perseuerancia bonam, sanitatem mentis & corporis, sermonem rectum & bene sonantem in ore meo, vt placita sint vultus & opera [mea] omnibus me videntibus et audientibus, vt inueniam gratiam & auxilium in omnibus petitionibus meis. Propheta clamat, apostolus dicit Christus in se confidentes saluat. Christus vincit, Christus regnat: Christus imperare dignetur me esse triumphatorem omnium aduersariorum meorum, vt non timeam quid faciat michi homo. ¶ *cum toto spalmo* Deus in nomine tuo saluum me fac, ¶ *& cum spalmo* Deus misereatur nostri, ¶ *& cum spalmo* De profundis clamaui, ¶ *& cum spalmo*<sup>3</sup>: Voce mea ad dominum clamaui, voce mea ad dominum deprecatus sum; Effundo in conspectu eius oracionem meam: et tribulacionem meam ante ipsum pronuncio. In deficiendo ex me spiritum meum: et tu cognouisti semitas meas. In via hac qua ambulabam absconderunt laqueum michi. Considerabam ad dextram et videbam et non erat qui cognosceret me. Perit fuga a me: et non est qui requirat animam meam. Clamaui ad te domine, dixi tu es spes mea: porcio mea in terra viuencium. Intende ad deprecacionem meam: quia humiliatus sum nimis. Libera me a persecutionibus me: quia confortati sunt super me. Educ de custodia animam meam ad confitendum nomini tuo: me exspectant iusti donec retribuas michi. Gloria patri & filio & spiritui sancto: sicut erat &c. Libera me domine Iesu Christe ab omni hoste visibili et invisibili, qui in cruce suspensus fuisti, et lancea latus tuum perforari permisisti, et tuo sancto & precioso sanguine me redimisti; et sicut liberasti Susannam de falso crimine, et tres pueros de camino ignis ardentis—† Sidrak † Misac † [Abdenago]—illesos abire fecisti, † et Daniele de lacu leonum extraxisti. † Libera me domine sicut liberasti Abraham de Caldeorum manibus, et filium eius Ysaac de immolatione cum ariete, et Iacob de manibus Esau fratris sui, Ioseph de manibus fratrum suorum, Noye de aquis diluuii, Loth de crimine Sodomorum. † Exaudi me domine sicut exaudisti Mariam Magdalenam peccatricem et dimissa sunt ei peccata multa. † Ita verasciter libera me Robertum famulum tuum ab omni dolore, tribulacione et angustia, et ab omnibus malis preteritis, presentibus et futuris. Et exaudi me in omnibus deprecacionibus & petitionibus & necessitatibus meis, & ab omnibus periculis libera me & protige me, domine Iesu Christe rex piissime, qui cum patre & spiritu sancto (viuis) & rignas deus per omnia secula seculorum, amen.

fol. 177<sup>b</sup>.

6. A Preyere Off The fyve Ioyes of owre lady in Inglys, and  
Of the fyve sorowes.<sup>4</sup>

Lady, ffor thy Ioyes fyve, Wyssse me the waye of Rightwys lyffe, amen.

Now mekest and ioyfulleste lady saynt Marye, ffor þe Ioye þou hadde whene þou conceyuede thy dere sonne of þe haly gaste in þe gretynge of the angell, the whilke Ioye was so grete þat if þe angell had duellyd langere þane he had made his message, ffor grete luffe and Ioye in god thynne hert had clovyne and þou had dyede, if þou had noghte bene strengthede of þe haly gaste: now, lady, for þat grete Ioye, hafe Mercy one me synfull wreche. Pater noster. Aue Maria.

<sup>1</sup> Ms. Es tu. <sup>2</sup> r. clipeus. I retain the spelling of the Ms.

<sup>3</sup> Ps. 141.

<sup>4</sup> This prayer

is possibly by R. Rolle.



Swetteste and ioyfulleste lady, ffor þe gret ioye þou hade in the birthe of thy swete sonne Ihesu: hafe Mercy one me synfull wryche; for als þou conceyvede hym of þe haly gaste with grette Ioye and with-owttyne any synne, swa þou Bare hym with grette Ioye & with-owttyne any sorowe, Amen. Pater noster.

Als þe son schynes thorowe the glasse and lyghtenys þe place with-Ine & þe glas es noghte brokynne ne fylide of þe sonne whene he schynes, nor whene he withdrawes his bemys nor affire, bot es aye clere and hale: reghte swa, lady, whene þe godhede schane in thy saule and tuke Manhede of the and was borne of the, thou was noghte fylide; bot þou was halowede of his presence swa that thou Mighte neuere be fylede. Pater noster. Aue maria.

Now blysfullest and Ioyfulleste lady, ffor þe honour of þe Gloryouse passyoun: þat thy blyssede sone sufferde for vs synfull wrechis, hafe Mercy one me synfull wreche; for þe<sup>1</sup> bloody woundys þat<sup>1</sup> he suffrede, and þe precyouse blode þat he sched for vs on þe Glorious Crosse that he was naylede one for vs, and the schamfull dede, and alle þe Bittyre paynes þat he sufferde; and for alle þe sorowes þat þou hade for his paynes. Now dere lady, for þe perturbation þat þou hade whene Symeon<sup>2</sup> sayde to þe, »The swerde of sorowe, he said, sall passe thorowte thyne awnne<sup>2</sup> saule: preye thy dere sone to helpe me and to delyuer me owte of all my synys and to kepe me fra all ill, Amen. Pater noster. Aue maria.

Dere lady, for þe sorowe þou hade whene þi sone was loste fra the three dayes & þou soughte hym with gretande hert: preye thy sone to gyffe me contrarycioun of alle my synys in the Ende of my lyfe, Amen. Pater noster. Aue maria.

Dere lady, for þe sorowe þat þou hade whene þat þou wiste in spyryte þat þi sone was tane & solde thole þe dede: pray þi sonne to delyuer me owte of alle tribulacioun of body and of saule. Pater noster. Aue maria.

Now dere lady, for þe sorowe þat þou hade whene þat þou saughe thy dere sone hynge one þe Crosse with freche wondys newe-made, rede with his awnne<sup>2</sup> blode: preye thy blyssede sone to make me birnande in his luffe swa þat I neuer forgete hym. Pater noster.

Dere lady, for þe sorowe þat þou hade whene þat þi dere sone laye dede in thyne armes: preye þi sone to saffe me fra dampnacyoun and fra harde paynes whene þat I sall passe owte of this lyffe, and fra þe grette drede & þe temptacyouns of fendys, and fra alle Meschefes bothe bodilly and gastely, and graunte me his endelesse blysse Amen. Pater noster. Aue.

Dere lady, for þe grette Ioye þat þou hade in his glorious Resurreccioun and sawe hym resyne fra dede to lyfe, and restauracyoun of aungells and redempcyoun of mankynde was made by his passyoun: hafe Mercy one me synfull wryche. Pater noster. Aue maria.

Now dere and lufyest lady, for þe grette Ioye þat þou hade whene þat þou sawe thy swete sone Ihesus ascende in to heuene fra whythyn he come, in þe Manhede he tuke of the, for to be kyng of heuene, lorde of erthe, Emperour of helle, kyng of all kynges, lorde of alle lordes, to Ordeyn<sup>3</sup> the a Mansyoun a-bownde alle haly aungells and alle sayntes nexte þe haly Trynyte, and for to deme bathe<sup>4</sup> dede & qwyke at his wyll: hafe Mercy one me synfull wryche. Pater noster. Aue maria.

Ioyfulleste and gracyounste<sup>5</sup> lady, for þat grette Ioye þat þou hade whene þi blyssed sone Ihesu Crist almyghty god in Trinyte Corouned the Qwene of heuene,

<sup>1</sup> overl.  
vrouseste.

<sup>2</sup> Ms. awunne.

<sup>3</sup> Ms. Ordeynand, to overl.

<sup>4</sup> overl.

<sup>5</sup> e overl., r. gra-

Lady of erthe, Empryce of helle, Lady and qwene of alle haly angells and alle sayntys, Modir of Mercy, socoure and comforth to þe saluacyone of alle Man-kynde: hafe Mercy one me synfull wreche; and of alle those þat I ame boune to preye fore, and of alle those þat traystis in my *prayeres*, and of alle those þat haly kyrke preyes fore, qwyke and dede, Amen. Pater noster. Aue maria. Amen.

### 7. Psalmus Voce mea ad dominum clamaui.

Say þis psalme, Voce mea ad dominum clamaui, with this Collett folowande þat es full Merytorye:

Domine Ihesu Christe, Quinque wlnera sanctissimi Corporis tui adoro, laudo et glorifico, qui non indiges laude, a cuius<sup>1</sup> laude set non cessant Angeli, Troni, Dominaciones, Principatus, et Potestates, et omnes Virtutes celorum. Ita veraciter libera me Miserum famulum tuum N. de peccatis meis, et de presenti tribulacione et angustia, et a cunctis tribulacionibus anime et corporis, et a potestate omnium inimicorum meorum et spirituum immundorum, visibilium et invisibilium, amen.

### 8. Here Bygynnys ffyve prayers to the wirchipe of the ffyve wondys of oure lorde Ihesu Cryste.

Adoro te Crucem in honore Crucis in qua pependit dominus noster Ihesus Christus. Dulcissime Ihesu, per piissimam plagam quam in dextra manu tua pro nobis sustenuisti in cruce, [oro] vt sicut ipsa acrius tibi dolorem aliiis plagis intulerat, ita nos domine ab omnibus malis anime et corporis liberare digneris, amen. Pater noster. Aue maria. Amen.

Per sanctissimam plagam, dulcissime Ihesu misericordie O Ihesu beatissime O Ihesu, quam in dextro pede tuo sustenuisti in cruce: perduc nos ad cognicionem viam veritatis, amen. Pater noster. Aue maria. Amen.

Per piissimam plagam, O dulcissime Ihesu O gloriosissime Ihesu, quam in sinistra manu tua pro nobis sustinuisti in Cruce: custodi manus nostras, ne tibi contraria operentur. Pater noster. Aue maria.

Per piissimam plagam, O dulcissime Ihesu O Ihesu beatissime O Ihesu, quam in sinistro pede tuo pro [nobis] sustenuisti in Cruce: custodi pedes nostros ne ad viam contrariam dirigantur, sed ab ea semper declinent, amen. Pater noster. Aue maria. Amen.

Per piissimam plagam, O dulcissime Ihesu O Ihesu, dilectissimi lateris tui, accende in corda nostra ignem tui suauissimi amoris, et fac nos feruere et semper desiderare que tibi placent et nobis expediunt, amen. Pater noster. Aue maria. Amen.

Pro omnibus obprobriis que pro nobis sustenuisti in cruce vt citra(!), dulcissime O Ihesu piissime O Ihesu, i[t]em<sup>2</sup> vt sputas, alapas, irrisiones, et accusaciones, et per arborem ad quam religatus, fuisti ita atrociter licet non reus flagellatus, et per crucem quam baiulasti, et per coronam spineam capeti tuo pro nobis Miseris impositam: Custodi nos, Visita nos, Guberna nos, Consolare nos. Da nobis indulgenciam de peccatis nostris propter nimiam caritatem tuam qua dilexisti nos deus, qui viuus et rignas deus per omnia secula seculorum, Amen. Ipsa crux, dulcissime Ihesu, in qua pro nostra salute suspensus fuisti, sit hodie & cotidie contra omnia tela inimici et contra omnia nobis adversaria, Amen. *Oremus:*

<sup>1</sup> Ms. alcius.    <sup>2</sup> Ms. idem.

Deus, qui manus tuas & pedes tuos & totum corpus tuum pro nobis peccatoribus in ligno posuisti, et coronam spinarum a iudeis in dispectu tui sacratissimi corporis super capud tuum inpositam sustenuisti, et quinque wlnera pro nobis peccatoribus in Crucis patibulo passus fuisti, et nos cum precioso et sacro sanguine tuo redimisti: da nobis, quesumus, hodie et cotidie vsu[m] penitencie, abstinentie et paciencie, humilitatis, castitatis; lumen, sensum & intellectum, et veram scienciam, vsque in finem; per te, Ihesu Christe saluator mundi, qui cum patre & spiritu sancto viuis et rīgnas deus per omnia secula seculorum, Amen.

### 9. Oracio in Inglys.

Now Ihesu goddis sowne, giffere of alle vertus, vouche þou safe to giffe me the seuene giftys of þe haly gaste: The gifte of vndirstandynge to knowe the my lorde god, & deoutely to knawe & wirchiþe thi worthynes and to knawe myne vnworthynes, and graunte me of thy Blyssedhede vertuose lyffynge. (no more is given.)

### 10. A Colett to owre lady Saynt Marye.

Sancta Maria, Mater Christi, Regina celorum<sup>1</sup>, Domina mundi, Imperatrix inferni, que nullum despicias: noli me miserum peccatorem propter peccata mea relinquere, set exaudi me in tua solita pietate, & eripe me de Inimicis vnigeniti filii tui [et] fideles viuos et mortuos; a mortis caligine erue me: ipso adiuvante quem tu genuisti et in presepe posuisti, amen. Oratio. *Oremus*:

Deus, cuius misericordie non est numerus, suscipe pro anima famuli tui N. preces nostras, et lucis ei leticieque regionem [in] sanctorum tuorum societate concede. Oratio. *Oremus*:

(O) ineffabilis clemencie atque infenite bonitatis domine Ihesu Christe, qui non despicias ad te clamantium gemitus: magnitudinem benignitatis tue humili deuotione imploro, vt meritis et intercessionibus sanctissime Marie genitricis tue, & sancti Iohannis Baptiste precursoris tui, ac dilecte tibi Anne genitricis Matris tue, aliorumque omnium sanctorum tuorum quos gracia tua michi dilectos dedit, michi largiri dīgneris de preteritis peccatis meis veniam, de presentibus fugam, et de futuris cautelam. Et fac me, priusquam moriar, consequi plenissime misericordiam tuam, et ne dies meos finire facias priusquam omnia peccata mea dimittas, et disponas pro me vt ipse vtilius nosti. Exaudi, Exaudi, Exaudi me dulcissime Ihesu, vt terrorem Sathane per te queam euadere. Amen.

### 11. Oracio in modo Collecte pro amico.

Omnipotens sempiterne deus, miserere famulo tuo N., et per intercessionem beate & gloriose dei genitricis semperque virginis Marie, omniumque sanctorum tuorum, dirige actus eius cotidie in bono, et omnia eius peccata dimitte, augeque illi felicitatem & tempora longeuā; et mitte in cor eius talem volu[n]tatem sicut vis et sicut scis quod expedit anime eius & corpori. Da ei talem intellectum vt ex toto corde & animo tibi feliciter seruiat, et in tuo sancto seruicio vsque in finem persiueret, per dominum nostrum Ihesum Christum.

<sup>1</sup> Ms. Regina celorum Mater Christi.

fol. 178<sup>b</sup>. 12. Antiphona Sancti Leonardi, cum Collecta.

O virtutum domine per secula benedicimus te, qui famulo tuo Leonardo specialiter dedisti in carcere cathenas confringere, sedentes in tenebris ad lumen reducere, dissolatos releuare<sup>1</sup>: dignare plebem tuam sua intercessione in pace visitare. *Versus*: Ora pro nobis beate Leonarde, vt digni efficiamur promissionibus Christi.

*Oremus*. Maiestati tue, quesumus domine, sanctissimi confessoris tui Leonardi nos pia iugiter commendet oracio, vt quem deuoto veneramur officio, ipsius suffragio subleuemur optato, per Christum dominum nostrum, amen.

*Oremus*. Deus qui beatum Eustachium in temptationibus probasti, et probatum coronasti: ipsius sociorumque eius meritis in omnibus temptationibus tuum nobis presta auxilium, et sempiternum gaudium, per dominum nostrum Ihesum Christum filium tuum, qui tecum viuuit & rignat deus per omnia secula seculorum, amen.

fol. 212.

13. Incipit A Meditatione of þe ffyve woundes of oure lorde Ihesu Criste, with a prayere in þe same &c.<sup>2</sup>

Adoro te piissime Ihesu qui redimisti me.

Ihesu bone, te deprecor pro<sup>3</sup> pena nimis aspera  
Et wlhere quod passus es pro me in manu dextera,  
Vt mentem meam derigas, mores, affectus, opera;

5 Vt tibi toti seruiam totus cum mente libera.

Adoro te piissime Ihesu qui redemisti me.

Ihesu dulcis, te suplico pro graui pena wlneris  
Quam in synistra passus es manu pro nobis miseris,  
Vt clementer indulgeas quicquid commisi sceleris

10 Per tactus inmundiciam et prauitatem operis.

Adoro te piissime Ihesu qui redimisti me.

Ihesu mitis, te deprecor per illud wlnus asperum  
Quod pedem clauī cuspide tuum transfixit dexterum<sup>4</sup>,  
Vt gressus meos dirigas, iter parando prosperum

15 Per mandatorum semitas tuorum et itinerum.

Adoro te piissime Ihesu qui redimisti me.

Ihesu clemens, pro wlnerē quod pendens in patibulo  
In sinistro<sup>5</sup> dignatus es pede pati, te postulo<sup>6</sup>  
Vt digneris absolvere ab omni me piaculo

20 Quod per sinistra gradiens commisi in hoc seculo.

Adoro te piissime Ihesu qui redimisti me.

Ihesu pie, te postulo pro venerando wlnerē  
Quod fixum est per lanceam tibi in dextro latere,  
Vt ab omni me criminum labe velis absolvere

25 Que commisi nephario visu, verbo, et opere.

<sup>1</sup> Ms. reuelare.    <sup>2</sup> This Latin poem, and 2 others of the same Ms., N. 21, 22, which I find nowhere edited, may possibly be by R. Rolle.    <sup>3</sup> Ms. per.    <sup>4</sup> Ms. dexteram.    <sup>5</sup> Ms. sinistra.    <sup>6</sup> Ms. postulo.

Adoro te piissime Ihesu qui redimisti me.  
 Pro me precor et populo te, Criste rex clemencie,  
 Auge piis iusticiam, reis da munus venie;  
 Vt mortis tue memores et passionis anxie  
 30 Nos a mundi miseria ducas ad rignum glorie, Amen.

Adoramus te Ihesu Christe et benedicimus tibi, Quia per sanctam crucem et passionem tuam redemisti mundum. / Auxiliare nobis, te deprecamur deus noster. / Omnis terra adoret te deus et psallat tibi, Psalmum dicat nomini tuo domine.  
*Oremus:*

Deus, qui vnigeniti filii tui domini nostri Ihesu Christi precioso sanguine humanum genus redemere dignatus es: concede propicius vt qui [ad] adorandam viuificam crucem adueniunt, a peccatorum suorum nexibus liberentur. Per eundem Christum dominum nostrum. Amen.

#### 14. A medytacione of the Crosse of Criste, with a prayere.

(= Arbor Vitae Christi a S. Bonaventura excogitata et triplici ramorum serie disposita: prima Salvatoris origo, media passio, suprema glorificatio describitur &c., in Bonav. Opp. XII p. 67.<sup>1</sup> Cf. Fasciculus Myrrhae in Mone Lat. Hymnen I p. 152, & Planctus Bonaventurae de Christo ib. p. 150.)

O crux, frutex saluificus, viuo fonte rigatus,  
 Cuius flos aromaticus, fructus desideratus  
 Ihesus ex deo genitus, Ihesus prefiguratus,  
 Ihesus emissus celitus, Ihesus Marie natus,  
 5 Ihesus conformis patribus, Ihesus magis monstratus,  
 Ihesus submissus legibus, Ihesus regno fugatus,  
 Ihesus baptista celitus, Ihesus hoste temptatus,  
 Ihesus signis mirificus, Ihesus transfiguratus,  
 Ihesus pastor sollicitus, Ihesus fletu rigatus,  
 10 Ihesus rex orbi agnitus, Ihesus panis sacratus;  
 Ihesus dolo venundatus, Ihesus orans prostratus<sup>2</sup>,  
 Ihesus turba circumdatus, Ihesus vinculis ligatus,  
 Ihesus notis incognitus, Ihesus vultu velatus,  
 Ihesus Pilato traditus, Ihesus morti dampnatus,  
 15 Ihesus spretus ab omnibus, Ihesus cruci clauatus,  
 Ihesus iunctus latronibus, Ihesus felle potatus,  
 Ihesus sol morte pallidus, Ihesus translanceatus,  
 Ihesus cruore madidus, Ihesus intumultatus;  
 Ihesus triumphans mortuus, Ihesus surgens beatus,  
 20 Ihesus decor precipuus, Ihesus orbi prelatu,  
 Ihesus doctor eximius, Ihesus laxans reatus,  
 Ihesus largitor spiritus, Ihesus a celo leuatus,  
 Ihesus testis veridicus, Ihesus index iratus,  
 Ihesus victor magnificus, Ihesus sponsus ornatus,  
 25 Ihesus rex regis filius, Ihesus liber sygnatus,  
 Ihesus solaris radius, Ihesus finis optatus.

<sup>1</sup> The same tree in Ms. Arund. 507, fol. 18, with some additions.  
 v. 10 & 11 are tr.

<sup>2</sup> The last halfline of

<sup>1</sup>Hiis nos, crux, ciba fructibus, illustra cogitatus,  
 Sacris reple fulgoribus, spira pios afflatus,  
 Rectis duc itineribus, hostis<sup>2</sup> frange conatus,  
 30 Sisque Christum tuentibus tranquillius vite status, Amen.

*Antiph.* Nos autem gloriari oportet in cruce domini nostri Ihesu Christi, in quo est salus, vita, & resurreccio nostra, per quem saluati & liberati sumus. *Vers.* Omnis terra adoret te deus & psallat tibi: Psalmum dicat nomini tuo. *Oremus:*

Deus, sanctam crucem ascendisti, et mundi tenebras illuminasti: tu corda et corpora nostra clementer illuminare dignare. Qui viuus et rignas cum deo patre<sup>3</sup> in vnitare spiritus sancti<sup>4</sup> deus, Per omnia secula seculorum. Amen.

Ihesus pie, flos Marie, peccatorum miserere, amen.

Ihesus. Maria. Iohannes.

Nomina digna colli Ihesus coque Maria Iohannes.

R. Thornton dictus qui scripsit sit benedictus amen.

fol. 250b.

15. Hic incipit quedam reuelacio. A Reuelacyone schewed to  
 ane holy womane now one late tyne.<sup>5</sup>

Alle manere of thyng þat es by-guñ þat may turne to the profyte of mannes saule, to god allonely and to oure lady saynte Marie be þe wirchipe gyffene, and to none othir erthely mane ne womane. / Dere brethir and systers, & all oþer trew cristyne ffrendis þat redis this trectyce, lystenys and heris howe a womane was tranelde in hir slepe with a speryte of purgatorye, and how þat scho made hir compleynte to hir gastely ffadir and said one this wyse: „Fadir, I do ȝow to wiete how grete trybulacyone I had in my slepe appone saynt Lowrence day at nyghte, þe ȝere of oure lorde a thowsande fowre hundrethe twenty and two. I wente to my bede at eghte of þe cloke, and so I felle appone slepe; and so by-twix nyne and teñ me thoghte I was raueschede in to purgatorye and sodanly I sawe all the paynnes whilke was schewed me many tymis by-fore, als ȝe, ffadir, knowe wele be my confessyone & tellynge. Bo[t]<sup>6</sup>, dere syre, I was noghte schewede by no spyrite the syghte of þame on þis nyghte of saynt Lowrence, bot sodanely, dere ffadir, me thoghte I sawe þame; & for sothe, dere ffadir, I was neuer so euylle afferde whene I woke for scheweynge of þe paynnes, als I was þane, and þe cause was þat I was noghte ledde by no spyrite þat I knewe be-fore, þat myghte hafe comforthed me. And in þis sighte of purgatorye me thoghte I sawe thre grete ffyres, and me thoghte ylk a ffyre was at oþer ende; bot, sir, þere was no depertynge by-twene þame, bot ylkane was eked to othir. And thies thre ffyres was wondirfull and horribill, & specyally þe moste of alle, was in the myddis. For þat ffyre was so horribill & so stynkande þat all þe creaturs in þe werlde myghte neuer telle þe wykkede smellynge þere-of; ffor þare was pykke and tarre, ledde and bromestane & oyle, and alle manere of thyng þat myghte brynne, and alle manere of paynnes þat mane couthe thyne, and alle manere of crystene mene & womene þat hade lyffede here in this werlde of whate degre þay were. Bot amange alle þe paynes þat I sawe of alle mene and wymmene, me thoghte þat prestes þat hade bene lechours in þaire lyues, & þaire wymmen with þame, wheþer þay were releygous mene &

<sup>1</sup> The rest is wanting elsewhere. <sup>2</sup> Ms. hoste. <sup>3</sup> Ms. patri. <sup>4</sup> Ms. sancte. <sup>5</sup> Another revelation of this kind is that titled Spiritu Guidonis in Ms. Vernon, translated from a Latin text extant in many Mss.; which revelation took place in 1323, near Avignon. <sup>6</sup> Ms. Bod.

wymmen or seculers, men & wymmen of ordire, me thoughte in þat syghte þat þay hade moste payne. And in þat grete fyre me thoughte I sawe þe spiryte of a woman þat I knewe, the whilke woman was in hir lyfe a syster of ane house of relygyone, þe whilke woman þe while scho lyffede was callede Margarete: whilke me thoughte I sawe in this horrible fyre, & had so grete paynes þat for drede I myghte nott dyscryue þame at þat tyme. And in a dredfull fere I wokke — & by [þat] tyme smote þe houre of tene by-fore mydnyghte. And for drede & for fere to slepe agayne I rose vpe, & a littill mayden-childe with me, & we two sayde þe senene psalmes & þe letanye. & by we hade saide owte þe Agnus dei, I was so heuy of slepe I myghte noghte make ane ende, bot made my childe go to bedde & so did I. And by þat tyme it smate Elleuene of þe klokke. & by I had tolde þe laste stroke, I by-gane to slepe. And onone me thoughte come to me þe speryte of þis woman Margarete þe whilke I sawe by-fore in paynes, and me thoughte scho was full of stronge wondes als scho hade bene drawen with kames, & so me thoughte scho was wondede & rent; bot specyally at hir herte me thoughte I sawe a greuous & ane Orybille wounde, and owte of þat wonde come flawme of fyre. And scho said: »Cursede mote þou be and wo worthe the bot if þou haste the to be my helpe.« And me thoughte by scho hade saide þat worde, I was so ferde I myghte noghte speke; bot euer I thoughte in myne herte »Ihesus passioun be my helpe«, and with þat I was comforthede in my spiryte. And þan me thoughte scho wolde hafe castene fyre appone me, & styrte to me to hafe slayne me: bot me thoughte scho hade no powere, ffor þe passyone of god comforted me; bot þe grysely syghte of hir afferdede me. And me thoughte scho had a littill hounde & a littill catte folowyng hir, alle one fyre brynnyge. & þan me thoughte I said to hir: »What arte þou in goddes name, that thus sore trouells me? And I conjure the in the fadirs name & þe sone & the haly gaste, thre persouns and o godd in trynityte, þat þou telle me whate þou arte þat þus trouells me, and whethir þou be a sperit of purgatorye to hafe helpe of me, or a sperit of helle to ouer-come me & to trouble me«. And þan scho said: »Naye, I am a spirit of purgatorye þat walde hafe helpe of the, & noghte a spirit of helle to dryche the; and if þou will wiete whate spirit I am þat suffirs grete paynes in purgatorye for my synnes, I ame the spirit of Margarete the whilke was syster in a systers house of relygyone as þou knewe wele, and also þou knewe me whene I duelled þer-in. And in þe name of god I aske helpe of þe.« And than I askede hir whate I sulde do. & þan scho sayde: »þou sall make to be saide for me thirttene messis, in the manere als I sall telle the«. And þan scho namede a gude mannes name the whilke es my confessorre: »and byd hym saye a messe of requiem for me. And he sall saye fyve dayes alle þe psalme *Miserere mei deus*. And whene he bygynnes to say *Miserere mei*, saye he þis verse fyve tymes *Miserere mei deus* alle-owt to þe Ende, with castynge vp herte & eghne to godwarde« — for þe more deuotly he sayd it, þe more relesede suld hir paynes be, & þe gretter suld be his mede. »And whene he hase sayde this verse fyve tymes, late hym say owt þe psalme: and byd hym saye þis ympne *Veni creator spiritus* to þe ende fyve dayes. Also go to thi gastely fadir, sir Iohn, & byd hym say for me three messis of þe trynityte; and *Miserere mei* fyve dayes, with þis ympne *Veni creator spiritus* and so forthe, in þe manere als it es sayde byfore. And also sende to thi fadir þe recluse of Westemynster, & byd hym synge twa messis of saynt Petir for me, & saye fyve dayes for me this psalme *Miserere mei deus* & þis ympne *Veni creator spiritus*

<sup>1</sup> o. m. here askede scho helpe in þe name of god.

and so forth, in þe manere a-bowne sayde. And bydde hi[m]<sup>1</sup> warne dane Perse Cowme þat he saye two messis of þe haly gaste for me, & thre dayes þis psalme Miserere mei deus for me in þe manere a-bowne sayde, & þis ympne Veni creator spiritus & so forth. Also byd sir Richerde Bowne saye for me three messis of oure lady, & thre dayes þis psalme Miserere mei deus & þis ympne Veni creator spiritus als it es a-bowne sayde. Also byde Dane Iohā Percy say for me two Messis of Alle sayntes with þis Office *Gaudiamus omnes in domino* &c. & thre Memoris of þe trinite, & thre dayes this psalme Misere[re] mei deus & þis ympne Veni creator spiritus as it es abowne sayde.<sup>2</sup> And þane I askede hir whi scho desyred to aske þis messis to be sayde on þis manere. And scho said þer was no prayere þat myghte rather helpe hir. And I asked whi scho desyred þis psalme Misere[re] mei deus to be saide so ofte for hir. <sup>3</sup>And scho said, for to hafe the mercy & þe pete of almyghty god; ffor als ofte, scho saide, as þat psalme with þis ympne afore-saide es said for hir, so many paynes sall scho be releessed of at þat tyme. And also, scho said, what mane or woman þat vses to say þis psalme with this ympne abounne-said Veni creator spiritus, & if he be in dowte of synne or dispeyre of feythe or of þe mercy of god, he sall thurgh þe myghte of god hafe trewe knowyng of his defawtes, & thurgh þe mercy of god be delyuerde of þat temptacyone as for þat tyme. And also if a mane or a woman be tempede in any of the seuene dedly synnes als in thyfte, manslaughter, sclauderynge, bakbytting, or in any cursede synne of lechorye, late hym saye with a gud herte thies wordis Miserere mei deus &c & þis ympne alle-owte Veni creator spiritus<sup>3</sup>, and þase wikkede sperites þat trauells hym to þat temptacione sall be avoydide at þat tyme. And þan I askede what prophete it was for a saule to say mo messis of þe trynity & of oure lady & of saynt Petir, þane it was of requiem. And scho said þis, þat þere was no thyng so mekill prophete for a saule, who so were of powere to do it, als for to make to be sayde for a saule ane hundrethe messis of þe trynity & an hundreth of oure lady and halfe ane hundreth of saynt Petir & halfe an hundreth of requiem, and thre hundretþe tymes till all þise messis to say Miserere [mei] deus & Veni creator spiritus, & what maner of synne þat he had done in his lyfe, þere sall no manere of payne in purgatorye halde hym þat ne hastily he sall be delyuered fra þame, & many oþer saules be delyuerde, ffor his sake. Bot if thies messis be saide for any saule þat es dampnede, ȝit sall the helpe and the mede turne to the nexte of his kynne in purga[to]rye and hastely spede þam owte of þaire purgatorie—for þat es a stede of mercy and clensyng for mannes synne, & nowre ells; and anone þay sall hafe so grete mercy þat thurgh þe myghte and þe mercy of god and þe vertu of thies haly messis, þat þay sall sone be broghte owte of þaire paynes and be ledde to erthely paradise where Adame was fyrste, & þere to be waschede in þe welle of grace with þe water of clensyng, & to be anoyntede with þe oyle of mercy. No more I kane telle the of þe blysse als ȝitt, ffor I ne knawe noghte ȝit bot paynes. And þerfore what man or woman þat are of powere, make he þise haly messis to be saide for hym, and if he were in the greteste payne of purgatorye, he solde sone be delyuerde of þame and of alle oþer, if thies messis be sayde in þe forme lyke als I hafe talde the, with othir gud dedis & almos doyng als it was þe dedis will. And if a mane or a woman be noghte in powere to make alle þise messis to be saide for hym: make he thies thirtene to be said for hym in the manere als I hafe saide vn-to the, with Miserere mei

<sup>1</sup> Ms. hir.    <sup>2</sup> o. m. þe vertue of þis spalme Miserere mei deus.

<sup>3</sup> o. m. þe vertu of þis ympne Veni Creator spiritus Qui paraclitus diceret &c.



deus folowyng and Veni creator spiritus. Bot the messis of oure lady sall be *Salve sancta parens*. And whene thies messis are sayde, þay sall sone be owte of þaire payne. And, fadir, alle þise I hade þe firste nyghte. And þan, fadir, when scho had saide all þise wordis, the littill [hound] and þe Catt þat broghte hir to me, had hir to hir paynes agayne; and zitt, or scho went fro me, scho said I solde see hir þe nexte nyghte in alle hir *tourmentez* or scho come agayne to me, and how seuen deuylis sulde *tourment* hir, & how þe lyttill hounde & þe Catt sulde *enur* be *with* hir in fyre to encrese hir paynes, and how þe worme of conscience sulde *enur* gnawe hir *with-Inne*—and þat, scho sayde, was þe gretteste payne þat was in *purgatorye* or in helle, ffor þat, scho saide, sesside *neuer* als lange as *enur* þay were in payne. And þan I askede þe spirite: »Whate knawes þou þe paynes of helle *senz* þou come *neuer* þare-Inne? ffor whate cane þou telle of þame more þane of þe loyes of heuene?» And þan scho saide: »*Zis*: by þe ryghtewysnes of god and by þe reson of þe saule wele I wote þe worme of conseyence es þe moste payne bothe here and þere; bot more kane I noghte telle of helle, for I hafe no leue als *oper* hase hade þat hase peride to the or this tyme. And of heuene I tolde þe by-fore how þat whene I were owte of *purgatorye* I solde be ledd in to erthely paradyse and be waschene in þe welle of grace and clensid, and be anoynte *with* þe oyle of mercy, and I said more couthe I noghte telle the of heuene for I come noghte zitt there-Inne. And þerfore, scho sayde, I telle the some parte of helle and some parte of heuene. And *with* þat worde scho said: »Fare wele«, & *neuenede* my name, »and tak þou gud hede of my paynes þis nexte nyghte folowyng, and also of *oper*, for þou sall see bothe myne and othir«. And *with* þat scho *zode* awaye *with* a stronge srike and a gret crye, and als me thoughte scho sayde: »O dere lady, be my helpe«. And þane, my dere fadir, sone *after* I awoke. And by þat tyme it smote one *after* mydnyghte—and whene I bygane to slepe it smote *elleuene*. And appone þe morne when I rose vp, I wente to Mayster Foreste my gastely fadir, and told hym what he sulde do for hyr: and for sothe he *graunted* anon. And þan I wente to sir Iohn Wynburne myne *oper* gastely fadir, and tolde hym what he sulde do for hir: and he *graunted* also. And so did alle the prestes þat scho spake of þat suld synge for hir. // Now, fadir, þe nexte nyghte appone that folowyng, I went to bede & felle one slepe: and so sodaynely was schewede to me hir paynes in *purgatorye* & *oper* many one. Bot, fadir, nowthir scho nor none *oper* spiryte led me *per-to*, bot, fadir, when I was one slepe me thoughte I sawe þame onone *with-owtten* any ledyng. And onone me thoughte I sawe Margarete in hir werste clothes as scho wente one erthe, and in þe gretteste fyre of thir þe whilke I sawe by-fore in *purgatorye*; and me thoughte I sawe abowte hir seuen deuylles, and one of þame clede hir *with* a longe gowne, and a longe trayle folowyng hir, and it was full of scharpe hukes *with-Inne*, & þe gowne & þe hukes me thoughte were alle rede fyre. And þan þe same denell tok worms and pykk and tarre & made lokedes and sett þame appone hir hede, & he toke a grette longe neddir and putt all abowte hir hede, and þat, me thoughte, hissed in hir hede as it had bene hote-brynnnyng lryne in þe colde water: and me thoughte scho cryede whene scho was so arrayede als me thoughte þat alle þe werlde myghte hafe herde hir; and the littill hounde and þe catt forfrette in-sondir hir legges and hir armes. And þane sayd þat denele þat arayed hir þus: »This sall þou hafe for thi foule stynkkyng pryde and boste þat þou vsede in þe werlde agayne mekenes; and this hounde and þis catt sall *enur* frete appone the the while þou erte here, for thyne vnresonabille lufe þat þou luffed þam in erthe. For I am þe deuelle of Pryde, and þare-[fore] I sall do myne Ofyce in this payne and qwyte the thi mede for þe *seruyce* þat þou *seruede* me.« And me thoughte

many deuells were with [him]<sup>1</sup>. And þan onone me thoghte þat þare come ow e oþer [two]<sup>2</sup> deuells, and one pullede owte hir tunge, and ane oþer pullede owte hir herte, and me thoghte þay raked it with Iryne rakes. »And this, þay said, þou sall hafe for thi wrethe & thyne envy, and for false forswerynge & for bakbytting and sclandiryng, for all thies þou vsyde in thi lyfe; and we are þe deuells of Wrethe and of Envy, and all thies neddirs and snakes þat þou seeest with vs, þa[i]<sup>3</sup> sall tourment the for thi wykkede vyces þat þou vsede in erthe & dyde noghte thi penance or þou come here.« And þane me thoghte þat þere come owte oþer two deuells, of þe whilke one had scharpe rasours and he ferde als he wolde forcute hir flesche, and so he did to my syghte, and me thoghte he paride awaye all hir lyppe, and he tuke a grete huke of yryne & smote thorowe-owte hir herte; and þat oþer deuete melted lede & bromstane & alle manere of stynkyng venyme þat mane myghte thynke, and also he ordeyned hir alle manere of lykenes of metis and drynkes þat was delycate in þis werlde þe whilke þat scho vsede to styre hir more to synne þane to vertu: and þose metis me thoghte was alle neddys and snakkes, & þose þay made hir to ete agayne hir will, and also þay made hir for to drynke alle maner of cursede venyme, and said: »Ete & drynke this for thi<sup>4</sup> cursede glotonye & myspeyndyng, wastyng & takyng ouer-mekyll the while þou was one lyue.« And þane me thoghte this deuete & þat oþer deuete cutt awaye hir flesche and hir lyppe, and thriste þe huke in to hir herte. And than þay drewe hir in to a grete blake water, and þat semyd als colde als any Ise, & mekyll þerof was freside to my syghte: and þer-in þay keste hir & possede hir vp & downe, and said: »Take þe this bathe for thi slewthe & thi glotonye«. And anone þay tuke hir owte of þe water and threwe hir in to a grete fyre, and þare þay lefte hir styll, and þat, þay saide, solde be hir bedde for þe slewthe þat scho lufed so wele here in erthe and wolde noghte comme to goddis seruyce whene scho myghte. And þer þay lefte hir styll with many wormes aboute hir. And þane me thoghte þare come othir two deuells, and one broghte mekyll golde and syluere, and þat was melte and castene in hir throte, and þat rane owte of hir stomake, and he saide: »Take the this for thi cursede and wykkede couetyse, and for thi myspe(nd)ynge, in waste whene þou had it and wolde noghte helpe oþer þat had nede, and for thi mysgouernance whene þou hade it«. And þane me thoghte þat oþer deuete broghte hir till a grete ffatte of brasse, and þare-Ine was alle manere of stynkyng thyng and alle maneres of venym, & wormes bothe smalle and grete: and in this grete ffatte þay putte hir amange þis foule venym . . . . .

(A leaf is wanting)

fol. 254.

. . . . . I sawe of the paynes of relegious wymmen: and thane sone aftyr me thoghte I sawe the paynes of weddede men and wymmen, and the paynes of þame ware these. They were putt in grete barells full of neddirs and snakys and of all manere of stynkyng thyng, and me thoghte þe barells were anone þane closed at bothe þe endis, and þay were stoppide þare-In; and þane me thoghte those deuells tuke lange gaddes of Iryne all brynnynge and put thorowte þe barelle, and als faste als þay myghte þay tourned þame abowte als mene dose hernayse in barells. And þane me thoghte þe barells brakke, and þare smote owte swylke a smoke þat it alle by-smokede þame þat was abowte. And þane me thoghte þose deuells toke pykke and melte it and put in thaire throtes: bot,

<sup>1</sup> Ms. hir.    <sup>2</sup> Ms. seuene.    <sup>3</sup> Ms. þat.    <sup>4</sup> Ms. this.

ffadir, it rane noghte thurgh-owt þame bot habade still with-Ine þame. And þane me thoughte þose deuels al to-drewe þame, ylike a bane of þame fra oþer. And þan sayde þose deuels to þame: »Take þow þis bytter bathe þat was in this barelle, for þoure wykked and synfull lyggyng in þoure foule beddes of lecherye, and also for false brekyng of þoure trouthe agaynes goddes will and wolde noghte kepe þowe to þoure wyffes and to þoure housbandes als the lawe of god walde. Also take þow this bytter pykke for þe swete metis and drynkes þat ze vsede in þour glotonye to fulfill þoure lecherye. Also take þow þis bytter [to]-drawyng for þour softe beddis & softe weryng þat ze vsede to fulfill þoure synne, and also for þe wykkede werkes þat ze did agaynes goddis will & þoure conscyence.« And thus me thoughte, dere ffadir, I sawe þe paynes of weddid men & women. And onone, ffadir, after thise I sawe þe paynes of synglere men and wymmen: and þase me thoughte was, þat þay were putt one spetis and rosted, and als many neddis & snakes & tades & newtes & also mekill foule venyme as myghte swarme abowte þame was sett one þame to sowke þame & to gnawe þame. And þane were þay taken of þe spetis and those deuels drewe þame thurgh-owte þe fyres with harde scharpe hokes, bothe syngle men & wymmen, and þay all fordrewe þaire hertes and þaire moste præue membris. & þane saide þose deuels to þame: »Take þowe thise paynes for ze disvssede þoure-selfe in þe foule luste of lecherye, and in alle oþer synnes, agaynes goddes will & þoure owne conscyence, and for ze disvssede þoure-selfe in þe synne of lecherye with-owtten any nede whene ze myghte hafe taken þe fredome of wedlayke whilke ze hade leue by god to take to, & þat was ffree & comon to euerylike a man & wymman þat was with-owtten ordir & þat was vnder þe lawe of god to be weddede, and also ze myghte hafe done & keped þow fro lecherye. And for ze walde noghte do so & for ze dyspysede þe ordir of wedlayke and for ze dred þat if ze were wedded, þat oþer men wolde hafe taken þoure wyfes, and for this fulle mystryste & þe foule dysseuse<sup>1</sup> of þoure bodyes, take here thise bytter paynes in purgatorye, & thise neddis & thise snakes enen to gnawe on þow, to þour bandis of synne be wasted awaye & to god hafe schewed on þow his mercy. For weite ze wele this es noghte helle, bot this es an Instrument of goddis ryghtewysnes to<sup>2</sup> purge þowe of þoure synnes in purgatorye, for<sup>3</sup> ze wolde noghte vse penance in þour lyfes and or ze come here«. And thus me thoughte those deuels sayde þat was there; and þus mekill, my ffadir, I saw of þe paynes of syngle men & wymmen. And all þis me thoughte I sawe fro þe tyme that þe sperite of Margarite went fro me til scho come agayne. And sone after scho come agayne to me, and þane scho said to me: »Now hase þou sene my bytter paynes þat I sufferde in thise grete fyres of purgatorye«. And þane, ffadir, me thoughte onone þat scho come owte of þe grete fatte, and come to me; and þane scho sayd: »þou may knawe by þe deuels þat were my tourmentours, & by þe tourmentes þat þay did me, what synne þat I hafe done; and þerefore þay sall neuer tourment me more, god it the forzelde and all my helpers þat hase sped me owte of my paynes«. & þane I askede hir whi scho cryed so petously »swete lady, be myne helpe«, & whi scho cryed more one oure lady þane scho did one god almyghty or one any oþer sayntes. And þane scho said: »Zis, for scho es hede of all oþer sayntes except god allane, and for scho es welles of mercy, I cryede one hir in my grete woo, and also for I solde þe rather be delyuerde thurgh hir boie & prayere, and also the whils I was one lyfe I fastede hir faster«. And the spirit sayd me agayne þere sulde neuer none fayle of oure ladys helpe þat comes in to purgatorye, þat hase fastede

Ms. diffuse.

<sup>2</sup> Ms. & to.

<sup>3</sup> Ms. and for.

hir faste byfore. & þane I askede hir whi scho cryede so dullefully in þat grete satte þat scho was in, and why I myghte noghte see hir. And þan scho said: »If þou had sene my paynes þou sulde hafe bene so ferde þat thi body solde noghte wele hafe borne thi sperit *with-owtten* grete trybulacioun<sup>e</sup> of thi wittes, or ells strange seknes, for my paynes were so strange; and þerfor I cryede so horribily«. & þane I askede hir whi þat flawme of fyre come owte of hir mouth, & why at hir herte come owte so many sparkes of fyre & why hir herte was so woundide, and whi þe littill honde & þe cate folowed hir; and what gude did þase messes hir & þase prayers hir þat scho bade saye for hir. And þane scho sayde: als towchyng þe flawme of fyre at hir mouth, þat was for hir grete athes þat scho vsede in hir lyfe; and also towchyng þe wounde at hir herte and þe sparkelyng fyre þareof, it was for hir athes was mekill by oure lordes hert, and þat was þe cause þat þe sparkes of fyre come owte at hir herte—and þat was one, scho sayde, of þe gretteste paynnes þat scho hade; and as touchyng þe lyttill hounde & þe Cate: þay were hir mawemetts þe whills scho was one lyfe, and scho sett hir herte to mekill one swylke foule wormes, »& þare-[fore] þay folowe me to encrease my paynes, ay till þe bandes of syn<sup>e</sup> be worne in-sondir. And towching þe messis saying & þe prayers þat was done for me: þay hafe hasted me þe tytter owt of my paynes; and also fro hethen<sup>e</sup> forwarde I sall neuer be tourment more *with* deuels safe *with* one, & þat es *with* my wykkede angelle, and he sall brynge me thurgh þise [oper] two fyrs of purgatorye; and if þar be any drosse of syn<sup>e</sup>, þere sall I be clensed; and þis honde ne þis cate sall neuer folow me more«. & þan scho saide: »Fare wele« & nenned my name, & said scho suld neuer trauelle me more in þe syghte of paynes bot ane oper nyghte. And þane me thoughte scho went fro me, bot scho cryed noghte als scho did by-fore. And þane, fadir, I woke of my slepe; & þane me thought I was full wery & full euylle afferde. And, fadir, thus mekill me thoughte I sawe on þat nyghte. // And þane, my dere fadir, me thoughte scho come to me þe nexte nyghte folowyng. And þane, dere fadir, me thoughte scho was alle blake als any cole, bot scho had no flawme in hir mouth of fyre als scho had by-fore, and also þe wounde at hir hert was closed, and alle þe woundes þat me thoughte scho had on hir body by-fore were closed vp. & þane me thoughte scho sayde to me: »Tak þou gnd hede how I sall now be deluyrede of my paynes & enter in to the blysse of paradyse«. & þan me thoughte scho went fra me, & onone a deuele tuke hir and threwe hir in to the medill fyre, & þare me thought he had belowes in his hande & he blewe faste, & me thoughte scho laye & fryed in þe fyre als it had bene fysche in hate oyle. & þane me thoughte he toke hir vpe agayne & led hir thurgh-owte alle þat medill fyre, and euer als scho went þe blaknes of hir felle a-waye as it had bene talowe of a candill whene it droppes for hete; and by þat scho come to þe end of þat grete fyre, me thoughte scho wexe alle rede & wele-coloured als it had bene blode-rede flesche. And þane me thoughte scho entirde in to þe thirde fyre, and that fyre me thoughte was als clere as any ambir, & þat deuele broghte hir alway þerin, and euer als scho rode þer in þat fire scho wexe euer clerer and clerere. & me thoughte scho taried noghte in þat fyre, bot me thoughte scho hyed faste owt þar-of till scho was at the ende: and by þe tyme scho was at the ende, scho wexe wondir whitte & fayre. & þane me thoughte scho sayde: »Blysside be god & oure lady Marye þat I ame here now, & god zelde the & þane all þat hase helpede so sone þar-to; & bot if þat I had hafed grace of helpe, I sulde hafe bene puneschede in purgatorye zit thre zere langare; and if þat I had noghte perid to the & had hade helpe of the, I suld hafe hade more strongere payne þane I hade«. And thane scho sayd: »þer ere thre manere of

purgatoryes. One es þe grete fyre of purgatorye þat þou sawe me Inc fyrste, and þat es euene-lyke to þe paynes of helle, saue we salle be sauede & þay sall noghte. And thiese oþer two fyres ere counted ane oþer<sup>a</sup>. And þan I askede hir if alle þat dyede solde go to þe fyrste fyre, þat was to þat grete fyre. And scho sayd: »Naye; Iewes and Sarazenes dyes & oþer heythene pople and þay sall neuer come þere bot þay sall streghte to þe paynes of helle, for þay sall neuer be sauede; & alle þat comes in þe grete fyre of purgatorye sall be sauede, what paynes þat euer þay be Inc<sup>a</sup>. And þane I sayd to hir: »I ment zife all cristene peple solde go thedir or þay went to the oþer two fyres<sup>a</sup>. And þane scho sayd: »Naye, syster, god forbede it! for þar gase<sup>1</sup> (f. 256) many a thowsande to the medill fyre þat comes [nought] in the grete fyre, and þat es all lesse or mare thurgh grace als þay hafe [had] contricyone and hase made satisfaccione and done penance for þaire synnes. For, scho saide, þe gretteste fyre es the gretteste reddowr of þe ryghtwysnes of god þat es in purgatorye. For, scho said, all dedly synnes þat mane or womane hase done in the werlde þat þay er schreue of and hase noghte done þaire penance or þay dyede, thay sall be punesched in þe paynnes of purgatorye. And also many a mane & wymmane þat will noghte leue þair synne or euene sodanly þat dede take þame. And also many a mane & womane hase many a schrewed opynyone, ffor þay will saye may þay hafe thre wordes be-fore þair dede þay rekke neuer, and þat es a full perillous worde; bot zit god of his heghe mercy grawntes many þase wordis when þay lye in þaire beddis of ded, ffor hym es full lathe to lese þat he dere boghte: and for schortynge of his wittis & for payne of his sekene he schrefes hym als wele as he cane, & puttes hym in goddes mercy—all þese maner of pople sall go to þis fyre till þe bandis of synne be wasted in-sondire, some langer tyme & some schorter, & all after als þay hafe frendis in erthe to helpe, and all after as þay hafe done gude in erthe or þay dyed, and after þat þay hafe sufferde sekene and trebulaciouns here in þis erthe pacyently or þay dyed—ffor, scho sayd, a day of sekene & trbulacyone here sall stande for a zere in purgatorye. And þat sall be in þat grete fyre. Bot alle þat comes in to þe gretteste fyre, sall come thurgh þe medill fyre, & so euene thurgh þe clere fyre, & so passe þe paynnes of purgatorye. And, scho sayd, many sall go thurgh þe medill fyre and come noghte in þe grete fyre, and þat are þay þat hase done<sup>2</sup> many venyalle synnes and hase noghte bene schreue of þame bot generall, & some were to be schreue of in specyally be-fore þay dyed; & many forgetyne synnes þat comes noghte to mynde; or oure-lyghte penance or oure-lyttill or oure-necligently done þat was Ioyned þame to do, or oure-lyttill repentance, or penance EnIoynede & noghte fulfilled or þay dyede: alle these pepill sall be clensede and fulfill þaire penance in þe myddis fyre of purgatorye, and so come owte & go to the thirde fyre of clen-synge als I do now. And many gose to the clere fyre als sone als þay bene dede, and comes noþer in þe grete fyre ne zitt in the medill fyre, bo[t] righte gose to the clere fyre, & so onone to the blysse: & þat ere Innocentes, & haly mene & wymmene of relygions & ancris & ancrisys, & alle haly closede pepill, and alle haly Martyrs and confessours. And god hym-selfe schewede his blyssede Modyre to see þe paynes of purgatorye, þofe þay neghede hir noghte. Alle manere of crystyne mene & wymmene in þe werlde whate synne þat euer þay hafe done, if þaire penance be fulfilled or þay dyed, [for]<sup>3</sup> the mercy of god & þe grete tryste in god or in his mercy and þe contricyone þat þay hafe for þaire synne,

<sup>1</sup> catchword þar gose?<sup>2</sup> Ms. þat hase done þat hase done.<sup>3</sup> Ms. &.

anone als þay be dede þay sall come to this thirde fyre of *mercy*, & so passe to þe blysse of heuene *with-owt* tynne mekill payne or lettynge\*. And þan, fadir, me thoughte anone scho saide: »I hafe declared to the þis bitter paynnes of *purgatorye*, and I wolde declare to the two mo *purgatoryes*, bot I may noghte lange habyde. Bot this es þe *generalle purgatorye* for alle mene þat ere cristened. Ane *oper* es by sekene and grete *tribulacione* in this werlde, and after þe *constriccion* þat þay hafe, & efter þe *perdone* þat þay hafe *purchasesede* þame in the werlde þe while þay were owte of dedly synne; for þay maye *purchase* þame so mekill *perdone* in þis werlde þat sall fordo all þe paynnes of *purgatorye* and lyghtly brynge þam to blysse of heuene; and this es ane *oper purgatorye*, of *mercy*. The thirde *purgatorye* es of grace, and þat es: whare a mane or a woman<sup>4</sup> hase maste *contenede*<sup>5</sup> his synnes & moste vsede þame, þare he sall be puneschede if god will gyfe hym *grace*, and come noghte in þe *generalle paynes* of *purgatorye*; and þat es callede þe *purgatorye* of *grace*; bot þay sall hafe full grete paynnes till god will gyffe þame *mercy*. And many swylke spiryts apperes to mene wakyng in this werlde, & also [þay] in *purgatorye* bothe, and þay bothe come to mene and þay telle whate may helpe þame and so þay ere *delyuered* of þair paynnes. Also many apperis slepyng to mene and *wymmene* in the werlde als I did to the, & telles whate may helpe þame & *oper* frendes. And all this es the *purgatorye* of *grace*. So þat I hafe rehersed vn-to the three *purgatoryes*: One es *purgatorye* of rightwisenes þat es *generalle purgatorye*, þat þou hase sene by-fore; The toþer es *purgatorye* of *mercy*; And the thirde es the *purgatorye* of *grace* as I hafe tolde the. Bot *euer-ylke mane* or *womane* þat may make þise messes to be saide for hym, & þis salme *Miserere mei deus* *with* this ympne *Veni creator spiritus*, in þe *maner* als I hafe saide be-fore — & [if] he be noghte of powere to make þise messes alle to be sayde for hym, make he þise thirtene be sayde for hym *with* the *prayers* folowyng before-sayd: and god will thurgh his *mercy* sone *delyuer* þame owt of þaire paynnes. And if þere<sup>2</sup> be any prest þat will saye þame for hym-selfe or he dye, þay salle release his paynnes in *purgatorye* whene he sall come *þer-ine* also sone als þay were said for hym anone after his dede, and a full hey thanke & mede solde he hafe of god for his *trouelle*; or [if] he wold saye it for any frende of his, it were better of hym þan of any *oper mane*, and the more hastylier þay sall be *delyuerde* out of þaire paynnes for his *gud-will* & his trewe laboure\*. And þan scho sayd: »*Euer-ylk mane* and *womane* þat were lettirde þat were in any *temptacionne* whilke þat I rehersed be-fore: saye he this ympne *Veni creator spiritus*, and þe *denele* & þat *temptacione* sall sone voyde fra hym; and anone þane thanke he his god and aske his *mercy* & say *Miserere mei deus* *with* fyve aues *gretynge* to oure lady\*. And þan scho said: »Now hafe I tolde the all thynges als god will, & made ane end of *purgatorye*: and now take gud hede what þou sees me doo now; and if þou had noghte gone to Sowthwyke one *pilgremage* for me in þe *wyrchipe* of god and of oure lady—ffor I had vowede it and myght noghte do it, and þou hase done it for me, & ells I sulde full foule hafe bene lettide of my passage whene I solde hafe bene weyhede oute of þise paynnes, and þat sall þou sone see\*. And me thoughte sone after þat þare come a fayre lady, and a fayre zonge mane *with* hir of þe age of twenty wynter, and he broghte weyhies in his hand, and he was clede alle in white clothes; and me thoughte this lady was cled in white clothe of golde, and sternes of golde was in hir garment, and a royale crowne scho had one hir hede of gold, and a sepre in hir hande, and on þe ende of the sepre was a lytill crose. And þan scho

<sup>4</sup> r. conceuede?    <sup>5</sup> Ms. þere overlined before if.

spake to þe man in white: »Sone, scho said, take þis womane and late hir be weyhede«. And anone sodanly scho was in þe weyhes: and onone þe deuele weyhed agayne hir, and a grete lange worme *with hym*. And twyse scho felle downe to þe deuelle and the deuеле rehersed all hir synnes whilke scho hade bene in paynes fore. And þan sayd þe mane in white: »Hir synnes ere for-gessene, for scho hase done hir penance *per-fore*, and scho es gyffene to þe welle of mercy þat es present, þe qwene of heuene & of erthe, empryce of helle & of purgatorye, & þe blyssed modir of god, & scho es gyffene to hir. Whate cane þou saye to þis womane?« And þan me thoughte þe deuеле take owte þat grete worme & saide: »Here es þe worme of consyence, þat zit sall trauelle hir for a thyng þat es by-hynde, & þat es scho made a vowe to a pilgremage & fulfilled it noghte«. & þane me thoughte that þat faire lady said: »Here es one þat hase done it for hir, and my sone and I hase gyffene þis womane mercy. And fy one the, foule sathanas! þou & þe worme of consyence sall neuer dere hir more«. & *with þat worde* me thoughte scho weyhede euene downe to þe faire lady. & me thoughte þe deuеле & þe worme made a grete crye, & anone þay voydede awaye. And þane þat faire lady take a white clothe & wrapped all aboute hir, & þane this lady saide: »Come one, doghete, *with me* & þou sall ressayue þe oyle of mercy, and þi consyence sall be made clene. & full grete mede sall þay all hafe þat hase helpede the so sone out of thi paynes, and whene þay sall come to purgatorye þay sall sone fynd þe grete mercy of al-myghty god and the sonere be spede owte of þaire paynes for þi sake«. And þan onone this fayre lady ledd hir oure a stronge brygge, & at þe brygges ende was a faire white chapelle, and me thoughte þare come owte mekill multitude of pepill, þat come agaynes hir *with faire processione* & mery sange. And þane þis faire lady & þis processione broghte hir to a fayre welle, & þare all hir body was weschen. And sodanly be-syde þe welle was a white chapelle, and this lady and this processione broghte Margarete *per-Ine*. And anone come Ine thir-tene mene, and one of þame sange a messe, and me thoughte þis faire lady offirde Margarete to hym, & sodanely me thoughte *per* was a crowne sett one hir hede, & a septe in hir hande; and þan said þe mane þat sange the messe: »Doghete, take here þe crowne of grace and mercy, and this septe of victorye, for þou erte passed all thyn enmys«. And me thoughte this mane sange owte the messe, and whene the messe was saide, þay wente owte of þe Chapelle ylkane; and this mane þat sange þe messe toke Margarete *with hym* and broghte hir tyl a goldyne zate, and þe processione *with hym*. And he saide to Margarete: »Doghete, go In at this zate and ressayue the blysse of paradyse & of heuene, whilke þat es thi kynde heritage, and þat Adame was Ine«. And anone, fadir, I woke and all thyng was vaneschede. No more, fadir, at þis tyme; bot god bryng vs to his kyngdome, amene.<sup>1</sup>

## 16. Here Bygynnys Sayne Ierome Spaltire.<sup>2</sup>

fol. 258b.

Beatus vero Ieronimus in hoc modo disposuit hoc spalterium, sicut angelus domini docuit per spiritum sanctum. Porro propter hoc ab(b)reuiatum est quod hii qui solitudinem habent seculi, vel qui in infirmitatibus iacent, aut operibus seu itineribus<sup>3</sup> occupantur, qui nauigium agunt, qui bellum commissuri sunt, vel

<sup>1</sup> Then follows in the Ms. the Psalm Miserere mei deus, and the Hymn Veni creator spiritus.

<sup>2</sup> In this piece I adjust the faulty spelling. <sup>3</sup> Ms. iteneribus.

quos <sup>1</sup>inuidia diaboli exagitat, uel aliud aliquid tribulacionis molestat, sine quociens uouere cotidie spalterium et implere minime possunt, uel qui ieiunant et debilitantur, et qui dies festos custodiunt, et qui uult animam suam saluam facere et vitam eternam habere: hoc spalterium dicat assidue. Et sic incipit:

Adesto [deus] vnus omnipotens pater & filius & spiritus sanctus, amen.

[5] Verba mea auribus percipe domine: intellige clamorem meum. Intende voci oracionis mee, rex meus & deus meus. [6] Domine ne in furore tuo arguas me: neque in ira tua corripas me. Miserere mei domine quoniam infirmus sum: sana me domine quoniam conturbata sunt omnia ossa mea, Et anima mea turbata est valde: & tu domine vsquequo? Conuertere domine et eripe animam meam: saluum me fac propter misericordiam tuam.

Adesto [deus] vnus omnipotens pater & filius & spiritus sanctus.

[7] Domine deus meus in te speraui: saluum me fac ex omnibus persequentibus me & libera me, Ne quando rapiat ut leo animam meam, dum non est qui redimat neque qui saluum faciat. [12, 4] Respice in me et exaudi me domine deus meus, Illumina oculos meos ne vnquam obdormiam in morte: nequando dicat inimicus meus, preualui aduersus eum. Adesto deus [vnus]<sup>2</sup>. [16, 5] Perfice gressus meos in semitis tuis, vt non moveantur<sup>3</sup> vestigia mea. Ego clamaui quoniam exaudisti me deus: inclina aurem tuam michi et exaudi verba mea. Mirifica misericordias tuas, qui saluos facis sperantes in te domine. Adesto deus vnus.

Custodi me domine vt pupillam oculi sub vmbra alarum tuarum: protege<sup>4</sup> me a facie impiorum qui me affixerunt. [18, 13] Ab occultis meis munda me domine: et ab alienis parce sermo tuo. [21, 20] Tu autem ne longe facias miseraciones tuas a me: ad defensionem meam conspice. Adesto deus vnus.

Erue a framea deus animam meam: & de manu canis vnicam meam. Salua me ex ore leonis: & a cornibus vnicornium humilitatem meam. Narrabo nomen tuum fratribus meis: in medio ecclesie laudabo te. [24, 4] Vias tuas domine demonstra michi: & semitas tuas edoce me<sup>5</sup>. Dirige me in veritate tua & doce me: quia tu es deus saluator meus, & te sustinui<sup>6</sup> tota die. Adesto deus vnus. Reminiscere miserationum tuarum domine, & misericordiarum tuarum que a seculo sunt, Delicta iuuentutis mee & ignorancias meas ne memineris; Secundum misericordiam tuam memento mei tu: propter bonitatem tuam domine. [24, 11] Propter nomen tuum domine propiciaberis peccato meo: multum est enim. Adesto vnus deus. [24, 18] Vide humilitatem meam & laborem meum: & dimitte vniuersa delicta mea. [25, 9] Ne perdas cum impiis animam meam deus, et cum viris sanguinum<sup>7</sup> vitam meam; In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus<sup>8</sup>. [26, 7] Exaudi domine vocem meam qua clamaui ad te: miserere mei & exaudi me. [26, 9] Ne auertas faciem tuam a me: ne declines in ira a seruo tuo. Adesto deus vnus omnipotens.

Adiutor meus es tu, ne derelinquas me: neque despicias me deus salutaris meus. [26, 11] Legem pone michi domine in via tua: & dirige me in semita recta propter inimicos meos. Ne tradideris<sup>9</sup> me: in animas tribulantium me. [27] Ad te domine clamabo, deus meus ne sileas<sup>10</sup> a me: nequando taceas a me et assimilabor<sup>11</sup> descendentibus in lacum. Adesto vnus deus.

Exaudi domine vocem deprecationis<sup>12</sup> mee dum oro ad te: dum extollo manus meas ad templum sanctum tuum. Ne simul tradas me cum peccatoribus: & cum operantibus iniquitatem ne perdas [me]. [27, 9] Saluum fac populum tuum domine & benedic hereditati tue: & rege eos & extolle illos usque in eternum.

<sup>1</sup> Ms. in inuidia.    <sup>2</sup> Ms. meus.    <sup>3</sup> Ms. mouiantur.    <sup>4</sup> Ms. protige.    <sup>5</sup> The last 2 vv. are transp.    <sup>6</sup> Ms. sustenui.    <sup>7</sup> Ms. sanguenum.    <sup>8</sup> on the margin.    <sup>9</sup> Ms. tradederis.  
<sup>10</sup> Ms. silias.    <sup>11</sup> Ms. assemulabor.    <sup>12</sup> Ms. deprecationis.



[30] In te domine speravi, non confundar in eternum: in iusticia tua libera me. Adesto deus vnus. Inclina ad me aurem tuam: accelera ut eruas me, Esto michi in deum protectorem: & in domum refugii, vt saluum me facias. Fortitudo mea (& laus mea dominus): & refugium meum es tu deus meus. Adesto deus vnus. [30, 6] In manus tuas domine commendo spiritum meum: redemisti<sup>1</sup> me domine deus veritatis. [30, 16] (Libera me et)eripe me: de manibus inimicorum meorum, Illustra faciem tuam super seruum tuum: saluum me fac in misericordia<sup>2</sup> tua domine: non confundar quoniam invocavi te. Adesto deus vnus. [32, 22] Fiat misericordia tua domine super nos: quemadmodum sperauimus in te. [33] Benedicam dominum in omni tempore: semper laus eius in ore meo. In domino laudabitur anima mea: audiant mansueti & letentur. Magnificate dominum mecum: & exaltemus nomen eius in idipsum. Adesto vnus deus.

[34] Iudica domine nocentes me: expugna impugnantes me. Apprehende arma & scutum: & exurge in adiutorium michi; (ne sileas domine: ne discedas a me<sup>3</sup>). Effunde frameam & concluda aduersus eos qui persecuntur me: dic anime mee, salus tua ego sum. [34, 23] Exurge domine intende iudicium meum: deus meus et dominus meus, in causam meam. Iudica me secundum iusticiam tuam: domine deus meus. Adesto vnus deus. [35, 11] Pretende domine mise[r]cordiam tuam & iusticiam tuam: hiis qui recto sunt corde. Non veniat michi pes superbie: & manus peccatoris non moueat me. [38, 5] Locutus sum in lingua mea: notum fac michi domine finem meum, Et numerum dierum meorum quis est, ut sciam quid desit michi. Adesto deus vnus. [38, 13] Exaudi orationem meam domine et deprecationem meam: auribus percipe verba oris mei; Ne sileas quoniam aduena ego sum apud te: & peregrinus sicut omnes patres mei. Remitte michi vt refrigerer priusquam abeam<sup>4</sup>, & amplius non ero. [39, 12] Tu autem domine ne longe facias miserationes tuas a me: misericordia tua & veritas tua semper susceperunt<sup>5</sup> me. Adesto deus vnus.

[39, 13] Quoniam circumdederunt me mala quorum non est numerus, comprehenderunt me iniquitates mee: & non potui vt viderem. Multiplicate<sup>6</sup> sunt super capillos capitis mei: & cor meum dereliquit me. Complacuit<sup>7</sup> tibi domine vt eruas me: domine ad adiuvandum me respice. Adesto deus vnus. [39, 18] Ego vero egenus & pauper sum: deus adiua me. Adiutor meus & liberator meus es tu: domine ne moreris<sup>8</sup>. [40, 5] Ego dixi domine miserere mei: sana animam meam, quia peccaui tibi. Inimici mei dixerunt mala michi: quando morietur, & peribit nomen eius? Et si ingrediebatur ut videret, vana loquebatur: cor eius congregauit iniquitatem sibi. [43, 23] Exurge, quare obdormis domine? exurge & ne repellas in finem. Adesto deus vnus.

Quare faciem tuam auertis? obl[i]uisceris<sup>9</sup> inopie nostre & tribulacionis nostre? [43, 26] Exurge domine adiua nos: & redime [nos] propter nomen tuum. [50] Miserere mei deus secundum magnam misericordiam tuam, Et secundum multitudinem miserationum tuarum dele iniquitatem meam. Amplius laua me ab iniquitate mea: & a peccato meo munda me. Adesto deus vnus. [50, 11] Auerte faciem tuam a peccatis meis: & omnes iniquitates meas dele. Cor mundum crea in me, deus: & spiritum rectum innoua in visceribus meis. Ne proicias [me] a facie tua: & spiritum sanctum tuum ne auferas a me. Adesto deus vnus. Redde michi leticiam salutaris tui: & spiritu principali confirma me. [50, 16] Libera me de sanguinibus deus deus salutis mee. Domine labia mea aperies: & os meum annuntiabit laudem tuam. Adesto deus vnus. [53] Deus in nomine tuo saluum me fac: & in virtute tua libera me. Deus exaudi orationem meam: auribus [percipe] verba oris mei.

<sup>1</sup> Ms. redemisti. <sup>2</sup> Ms. miserecordia. <sup>3</sup> = Ps. 34, 22; to be tr.? <sup>4</sup> Ms. habeam. <sup>5</sup> Ms. susceperunt. <sup>6</sup> Ms. Multiplicati. <sup>7</sup> Ms. complaciat. <sup>8</sup> Ms. morieris. <sup>9</sup> Ms. obluisceris.

Quoniam alieni insurrexerunt aduersum me: & fortes quesierunt animam meam & non proposuerunt deum ante conspectum suum. Ecce enim deus adiuuat me: & dominus susceptor est anime mee. Adesto deus vnus. [54] Exaudi deus oracionem meam & ne despexeris<sup>1</sup> deprecationem meam: intende michi & exaudi me. [55, 11] In deo laudabo verbum, in domino laudabo sermonem: in deo speraui, non timebo quid faciat michi homo. In me sunt deus vota tua: que reddam laudaciones tibi; Quoniam eripuisti animam meam de morte: et pedes meos de lapsu, vt placeam<sup>2</sup> coram deo in lumine viuencium. Adesto deus vnus. [56] Miserere mei deus miserere mei: quoniam in te confidit anima mea, Et in vmbra alarum tuarum sperabo: donec transeat iniquitas. Clamabo ad deum altissimum: deum qui benefecit michi. [58] Eripe me de inimicis meis deus meus: & ab insurgentibus in me libera me. Eripe me de operantibus iniquitatem: & de viris sanguinum salua me. Quia ecce ceperunt animam meam: irruerunt in me fortes. Adesto deus vnus.

[68, 14] Ego vero oracionem meam ad te domine: tempus beneplaciti deus; In multitudine misericordie tue exaudi me: in veritate salutis tue. Eripe me de luto vt non infigar: libera me ab hiis qui oderunt me, & de profundis aquarum. Non me demergat<sup>3</sup> tempestas aque: neque absorbeat me profundum: neque vrgeat super me puteus os suum. Exaudi me domine quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me. Et ne auertas faciem tuam a puero tuo; quoniam tribulor, velociter exaudi me. Adesto deus vnus. Intende anime mee & libera eam: propter inimicos meos eripe me. [69] Deus in adiutorium meum intende: domine ad adiuvandum me festina. [69, 6] Adiutor & liberator meus esto<sup>4</sup>: domine ne moreris. [70] In te domine speraui, non confundar in eternum: in iusticia tua libera me & eripe me; Inclina ad me aurem tuam et salua me. Esto michi in deum protectorem: et in locum munitum ut saluum me facias. Deus meus eripe me de manu peccatoris: & de manu contra legem agentis & iniqui. Quoniam tu es paciencia mea [domine]: domine spes mea a iuuentute mea. [70, 8] Repleatur os meum laude: vt cantem gloriam tuam, tota die magnitudinem tuam. Adesto deus vnus. Ne proicias me in tempore senectutis mee; cum defecerit virtus mea ne derelinquas me. Deus<sup>5</sup> ne [e]longeris a me: deus meus in auxilium meum respice. Ego autem semper sperabo: & adiciam super omnem laudem tuam. Os meum annuntiabit iusticiam tuam: tota die salutare tuum. [73, 19] Ne tradas bestiis animas confitentes tibi: & animas pauperum tuorum ne obliuiscaris in finem. Adesto deus vnus.

Respice in testamentum tuum: quia repleti sunt qui obscurati sunt terre domibus iniquitatum. Ne auertatur humilis<sup>6</sup> factus confusus: pauper & inops laudabunt nomen tuum. [102, 10] Domine non secundum peccata nostra facias nobis: neque secundum iniquitates nostras retribuas nobis. [78, 8] Domine ne memineris<sup>7</sup> iniquitatum nostrarum antiquarum: cito anticipent nos misericordie tue, quia pauperes facti sumus nimis. Adiua nos deus salutaris noster: & propter gloriam nominis tui domine libera nos, & propicius esto peccatis nostris propter nomen tuum. [79, 3] Excita domine potenciam tuam & veni: vt saluos nos facias. Adesto deus vnus.<sup>8</sup> [79, 10] Domine deus virtutum conuerte nos: & ostende faciem tuam, & salui erimus. [84, 5] Conuerte nos deus salutaris<sup>9</sup> noster: & auerte iram tuam a nobis. Et non<sup>10</sup> in eternum irascaris nobis: neque extendas iram tuam a generatione in generationem. Deus tu conuersus viuificabis nos: & plebs tua letabitur in te. Ostende nobis domine misericordiam tuam: & salutare tuum da nobis. [85] Inclina domine aurem tuam et exaudi me: quoniam inops & pauper sum ego. Custodi

<sup>1</sup> Ms. disp.    <sup>2</sup> Ms. placiam.    <sup>3</sup> Ms. dim.    <sup>4</sup> al. es tu.    <sup>5</sup> Ms. Domine.    <sup>6</sup> Ms. humelis.  
<sup>7</sup> Ms. memeneris.    <sup>8</sup> In Ms. here follows Respice in seruos tuos &c. from Ps. 89, 16, which is repeated below.    <sup>9</sup> Ms. salutaris.    <sup>10</sup> al. Numquid.

animam meam quoniam sanctus sum: saluum fac seruum tuum deus meus sperantem in te. Miserere mei domine: quoniam ad te clamaui tota die; Letifica animam serui tui: quoniam ad te domine animam meam leuaui. [85, 15] Et tu domine deus miserator & misericors: paciens & multe misericordie & verax. Respice in me & miserere mei: da imperium puero tuo: saluum fac filium ancille tue. Fac mecum signum in bonum: vt videant qui oderunt me et confundantur: quoniam tu domine adiunxisti me & consolatus es me. Adesto deus vnus.

[87, 2] Domine deus salutis mee: in die clamaui & nocte coram te. Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam. [88, 50] Vbi sunt misericordie tue antike domine: sicut iurasti Dauid in veritate tua? Memor esto domine obprobrii seruorum tuorum, quod continui in sinu meo, multarum gentium. [89, 13] Conuertere domine; vsquequo? & deprecabilis esto super seruos tuos. Adesto deus vnus. [89, 16] Respice in seruos tuos & in opera tua: [&] dirige filios eorum. Et sit splendor domini dei nostri super nos: & opera manuum nostrarum dirige super nos: & opus manuum nostrarum dirige. [101, 3] Domine exaudi orationem meam: & clamor meus ad te veniat. Non auertas faciem tuam a me: in quacunque die tribulor inclina ad me aurem tuam; In quacunque die invocauero te velociter exaudi me. Adesto deus vnus. [101, 24] Paucitatem dierum meorum domine annuncia michi. Ne reuoces me in dimidio<sup>1</sup> dierum meorum; in generatione[m] & generationem anni tui. [108, 21] Et tu domine fac mecum signum<sup>2</sup> propter nomen sanctum tuum: quia suavis est misericordia tua. Adesto deus vnus.

[115, 16] Dirupisti vincula mea: tibi sacrificabo hostiam laudis: & nomen domini inuocabo. [108, 21] Libera me domine quia egenus et pauper sum ego: & cor meum conturbatum est intra me. Sicut vmbrā cum declinat ablati sum: et excussus sum sicut locusta. [108, 26] Adiuna me domine deus meus: saluum me fac secundum magnam misericordiam tuam. Adesto deus vnus. [118, 17] Retribue seruo tuo; viuifica me: & custodiam sermones tuos. Reuela oculos meos: & considerabo<sup>3</sup> mirabilia tua. Incola ego sum in terra: non abscondas a me mandata tua. [118, 22] Aufer a me obprobrium & contemptum: quia testimonia tua exquesiui. [118, 28] confirma me domine in sermonibus tuis. Adesto deus vnus.

[118, 29] Viam iniquitatis amoue<sup>4</sup> a me: & de lege tua miserere mei. [118, 35] Deduc me in semita mandatorum tuorum: quia ipsam volui. Inclina cor meum deus in testimonia tua: & non in auariciam<sup>5</sup>. Auerte oculos meos ne videant vanitatem: in via tua viuifica me. Adesto deus vnus. Statue seruo tuo eloquium tuum: in timore tuo. [118, 65] Bonitatem fecisti cum seruo tuo domine: secundum verbum tuum. Bonitatem & disciplinam & scienciam doce me: quia mandatis tuis credidi. [118, 68] Bonus es tu: & in bonitate tua doce me iustificationes tuas. [118, 73] Manus tue fecerunt me & plasmauerunt me: da michi intellectum vt discam mandata tua. [118, 76] Fiat misericordia tua vt consoletur me: secundum eloquium tuum seruo tuo. Adesto deus vnus. Veniant michi miserationes tue & viam: quia lex tua meditacio mea est. [118, 80] Fiat domine cor meum immaculatum: in iustificationibus vt non confundar. [118, 107] Humiliatus<sup>6</sup> sum vsquequaque domine: viuifica me domine secundum verbum tuum. Voluntaria oris mei beneplacita fac domine: & iudicia tua doce me. Anima mea in manibus [meis semper]: & legem tuam non sum oblitus. [118, 114] Adiutor & susceptor meus es tu: & in verbum tuum supersperaui. Adesto deus vnus. Suscipe me secundum eloquium tuum domine et viam: & non confundas me ab expectatione mea. Adiuna me & saluus ero: & meditabor in iustificationibus tuis semper. [118, 124] Fac cum seruo tuo secundum mise[r]cordiam tuam: & iustificationes tuas doce me. Seruus tuus sum ego:

<sup>1</sup> Ms. dimedio.<sup>2</sup> al. om.<sup>3</sup> Ms. consederabo.<sup>4</sup> Ms. amoue.<sup>5</sup> Ms. auericiam.<sup>6</sup> Ms. humel.

da michi intellectum vt sciam testimonia tua. [118, 130] Declaracio sermonum [tuorum] illuminat: et intellectum dat paruulis. Aspice in me & miserere mei domine: secundum iudicium diligencium nomen tuum. Gressus meos dirige secundum eloquium tuum: vt non dominetur mei omnis iniusticia. Redime me a calumpniis hominum: vt custodiam mandata tua. Faciem tuam illumina super seruum tuum domine: & doce me iustificationes tuas. [118, 153] Vide humilitatem meam & eripe me: quia legem tuam non sum oblitus. Iudica iudicium meum & redime me: propter eloquium tuum viuifica me. Adesto deus vnus omnipotens Pater & Filius et Spiritus sanctus.

[118, 156] Misericordie tue multe domine: secundum iudicium tuum viuifica me. Vide quoniam mandata tua dilexi domine: in misericordia [tua] viuifica me. [118, 169] Appropinquet deprecacio mea in conspectu tuo domine: iuxta eloquium tuum da michi intellectum. Intret postulacio mea in conspectu tuo domine: secundum eloquium tuum eripe me. Eructabunt labia mea hymnum: cum docueris me iustificationes tuas. Fiat manus tua vt saluet me: quoniam mandata [tua] elegi. Concupiui salutare tuum domine: & lex tua meditacio mea est. Viuet anima mea et laudabit te: et iudicia tua adiuuabunt me. Erraui sicut ouis que periit, quere seruum tuum domine: quia mandata tua non sum oblitus. Adesto deus vnus<sup>1</sup>.

[119] Ad dominum cum tribularer clamaui: et exaudiuit me. Domine libera animam meam a labiis iniquis: & a lingua dolosa. [119, 4] Sagitte potentis acute: cum carbonibus desolatoriis<sup>2</sup>. [122] Ad te lenaui oculos meos: qui habitas in celis. Ecce sicut oculi seruorum: in manibus dominorum suorum. [120, 2] Auxilium meum a domino qui fecit celum & terram. [121, 7] Fiat pax in virtute tua: & habundancia in turribus tuis. [122, 3] Miserere nostri domine miser[er]e nostri: quia multum repleti sumus despeccatione. [123, 8] Adiutorium nostrum in nomine domini: qui fecit celum & terram. [124, 4] Benefac domine bonis: & rectis corde. [125, 4] Conuerte<sup>3</sup> domine captiuitatem nostram: sicut torrens in austro. Adesto deus vnus.

[129] De profundis clamaui ad te domine: domine exaudi vocem meam. Fiant aures tue intendentes in vocem deprecationis mee. [137, 3] In quacunque die inuocauero te exaudi me: multiplicabis in anima mea virtutem. [137] Confitebor tibi domine in toto corde meo: quoniam audisti verba oris mei. In conspectu angelorum psallam tibi, adorabo ad templum sanctum tuum: & confi[te]bor nomini tuo super misericordia tua & veritate tua, quoniam magnificasti super omne nomen sanctum tuum. [140, 3] Pone domine custodiam ori meo: & hostium circumstantie labiis meis. Adesto deus vnus. [137, 7] Si ambulauero in medio tribulationis viuificabis me: & super iram inimicorum meorum [extendisti] manum tuam, & saluum me fecit dextera tua. Dominus retribuet pro me: domine misericordia tua in seculum, opera manuum tuarum ne despicias. [138] Domine probasti me et cognouisti me: tu cognouisti sessionem<sup>4</sup> meam & resurrectionem meam. [138, 23] Proba me deus & scito cor meum: interroga me & cognosce semitas meas. Et vide si via iniquitatis in me est: & deduc me in via eterna. [139] Eripe me domine ab homine malo: & a viro iniquo eripe me. Qui cogitauerunt iniquitates in corde: tota die constituebant prelia. Acuerunt linguam suam sicut serpentes: venenum aspidum sub labiis eorum. Custodi me domine de manu peccatoris, et ab hominibus iniquis eripe me: Qui cogitauerunt supplantare gressus meos, absconderunt superbi laqueum michi. Dixi domino<sup>5</sup> deus meus es tu: exaudi domine vocem deprecationis mee. Domine domine virtus salutis mee, obumbrasti super caput meum in die belli. Ne tradas me domine a desiderio meo peccatori: cogitauerunt contra me: ne derelinquas me ne forte exaltentur. [140] Domine clamaui ad te exaudi me: intende voci mee cum clamauero ad te. Dirigatur oracio mea

<sup>1</sup> Ms. vnus.    <sup>2</sup> Ms. dissol.    <sup>3</sup> Ms. conuertere.    <sup>4</sup> Ms. cessionem.    <sup>5</sup> Ms. domine.

sicut incensum<sup>1</sup> in conspectu tuo: eleuacio manuum mearum sacrificium vespertinum. [140, 9] Custodi me a laqueo quem statuerunt michi: & ab scandalis operancium iniquitatem. [141] Voce mea ad dominum clamaui: voce mea ad dominum deprecatus sum (donec transeam). Effundo in conspectu eius oracionem meam: & tribulacionem meam ante ipsum pronuncio. [140, 4] Non declines cor meum in verba malicie: ad excusandas excusaciones in peccatis. [141, 6] Clamaui ad te domine: dixi tu es spes mea, porcio mea in terra viuencium. Intende ad deprecacionem meam: quia humiliatus sum nimis. Libera me a persequentibus me quia confortati sunt super me. Educ te custodia animam meam, ad confitendum nomini tuo; me expectant iusti donec retribuas michi. Adesto deus vnus.

[142] Domine exaudi oracionem meam: auribus percipe obsecracionem meam in veritate tua; exaudi me in tua iusticia. Et non intres in iudicium cum seruo tuo: quia non iustificabitur in conspectu tuo omnis<sup>2</sup> viuens. Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam. [142, 7] Velociter exaudi me domine: defecit spiritus meus. Non auertas faciem tuam a me: & similis<sup>3</sup> ero descendentibus in lacum. Auditam fac michi mane misericordiam tuam: quia in te speraui. Notam fac michi viam in qua ambulem, quia ad te leuaui animam meam. Adesto deus vnus. Eripe me de inimicis meis domine: ad te confugi. Doce me facere voluntatem tuam quia deus meus es tu. Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum domine viuificabis me in equitate tua; Educes de tribulacione animam meam: & in misericordia tua disperdes inimicos meos, Et perdes omnes qui tribulant animam meam: quoniam ego seruus tuus sum. — Gloria patri & filio & spiritui sancto: Sicut erat in principio & nunc & semper in secula seculorum amen. Adesto deus vnus omnipotens, Pater & filius & spiritus sanctus. Kyriel. Christel. Kyriel. Pater noster. Et ne nos. Ostende nobis mise[r]cordiam tuam: Et salutare tuum da nobis. Et veniat super nos misericordia tua domine: Salutare tuum secundum eloquium tuum. Saluos fac seruos tuos & ancillas tuas: Deus meus sperantes in te. Mitte eis domine auxilium de celo sancto: Et de Syon tuere eos. Exurge domine adiuna nos: Et libera nos propter nomen tuum. Domine exaudi oracionem meam: Et clamor meus ad te veniat.

*Oremus:*

Dona michi, queso, deus meus, vt per hec sacrosancta verba psalterii celestis melle anima mea saginetur: & dona vt leo rugiens ab infirma anima mea superetur: et dona vt per tuam gratiam violentissimus ille spiritus a debilissimo vincatur: et dona vt qui de celo cecidit hic me pugnante subdatur: & dona vt si temptationem ad tempus tua permissione patimur, nequaquam eius insaciabilibus faucibus absorbeamur<sup>4</sup>; fac illum tristem de nostra humilitate, qui de nostra offensione exultat; et fac me semper tuis laudibus vacare, et ad tuam quandoque dulcedinem misericorditer peruenire, amen. Pater noster.

Adoro te pater, adoro te fili, adoro te sancte spiritus, tres personas et vnum in substantia deitatis. Deus propicius esto michi peccatori. Pater noster. Adoro te pater, qui misisti filium tuum in mundum propter nos peccatores: adoro te fili, qui venisti redimere<sup>5</sup> nos. Pater noster. Ave maria. Credo in deum patrem. Adoro te pater: adoro te fili: adoro te sancte spiritus paraclite, verum deum a patre filioque procedentem, in quo ipse deus pater mundum creauit & redemit. Te adoro, & tibi gratias ago de omnibus beneficiis tuis, & meam culpam tibi dico de omnibus peccatis meis quecumque feci cogitatione, consensu, et opere: propterea precor te, miserere mei. Sancta trinitas vnus deus miserere nostri; serua iustos, conuerte peccatores ad viam veritatis, amen.

<sup>1</sup> insensum.

<sup>2</sup> Ms. omnes.

<sup>3</sup> Ms. similis.

<sup>4</sup> Ms. absorbiatur.

<sup>5</sup> Ms. redemere.

Adoramus te Christe & benedicimus tibi: Quia per sanctam crucem tuam redemisti<sup>1</sup> mundum. Domine deus omnipotens Ihesu Christe, qui tuas manus mundas propter nos in cruce posuisti et de tuo sancto sanguine precioso nos redemisti, mitte in me sensum & intelligenciam, quomodo habeam veram penitenciam, et habeam bonam perseueranciam<sup>2</sup>, omnibus diebus vite mee, saluator mundi, amen, amen.

Aue Maria, gracia plena, dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui Ihesus, amen.

Magnificat anima mea dominum. Aue maria. Et exultauit spiritus meus in deo salutari meo. Aue maria. Quia respexit humilitatem ancille sue: ecce enim ex hoc beata[m] me dicent omnes generationes. Aue maria. Quia fecit michi magna qui potens es & sanctum nomen eius. Aue maria. Et misericordia eius a progenie in progenies timentibus eum. Aue maria. Fecit potenciam in brachio suo, dispersit superbos mente cordis sui. Aue maria. Deposuit potentes<sup>3</sup> de sede & exaltauit humiles. Aue maria. Esurientes impleuit bonis & diuites dimisit inanes<sup>4</sup>. Aue maria. Suscepit Israel puerum suum recordatus misericordie sue. Aue maria. Sicut locutus est ad patres nostros, Abraham et semini eius in secula. Aue maria. Gloria patri & filio & spiritui sancto. Aue maria. Sicut erat in principio & nunc et semper & in secula seculorum, amen. Aue Maria, gracia plena, dominus tecum: Benedicta tu in mulieribus, & benedictus fructus ventris tui Ihesus, amen.

Sancta Maria virgo super omnes feminas benedicta: intercede pro me misero peccatore et pro toto mundo, que genuisti regem orbis. Benedicatur hora qua deus homo natus est, et illa sancta virgo ex qua natus est sit benedicta: et per illam benedictam virginem de qua deus homo natus est, & per illam sacram horam qua natus est, exaudiantur preces mee. Aue gloriosa regina mundi, Gaude quia tu es celestis sponsa; Letare quia mater Christi fieri meruisti, & virgo inuiolata permansisti. Assiste nunc queso poscentis votis & repete<sup>5</sup> optatu[m] effectum michi peccatori<sup>6</sup>. Sancta Maria omni laude dignissima, te exoro, tibi supplico tu preces queso funde coram omnipotenti deo pro me peccatore: quia ego peccator ad te confugio, & quia in auxilium tuum spero & in bonitate tua confido; vt tua sancta intercessione abluti<sup>7</sup> celestia regna mereamur peruenire, amen. Pater noster.

<b>K</b> yriel. Christel. kyriel.	Sancte Iohannes Bapt., ora.	Sancte Barnaba, or.
Pater de celis deus, miserere nobis.	Omnes sancti patriarche et prophete, orate p. n.	Omnes sancti apostoli et euangeliste, orate p. n.
Fili redemptor mundi deus, miserere nobis.	Sancte Petre, ora p. n.	Omnes sancti discipuli domini, orate p. n.
Spiritus sancte deus, miserere nobis.	Sancte Paule, or.	Omnes sancti innocentes, orate pro n.
Sancta trinitas vnus deus, mis. n.	Sancte Andrea, or.	Sancte Stephane, ora p. n.
Sancta Maria, ora pro nobis.	Sancte Iohannes, or.	Sancte Line, or.
Sancta dei genitrix, ora p. n.	Sancte Thoma, or.	Sancte Clete, or.
Sancta virgo virginum, or.	Sancte Iacobe, or.	Sancte Clemens, or.
Sancte Michael, or.	Sancte Philippe, or.	Sancte Corneli, or.
Sancte Gabriel, or.	Sancte Bartholomee, or.	Sancte Cipriane, or.
Sancte Raphael, or.	Sancte Mathee, or.	Sancte Laurenti, or.
Omnes sancti angeli et archangeli, orate p. n.	Sancte Symon, or.	Sancte Vincenti, or.
	Sancte Iuda, or.	Sancte Geruasy, or.
	Sancte Mathia, or.	Sancte Prothasy, or.
	Sancte Luca, or.	
	Sancte Marcialis, or.	

<sup>1</sup> Ms. redimisti.    <sup>2</sup> Ms. persiueranciam.    <sup>3</sup> Ms. potentis.    <sup>4</sup> Ms. inanis.    <sup>5</sup> Ms. repente.  
<sup>6</sup> Ms. peccatore.    <sup>7</sup> Ms. abluta.

Sancte Cosme, or.	Sancta Petronilla, or.	Per sanctam resurrectionem tuam: l.
Sancte Quintine, or.	Sancta Eugenia, or.	Per admirabilem ascensionem tuam: l.
Sancte Basyli, or.	Sancta Eulalia, or.	Per gratiam sancti spiritus paracleti: l.
Sancte Edmunde, or.	Sancta Sabina, or.	In die iudicii: l.
Omnes sancti martires dei, orate p. n.	Sancta Elena, or.	Peccatores, te rogamus audi nos.
Sancte Silvester, ora.	Sancta Sussanna, or.	Vt pacem nobis dones: Te Fili dei: Te rog. audi nos.
Sancte Gregori, or.	Sancta Euerildis, or.	Vt misericordia & pietas tua nos semper custodiat: Te
Sancte Martine, or.	Sancta Barbara, or.	Vt omnibus benefactoribus nostris sempiterna bona retribuas: Te
Sancte Ieronime, or.	Sancta Brigida, or.	Vt omnibus fidelibus defunctis requiem eternam dones: Te
Sancte Augustine, or.	Omnes Sancti, orate.	Vt nos exaudire digneris: Te
Sancte Dunstane, or.	Omnes Sancti & Sancte, orate p. n.	Fili dei: te rogamus audi nos.
Sancte Antoni, or.	Propicius esto: parce nobis domine.	Agnus dei qui tollis peccata mundi: Parce nobis domine.
Sancte Macharie, or.	Ab omni malo: libera nos domine.	Agnus dei qui tollis p. m.: Exaudi nos domine.
Sancte Germane, or.	Ab hoste malo: l. n. d.	Agnus dei qui t. p. m.: miserere nobis.
Sancte Vedaste, or.	Ab insidiis diaboli: l.	Kyriel. Christel. kyriel.
Sancte Cuthberte <sup>1</sup> , or.	Ab infestationibus demonum: l.	
Sancte Iohannes <sup>2</sup> , or.	Per misterium sancte incarnationis tue: l.	
Sancte Sampson, or.	Per annunciationem tuam: l.	
Sancte Bede, or.	Per incarnationem tuam: l.	
Sancte Maure, or.	Per natiuitatem tuam: l.	
Sancte Bricii, or.	Per circumcisionem tuam: l.	
Omnes sancti confessores, orate p. n.	Per baptismum tuum: l.	
Sancta Felicitas, ora.	Per ieiunium tuum: l.	
Sancta Perpetua, or.	Per passionem & crucem tuam: l.	
Sancta Scolastica, or.	Per gloriosam mortem tuam: l.	
Sancta Maria Magd., or.		
Sancta Agatha, or.		
Sancta Agnes, or.		
Sancta Cecilia, or.		
Sancta Lucia, or.		
Sancta Margareta, or.		

Pater noster. Et ne nos. / Peccaninus domine cum patribus nostris: Iniuste egimus, iniquitatem fecimus. Domine non secundum peccata nostra facias nobis: Neque secundum iniquitates nostras retribuas nobis. Domine ne memineris iniquitatumstrarum antiquarum: Cito anticipent nos misericordie tue quia pauperes facti sumus nimis. Adiuna nos deus salutaris noster: Et propter gloriam nominis tui domine libera nos et propicius esto peccatis nostris, multum est enim. Memor esto congregacionis tue: Quam possidisti<sup>3</sup> ab initio. Sacerdotes tui induantur iusticiam: Et sancti tui exultent. Saluum fac populum tuum domine: Et benedic hereditati tue. / Pro fidelibus & defunctis: Requiem eternam dona eis domine: Et lux perpetua luceat<sup>4</sup> eis. / Domine deus virtutum conuerte nos: Et ostende faciem tuam et salui erimus. Domine exaudi oracionem meam: Et clamor meus ad te veniat. Domine Iesu Christe miserere mei, Et exaudi me. *Oremus:*

Omnipotens sempiterne deus, qui dedisti nobis famulis tuis in confessione vere fidei eterne trinitatis gloriam agnoscere et in potencia maiestatis tue adorare vnitatem: quesumus vt eiusdem fidei firmitate ab omnibus semper muniamur aduer per Christum dominum nostrum. Amen.

<sup>1</sup> Ms. Cuthberti.<sup>2</sup> Ms. Iohannis.<sup>3</sup> Ms. possidisti.<sup>4</sup> Ms. luciat.

Omnipotens sempiterne deus, dirige actus nostros in beneplacito tuo, vt in nomine dilecti filii tui mereamur bonis operibus habundare, per Christum dominum nostrum. Amen.

Deus virtutum, cuius est totum quod optimum: insere pectoribus nostris amorem tui<sup>1</sup> nominis, & presta<sup>2</sup> in nobis religionis augmentum, vt mereamur assequi quod promittis; fac nos amare quod precipis<sup>3</sup>, per Christum dominum nostrum. Amen.

Exaudi domine supplicum preces, et confitentium tibi parce peccatis: vt pariter nobis indulgentiam tribuas benignus, et pacem, per Christum dominum nostrum. Amen. Amen.

Deus qui per coeternam tibi sapienciam hominem cum non esset condidisti, perditumque misericorditer reformasti: presta, quesumus, vt eadem pectora nostra inspirante te [te] tota mente amemus, et ad te toto corde curramus, per Christum dominum nostrum. Amen. Amen.

Deus cui omne cor patet, et omnis volu[n]tas loquitur, & quem nullum latet secretum: purifica per infusionem sancti spiritus cogitationes cordis nostri, vt perfecte te diligere<sup>4</sup>, & digne laudare mereamur, per Christum dominum nostrum. Amen. Amen.

Familiam huius sacri cenobii<sup>5</sup>, quesumus domine, intercedente beata & gloriosa semperque virgine Maria, & beato Edmundo martire tuo, necnon & sancto Petro apostolo, & sancto Paulo martire tuo, & sancto Benedicto confessore tuo, cum omnibus sanctis: perpetuo gubernamoderamine: vt assit nobis & in securitate cautela, & inter aspera fortitudo, per Christum dominum nostrum. Amen, Amen, Amen.

Omnium sanctorum tuorum intercessionibus, quesumus domine, gracia tua nos semper protegat: & Christianis omnibus fidelibus, viuus atque defunctis, misericordiam tuam vbique pretende, vt viuentes ab omnibus impugnacionibus defensi de tua opitulacione saluentur, & defuncti remissionem omnium [malorum] suorum accipere mereantur, per dominum nostrum Ihesum Christum filium tuum qui tecum vinit & r.

### Oratio.

Domine Ihesu Christe, qui in hunc mundum propter nos peccatores de sinu patris aduenisti vt de Ade peccato nos redimeres<sup>6</sup>: quia scio & credo non propter iustos set propter peccatores in terris habitare voluisti, audi & exaudi me, domine deus meus, peccatorem & culpabilem & indignum et negligenter & obnoxium. Tibi confiteor omnia peccata mea & omnia mala mea que in hoc seculo commisi, de delicto, de facto, de verbo, siue de iniquis cogitationibus, de omnibus veniam peto: peccani, erraui: tamen te non negaui, quia scio & credo quia tu pius pater es: indulge michi Christe: te laudo: te magnifico: te glorifico trinitas sancta, tibi gracias ago in omnibus infirmitatibus meis, quia non habeo in alium spem nisi in te deus meus; & ad portam ecclesie tue confugio, & ad pignorancias sanctorum<sup>7</sup> prostratus indulgentiam peto. Precor & supplico te domine vt illam michi concedere digneris, Christe pro tua magna misericordia & pietate tua, vsque in finem meum; & in illa hora tremenda quando anima mea assumenda fu[er]it de corpore meo, presta michi sensum rectum<sup>8</sup>, fidem certam: credulitatem michi concedere digneris, Christe omnipotens deus. Domine deus omnipotens, exaudi me vt animam meam de inferno inferiori salues: Domine deus omnipotens, libera me de igne inestimabili: Domine deus omnipotens, libera me de prothoplausto: Domine deus omnipotens, li<sup>9</sup>bra me de verme immortalis & eterno: Domine deus omnipotens, libera me de omni tribulacione: Domine deus omnipotens, libera me de manibus inimicorum meorum:

<sup>1</sup> Ms. tue.    <sup>2</sup> Ms. presta.    <sup>3</sup> Ms. precepis.    <sup>4</sup> Ms. diligere.    <sup>5</sup> This passage may give a clue as to the origin of this piece; the place is probably Bury St. Edmunds.    <sup>6</sup> Ms. redemeris.  
<sup>7</sup> Ms. cunctorum.    <sup>8</sup> Ms. rectam.



Domine deus omnipotens, libera me de tormentis impiorum: Domine deus omnipotens, libera me de angustia eterna: Domine deus omnipotens, libera me de omnibus malis: Domine deus omnipotens, liberare digneris animam meam de tenebris exterioribus; quia in te confido Christe, quia opera manuum tuarum sum ego: ne despicias me. Rogo sanctam Mariam dei genitricem beatissimam matrem: Rogo viginti quatuor seniores: Omnes sanctos angelos tuos deprecor: Omnes patriarchas et prophetas tuos supplico: Omnes apostolos & omnes martires tuos et confessores et virgines similiter rogo: Omnes sanctos tuos et electos tuos invoco, in auxilium michi in illa hora tremenda quando anima mea egressa erit de corpore meo. Te ergo deprecor & supplico, sancte Michael archangele qui ad animas accipiendas accepisti potestatem, vt animam meam suscipere<sup>1</sup> digneris quando de corpore meo erit egressa; & libera eam de potestate inimici, vt pertransire possit portas infernorum & vias tenebrarum, vt non se deponat leo vel draco qui consuetus est animas in inferno recipere & ad eterna tormenta perducere: Te deprecor, sancte Petre princeps apostolorum qui clauis regni<sup>2</sup> celorum accepisti & potestatem, vt portas paradisi michi aperire digneris. Domine Ihesu Christe fili sancte Marie, preces tibi fundo vt [de] anima mea agas pietatem & misericordiam, quia in te speraui: Christe redemptor mundi, peto ut quando accusatus fuero non sim expulsus a facie tua, quia non mereor<sup>3</sup> coronam vel veniam nisi michi concedere digneris Christe. Auxiliatrix sis michi trinitas sancta: Exaudi me domine, tu es deus meus verus: Tu es pater meus sanctus: Tu es deus meus pius: Tu es deus meus magnus: Tu es magister meus oportunus: Tu es medicus meus potentissimus: Tu es dilectus meus pulche[r]rimus: Tu es panis meus viuus: Tu es sacerdos meus in eternum: Tu es misericordia mea magna: Tu es victima mea magna immaculata: Tu es redemptio mea facta: Tu es spes mea futura: Tu es concordia mea bona: Tu es custodia mea tota; Te deprecor, te supplico, te rogo ut per te ambulem, ut ad te perueniam, in te requiescam, & ad te surgam. Exaudi me merito Daud sicut iurasti patribus nostris: vt auertas iram tuam de me famulo tuo N. Archangelus Michael, archangelus Gabriel, archangelus Raphael, Omnes angeli, Omnes archangeli, Omnes apostoli, Omnes martires<sup>4</sup>, Omnes confessores, Omnes virgines, Omnes virtutes in adiutorium & in auxilium assistant<sup>5</sup> michi per dominum nostrum Ihesum Christum: Matheus, Marcus, Lucas, & sanctus Iohannes, & sanctus Georgius, & omnes sancti dei intercedant pro me homine: de limo terre formasti me, ossibus, venis, neruis formasti me: Domine pro tua pietate custodi me, saluum me fac. Pax hic, deus hic, trinitas sancta hic: Domine exaudi oracionem meam & clamor meus ad te perueniat, quia tibi soli peccaui & malum coram te feci, quia peccata mea innumerabilia sunt valde. Ego veniam peto a te domine pro peccatis meis negligenciisque, pro vana gloria, pro concupiscencia carnali, pro pollutione corporis, pro detractio[n]e<sup>6</sup>, pro murmuracione, pro inuidia, pro superbia, pro sompnolencia, pro uisione, pro cogitacione iniqua, pro adulteriis, pro fornicacione, pro hoc quod ego ad opus dei tarde venio. Reus apparui peccatis meis: nec dicere nec nominare possum iniquitates meas, et malicias meas non abscondi. Omnipotens sempiternus deus credo quia tu pius pater es: non me derelinquas pie pater, set dignare indulgere quod male egi. Succurre michi pietas invisibilis<sup>7</sup> dulcis & amabilis, antequam me fauces inferni absorbeant, antequam veniat pars inimici super [me]: Tu michi manum porrige, & lumen ostende, vt illa hora quando anima mea egressa fuerit de corpore meo possim<sup>8</sup> . . . . piissime deus, misericors deus, clementissime pater; te laudo, tibi gracias ago qui me saluasti per diem: iube me saluari per noctem; fac me domine ob tuam gratiam ad te venire, te amare, te laudare, tibi seruire,

<sup>1</sup> Ms. susceper.    <sup>2</sup> Ms. rigini.    <sup>3</sup> Ms. merear.    <sup>4</sup> Ms. marteres.    <sup>5</sup> Ms. assistant.  
<sup>6</sup> Ms. dicit.    <sup>7</sup> Ms. invisibilis.    <sup>8</sup> Ms. possum.

te diligere<sup>1</sup> per omnes dies. Deus tibi commendo animam meam: misere mei deus, misere[re] mei, Deus glorie qui es vnus & verus: qui es solus & iustus: in quo omnia: per quem omnia facta sunt. Exaudi me domine orantem [te] sicut exaudisti Sessannam & liberasti eam de manibus inimicorum duorum testium: Exaudi me domine orantem te sicut exaudisti Petrum in mari<sup>2</sup>, Paulum in vinculis. Parce anime mee: Parce malis meis & cunctis criminibus<sup>3</sup> meis, Christe. Deus pone ante me sicut exaltat inimicus contra me arma: Tu pius deus ante me. Ego dormio<sup>4</sup>, cor meum vigilat<sup>5</sup>: Angeli tui domine illud custodiant<sup>6</sup> quam per diem tam per noctem. Deus omnipotens: Emitte spiritum tuum bonum & rectum qui<sup>7</sup> animam meam & corpus meum custodiat. Peccavi tibi domine: Peccavi coram te: in lege, in verbis, in factis, in cogitationibus: Multa sunt peccata mea, negligens ego sum in statu & in ordine meo. Misereatur michi omnipotens deus & donet michi dominus veram humilitatem, veram penitenciam, sobrietatem & tolleranciam bonam, fidem bonam, perseueranciam veram: Illuminet me spiritus sanctus; indulgeat michi dominus omnia peccata mea, hic et in futuro seculo, amen, amen.

Te adoro deum patrem & filium & spiritum sanctum, vnam diuinitatem<sup>8</sup>, equalem gloriam, coeternam maiestatem. Tu es deus verus, & non est alius preter te: Tu es adorandus & colendus, tremendus & venerandus, in trinitate & vnitatem: Tu es dominator dominus. Domine deus omnipotens, qui solus nosti fidem sicut scienciam hominum omnium, Deus propicius esto michi peccatori, quia non sum dignus ego peccator leuare oculos meos ad celum nec respicere ad te deum patrem omnipotentem pre multitudine peccatorum meorum. Set tu misericors deus conditor noster, qui es coeternus & coequalis patri cum sancto spiritu, qui peccatores saluare venisti, misere<sup>9</sup> michi peccatori & omnium iniquitatum pondere pregrauato: aufer a me misericors deus omnia mala preterita, presenciam, & futura, & mitte michi adiutorium sanctum de celis, vt non dominetur mei iniquitas mea, set de illa valeam agere penitenciam que tibi sit placita, & peruenire merear ad misericordiam tuam. Deus qui solus habes sapienciam, tu scis domine que michi peccatori expediunt: prout tibi placeat & sicut in oculis tue maiestatis uidetur de me peccatore, ita fiat. Suscipe pater clemens & misericors deus preces famuli tui, & perueniant ad aures misericordie tue preces quas pro me misero peccatore effundo coram te in hac hora, amen, amen.

Domine<sup>10</sup> deus pater omnipotens, qui consubstantialem & coeternum tibi ante omnia ineffabiliter secula filium genuisti, cum quo, atque cum spiritu sancto ex te eodemque filio procedente celum & terram atque quecumque existunt visibilia atque invisibilia creasti: Te adoro, Te laudo, Te glorifico; esto queso propicius michi peccatori, & ne despicias me opus manuum tuarum, set salua & adiua me per sanctum nomen tuum. Qui viuus & regnas deus per omnia secula seculorum, amen, amen.

Domine Ihesu Christe fili dei viui, qui es verus & omnipotens deus, splendor & ymago patris et vita eterna, cui vna est cum eterno patre equus honor, eadem gloria, coeterna maiestas, vna substantia: Te adoro, Te laudo, Teque glorifico; ne me, obsecro, perire paciaris, set salua & adiua me gratuita munere tuo, quem dignatus es redimere precioso sanguine tuo. Qui cum patre & spiritu sancto viuus & regnas deus per omnia secula seculorum, amen, amen.

Pater & filius & spiritus sanctus, & sancta trinitas: adiuro te per maiestatem tuam vt exaudias me de celo per pietatem tuam & miserearis michi in omni misericordia tua, in sempiternum. Obsecro omnis sanctos angelos et archangelos, virtutes, dominaciones, principatus, & potestates, thronos, cherubyn & seraphyn,

<sup>1</sup> Ms. delegere.    <sup>2</sup> Ms. mare.    <sup>3</sup> Ms. crimenibus.    <sup>4</sup> Ms. dormeo.    <sup>5</sup> Ms. vigelet.  
<sup>6</sup> Ms. illi custodient.    <sup>7</sup> Ms. quia.    <sup>8</sup> Ms. deuenitatem.    <sup>9</sup> Ms. mesirire.    <sup>10</sup> Ms. Domine Ihesu.

ut intercedant pro me peccatore apud iustum iudicem ut dimittat michi peccata mea: Et deprecor Michaellem archangelum sanctum, et gloriosum Gabrielem, et Raphaellem, ut suscipiant animam meam in nouissimo die & perducant eam ad amenitatem paradisi. Similiter & obsecro per deum patrem celi & terre omnes Patriarchas & prophetas, & apostolos, & martires, et confessores, et virgines, et viduas<sup>1</sup>, et innocentes, et omnes sanctos, ut intercedant pro me misero in omni tempore, amen, amen.

Domine deus omnipotens Pater & Filius & Spiritus sanctus, O deus pie & exaudibilis, clemens & benignus: suscipe propicius hos psalmos, per intercessionem beate & gloriose semper virginis Marie, &<sup>2</sup> sanctorum apostolorum Petri et Pauli atque Andree, & omnium sanctorum tuorum, & libera me ab omnibus malis per horum intercessionem, & fac me dignum exaudiri pro omnibus pro quibus tuam clemenciam exoro. Misere[re] itaque Omnibus rectoribus ecclesiarum qui pro tuo sancto nomine laborant, & omnibus deo dicatis vtriusque sexus ut iugiter in tuo seruicio perseuerent. Subueniat domine pietas tua famulis & famulabus tuis illis, simulque omni populo christiano, viuis & defunctis, quicunque in tuo nomine de hac vita migrauerunt, & omni congregationi seruorum & ancillarum dei. Propiciare domine omnibus qui mei memoriam faciunt, & se meis indignis oracionibus commendauerunt, seu qui michi aliquod caritatis uel pietatis impenderunt officium. Miserere itaque domine horum qui michi consanguinitate siue compassionis affectu propinqui sunt, & omniam pro quibus te rogandi debitor sum sine aliquo voto constrictus, siue pro quibuscunque michi [h]actenus iniunctum est laborare & neclexi. Me itaque piissime deus, & hos omnes quorum nomina hic specialiter nomino, vel quorum in communi mencionem facio, ab omnibus nos in hoc seculo insidiis inimici libera, & in tuo sancto seruicio conservare digneris illesos, angelumque tuum sanctum nobis hic & vbique custodem & defensorem tribue: & in futurum simul cum defu[n]ctis fidelibus uniuersis dona ut a te premia consequi mereamur<sup>3</sup> eterna. Per dominum nostrum Ihesum Christum filium tuum mediatorem dei & hominum, redemptorem mundi, Qui tecum uiuit & regnat in unitate spiritus sancti deus per omnia secula seculorum, amen, amen.

Confiteor tibi domine omnia peccata mea: indulge michi quia nimium<sup>4</sup> peccaui tibi. Domine miserere mei per intercessionem omnium sanctorum angelorum atque archangelorum: Miserere mei domine per intercessionem Patriarcharum & prophetarum: Miserere mei domine per intercessionem omnium apostolorum, martirum, confessorum, simulque virginum; te deprecor domine miserere mei. Domine si in te peccaui, tamen te non negaui, nec te dereliqui, deos alienos non adorau: Domine veniam peto a te pro omnibus culpis meis. Pius deus, sanctus deus, tibi confiteor omnia peccata mea, quia crimina agnosco in me: Deus propicius esto michi peccatori seruo tuo, Non me deseras neque derelinquas. Domine deus meus miserere mei. Pius deus: miserere mei, sanctus deus, sanctus fortis & immortalis, misericors deus, clementissime pater: adiuua me humilem & peccatorem famulum tuum. Da michi cor quod te timeat: sensum qui te intelligat: oculos qui te videant: aures que te audiant: nares que odorem tuum sentiant<sup>5</sup>. Domine mollifica cor meum durum & lapideum<sup>6</sup>, quia sum cinis mortuus. Salua me vigilantem, custodi me dormientem: ut dormiam in pace, & vigilem in Christo, amen, amen, amen.

Dominator domine deus omnipotens, qui es trinitas vna, cum patre in filio, & filius in patre, cum spiritu sancto, qui es semper in omnibus, et eras ante omnia, & eris per omnia deus benedictus in secula: Commendo animam meam in manus potencie tue, ut custodias eam diebus ac noctibus, horis atque momentis.

<sup>1</sup> Ms. veduas.    <sup>2</sup> Ms. & omnium.    <sup>3</sup> Ms. mereantur.    <sup>4</sup> Ms. nimeum.    <sup>5</sup> Ms. sensciant  
<sup>6</sup> Ms. lapideum.

Miserere mei, deus angelorum: Dirige me, O rex archangelorum: Custodi me per oraciones patriarcharum, per merita prophetarum, per suffragia apostolorum, per victorias martirum, per fidem confessorum, qui tibi placuerunt ab initio mundi. Oret pro me sanctus Abel, qui primus coronatus est in martirio: Oret pro me sanctus Enoch, qui ambulauit coram deo & translatus<sup>1</sup> est a mundo: Oret pro me sanctus Noe, quem dominus seruauit in diluuiio propter iusticiam: Roget pro me fidelis Abraham, qui primus credidit deo & reputatum est ei ad iusticiam: Intercedat pro me iustus Ysaac, qui fuit obediens patri usque ad mortem, in exemplum domini nostri Ihesu Christi qui oblatus est patri pro salute mundi: Postulet pro me felix Iacob, qui uidit angelum dei venientem in auxilium sibi: Oret pro me beatus Moyses, ad quem locutus est dominus facie ad faciem: Subueniat michi sanctus Dauid, quem elegisti<sup>2</sup> secundum cor tuum domine: Deprecetur pro me sanctus Helyas propheta, quem eleuasti in curru igneo: Oret pro me beatus Eleseus, qui suscitauit mortuum post mortem eius: Oret pro me beatus Ysayas, cuius mandata emicant feruore ignis celestis: Assistat michi sanctus Ieremias, quem sanctificasti in utero matris sue: Oret pro me sanctus Ezechiel propheta, qui uidit visiones mirabiles: Deprecetur pro me electus Daniel, qui soluit sompnia regis & interpretatus est, & bis liberatus est de lacu leonum: Subueniant michi tres pueri liberati ab igne, & viginti duo prophete, scil. Samuel, Dauid, Natan, Helyas, Eleseus, Ysayas, Ieremias, Ezechiel, Daniel, Osee, Iohel, Amos, Abdias, Ionas, Micheas, Namu, Abacuc, Sophenias, Aggeus, Zacharias, Malachias, Iohannes: hos omnes invoco in auxilium meum hodie. Assistant michi omnes apostoli domini mei Ihesu Christi: Petrus, Paulus, Andreas, Iacobus, Iohannes, Thomas, Philippus, Bartholomeus, Matheus, Symon, Iudas, Mathyas, Iacobus: & omnes martires tui, & omnes sancti tui, intercedant pro me. Repelle a me domine concupiscenciam gule & da michi virtutem abstinencie: Effuga a me spiritum fornicacionis & da michi ardorem castitatis: Compesce a me iracundiam & accende in me anime suauitatem: Abscede a me domine seculi huius cupiditatem & da michi voluntariam paupertatem: Expelle a me iactanciam mentis & tribue compancionem cordis: Abscede a me domine tristiciam seculi & auge michi gaudium spiritale<sup>3</sup>: Minue<sup>4</sup> superbiam meam [&] perface in me humilitatem veram. Indignus quidem ego sum & infelix homo: Quis me liberabit de corpore mortis huius nisi gracia dei, quia peccator ego sum, & innumerabilia delicta mea, & non sum dignus vocari seruus tuus. Suscita in me fletum penitencie & mollifica cor meum durum & lapideum<sup>5</sup>, & accende in me ignem timoris tui, quia sum cinis mortuus. Libera animam meam ab omnibus insidiis<sup>6</sup> inimici, & conserua me in tua voluntate, & doce me facere voluntatem tuam, quia deus meus es tu. Tibi est honor & imperium in secula seculorum, Amen.

<sup>7</sup>Miserator & misericors, paciens & multum misericors, magne & terribilis deus, tibi confiteor delicta mea, tibi patefacio<sup>8</sup> vlnera mea: tu propter ineffabilem bonitatem tuam confer michi misero medicinam. Tu enim mitissime dignatus es dicere: Nolo mortem peccatoris set vt conuertatur & viuat & confiteatur. Inique egi: peruersa est in conspectu tuo vita mea: extincta est in iniquitatibus anima mea superbia, libidine, ira impaciencia, malicia invidia, gula ebrietate, concupiscencia rapina, mendacio periurio, scurrilitate stultiloquio, ignorancia negligencia.

Sancta & perpetua uirgo Maria, domina & aduocatrix mea, confiteor dominum nostrum Ihesum Christum tuum dulcissimum filium, verum deum et verum hominem, ex te natum in fine seculorum pro nostra salute; etenim te pro me incessanter interueniente, ipsi, & tibi, & omnibus sanctis confiteor peccata mea,

<sup>1</sup> Ms. translatus. <sup>2</sup> Ms. eligisti. <sup>3</sup> Ms. speritale. <sup>4</sup> Ms. Menue. <sup>5</sup> Ms. lapedium.  
<sup>6</sup> Ms. insediis. <sup>7</sup> This passage is perhaps spurious, cf. p. 406. <sup>8</sup> Ms. patifacio.

quecunque feci ab ineunte etate mea vsque in hanc horam, vel alii per me vel pro me peccauerunt: pro quorum remissione, & adiutorio omnium necessitatum mearum, & illorum, & omnium affinium et amicorum meorum, & pro omnibus Christianis viuis & defunctis ad vitam eternam predestinatis, in omni sexu & etate & ordine, offero tibi, O mater misericordie, hec quinque verba gaudii, vix quinque plagarum quas<sup>1</sup> ipse verus deus & verus homo suscepit in suo sanctissimo corpore pro nostra salute. Gaude dei genitrix, virgo semper Maria. Gaude que gaudium ab angelo suscepisti: Gaude que genuisti eterni luminis claritatem. Gaude mater: Gaude virgo sancta genitrix: tu sola mater innupta; te laudat omnis creatura: deum pro nobis interpella, Amen.

Ecce ad te confugio, virgo nostra saluacio, Spes salutis & venie, mater misericordie. Serua ad te fugientem, salua in te confidentem, Super omnis te exoro, super omnis te imploro. Tu es enim potencior super omnis & dulcior, Super omnis humilior, super omnis sullimior. Nullus enim iam perdetur, nullus enim confundetur, Qui se tibi commendabit, qui te pure inuocabit. O Maria mater dei, miserere precor mei, Atque pro me roga deum, vt absoluat istum reum. Ecce tibi commendo me, ut seruum tibi trado [me]: Vt domina me suscipe, et clementer huc respice. Respice [huc] O Maria, dei mater & filia, & visita hunc miserum, oppressum mole scelerum. Nam si tu me visitabis<sup>2</sup>, visitando me purgabis; Tua enim visitacio, est peccatorum remissio. Serua tibi commendatum, & tibi seruire paratum; Tue donum pietatis, me absoluat a peccatis. Te Maria invocare, hoc est opus salutare; Nomen tuum dulce nimis, memorandum est in primis; Vbi nomen tuum sonat, spem salutis michi donat.

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*Oremus:*

Pietate tua, quesumus, domine, nostrorum solue vincula omnium delictorum, & intercedente beata Maria semper virgine cum omnibus sanctis, Reges, Antist[ites], Abbates, Duces & omnes congregationes illis commissas, & nos famulos tuos, atque loca nostra, ab omni iniquitate eripe, & in omni sanctitate & religione custodi; omnesque familiaritate<sup>3</sup> & consanguinitate nobis iunctos, seu omnes Christianos, a viciis omnibus purga, virtutibus illustra. Pacem & salutem nobis tribue: hostes visibiles<sup>4</sup> & invisibiles remoue a nobis. Pestem repelle: inimicis caritatem largire: vinctis<sup>5</sup> absolucionem: peregrinantibus ad patriam reditum: infirmantibus opem salutis adhibe<sup>6</sup>: & omnibus fidelibus viuis & defunctis vitam & requiem eternam concede, per dominum nostrum Ihesum Christum filium tuum, qui tecum viuit & regnat..

Oracio valde deuota & magni meriti<sup>7</sup>.

Liberator & misericors deus, Magne & terribilis, tibi confiteor peccata mea, tibi patefacio vlnera mea: tu propter ineffabilem pietatem tuam confer michi misero<sup>8</sup> medicinam; tu enim mitissime dignatus es dicere: Nolo mortem peccatoris set vt magis conuertatur & viuat. Confiteor inique egi: peruersa est in conspectu tuo vita mea: lapsa est in lacum miserie anima mea. Extincta est in iniquitatibus anima mea: Superbia, libido, ira, rapina, mendacium, perurium, scur[r]illitas, impaciencia, stultiloquium, detraccio, malicia, inuidia, gula, ebrietas, concupiscencia, negligencia, vani risus, odium, seu cetera pestes occidunt miseram<sup>9</sup> animam meam. Pollutum est enim cor meum & labia mea visu, auditu, gustu, odoratu, & tactu: & omnibus modis, Cogitatione, locutione. & opere coinquinatus sum. Tibi domine rex omnipotens hec omnia confiteor, veniam suppliciter petens: vt digneris in-

<sup>1</sup> Ms. quos.    <sup>2</sup> Ms. visitabis.    <sup>3</sup> Ms. famel.    <sup>4</sup> Ms. visebiles.    <sup>5</sup> Ms. Iunctis.    <sup>6</sup> Ms. adibe.    <sup>7</sup> Ms. meritis.    <sup>8</sup> Ms. mesero.    <sup>9</sup> Ms. Miseriam.

dulgere omnia quecumque egi. Domine deus omnipotens qui plus potes dare quam ign[o]rancia mea sciat uel audeat petere, moueat vox mee humilitatis clemenciam tue pietatis, vt hec precamina mee deuotionis serena benignitate acceptes. Queso domine deus cuius miseracio non habet finem, attrahe me sicut attraxisti mulierem peccatricem: dona michi sicut donasti illi, non cessare<sup>1</sup> osculari pedes<sup>2</sup> tuos, rigare lacrimis, & extergere capillis. Concede michi ut secundum magnitudinem iniquitatum mearum sit magna miseracio tua in me, vt propter immensitatem tue pietatis omnia peccata mea dimittas michi: Et largire michi deprecor de preteritis veniam, & de presentibus emendacionem & continenciam<sup>3</sup>, & de futuris cantelam. Deprecor te piissime domine vt michi, cunctis inuoluto [s]celeribus peccatorum, manum porrigas pietatis, meque a cu[n]ctorum criminum nexibus solue indesinenter: Et ab omni protegens malo, concede michi in tua sancta voluntate & in bonis operibus omnibus diebus vite mee perseuerare. Fac me, priusquam moriar, consequi plenissime misericordiam tuam, & ne dies meos ante finire sinas quam peccata mea dimittas; set sicut vis & sicut scis, miserere mei deus meus, vt ad tuam quandoque merear peruenire visionem, per dominum nostrum Ihesum Christum.

O vos omnes sancti & electi dei, quibus omnipotens deus preparauit regnum eternum a principio: vos deprecor per caritatem qua dilexit vos deus, succurrite michi misero peccatori, antequam me mors rapiat: Subuenite michi infelici admodum, antequam ira dei me disperdat: Reconciliate me creatori meo, antequam me infernus deuoret. O beata Maria mater dei virgo Christi, peccatorum interuentrix, exaudi me, salua me, custodi me: Optine michi pia domina fidem rectam, spem certam, caritatem perfectam, humilitatem, castitatem, sobrietatem, & post cursum vite mee societatem perpetue beatitudinis. Tu etiam, sancte Michael, cum omnibus milibus<sup>4</sup> angelorum, ora pro me vt eripiat me deus de potestate aduersariorum meorum: Adiua me, optine amorem dei, cordis decorem, & fidei uigorem, ac celestis glorie iocunditatem. Vos quoque sancti<sup>5</sup> patriarche & prophete, poscite michi a deo indulgenciam, pacienciam, constanciam, perseueranciamque sanctam, & vitam eternam. O beati apostoli dei, soluete me a peccatis meis: defendite<sup>6</sup> me, confortate me, & ad regnum celeste perducite<sup>7</sup> me. Per vos, sancti martires dei, detur michi a domino caritas, pax sincera, mens pura, vita casta, et peccatorum remissio. O gloriosi confessores dei, orate pro me vt per vos michi tribuatur a deo celestis concupiscencia, morum reuerencia, et mandatorum obseruancia, ac omnium criminum absolutio. Necnon et vos rogo omnes sancte virgines dei, adiuuate me vt habeam bonam voluntatem cordis, & corporis sanitatem, piam humilitatem, temperanciam, & omnium peccatorum meorum a deo indulgenciam. Omnis sancti dei, vos quoque deprecor & supplico subuenite michi, miseremini mei, cor[r]igite me misericorditer, & orate pro me instanter, vt per vestram intercessionem tribuatur michi a deo consciencie<sup>8</sup> compunctio, vite eterne consum[m]acio laudabilis, quatenus per merita vestra peruenire valeam ad eterne beatitudinis patriam: prestante domino nostro Iesu Christo, Qui cum patre & spiritu sancto uiuit & regnat deus per omnia secula seculorum. Amen. Amen.

Domine Iesu Christe qui es verus deus, qui pro humani generis salute de celo ad terras descendisti, & de uirgine natus fuisti, & totam hominis naturam absque peccato suscepisti, & a Iohanne in Iordane baptizari uoluisti, & a diabolo te temptari permisisti, & in ligno crucis suspensus fuisti, & propter nos moriens mortem occidisti, & in sepulcro iacuisti, & in die tertia a mortuis resur[re]xisti, & post tuam resur[re]ccionem per dies quadraginta conuersatus es cum discipulis tuis,

<sup>1</sup> Ms. cessari.    <sup>2</sup> Ms. petes.    <sup>3</sup> Ms. continenciam.    <sup>4</sup> Ms. milibus.    <sup>5</sup> Ms. sancte.  
<sup>6</sup> Ms. defendete.    <sup>7</sup> Ms. perducete.    <sup>8</sup> Ms. consciencia: c. v. e.: c. l.

& ipsis videntibus in celum ascendisti, vnde venturus es iudicare viuos & mortuos; qui & spiritum paraclitum super apostolos in linguis igneis misisti: O domine Ihesu Christe qui es verus deus & verus homo, miserere mei & libera me ab omni malo anime & corporis, & a subitanea<sup>1</sup> & eterna morte, per intercessionem sancte virginis Marie genitricis tue, & sancti Iohannis Apostoli dilecti tui. Qui pro nostra salute in cruce pendens ipsam sanctam genitricem tuam eidem dilecto tuo Iohanni commendasti, dicens matri tue: Mulier, ecce filius tuus; deinde ad discipulum: Ecce mater tua: te deprecor ut hodie per eorum merita protectus in anima & corpore, tibi omni hora placere possim, & in hora exitus mei tibi sine macula ualeam presentari: Qui es patri & spiritui sancto coeternus & consubstantialis secundum diuinitatem, Qui cum eodem patre & spiritu sancto uiuis & regnas deus per omnia secula seculorum, amen.

*Oremus:*

<sup>2</sup>Domine Ihesu Christe fili dei patris omnipotentis, qui uoluisti pro redemptione mundi a Iudeis reprobari, & quasi agnus innocens ad victimam duci, atque ad conspectum Pilati presentari, a falsis quoque testibus accusari, flagellis & obprobriis vexari, & conspui, spinis coronari, cruci eleuari atque inter latrones deputari, clauorum aculis perforari, felle & aceto potari, lancea wnerari: Tu per has sanctissimas penas tuas de inferni penis me libera, & per sanctam crucem tuam salua me & custodi; & libera me a cunctis iniquitatibus meis & vniuersis malis, & tribue michi indulgentiam & remissionem omnium peccatorum meorum, & illuc perduc me miserum peccatorem quo duxisti tecum crucifixum latronem tibi confitentem, Qui uiuis & regnas deus per omnia secula seculorum. Amen. Amen.

fol. 277<sup>b</sup>.

17. Ista oracio que sequitur est de VII gaudia beate Marie virginis per sanctum Thomam et Martirem Cantuariensem Archiepiscopum Edita.

(This hymn is ed. in Daniel Thes. Hymn. I, 346)<sup>3</sup>.

<p>Gaude fflore virgenali, Honore quoque speciali Transcendens sp[iritu]l[is]endiferum<sup>4</sup>, Angelorum principatum, 5 Et sanctorum decoratum Dignitate numerum.</p>	<p>Gaude nexu voluntatis 20 Et amplexu caritatis Iuncta sis altissimo, Vt ad votum consequaris Quidquid virgo postularis A Ihesu dulcissimo.</p>
<p>Gaude sponsa cara dei, Nam [vt]<sup>5</sup> clara lux diei Sol[is]<sup>6</sup> datur lumine, 10 Sic tu facis [o]rbem<sup>7</sup> vere Tue pacis resp[icit]endere Lucis plenitudine.</p>	<p>25 Gaude mater miserorum, Quia pater seculorum Dabit te colentibus Congruentem hic mercedem, Et felicem<sup>9</sup> poli sedem 30 Rigni[s] in celestibus.</p>
<p>Gaude splendens vas virtutum, Cuius pendens est ad nutum 15 Tota celi curia, Te Benygnam &amp; felicem Ihesu dignam genitricem Venera[ns] in] <sup>8</sup> gloria.</p>	<p>Gaude virgo Mater pura, Certa manens et secura Quod hec septem gaudia Non cessabunt nec decressent, 35 Set durabunt et florescent Per eterna secula. Amen. Amen.</p>

<sup>1</sup> Ms. subitania. <sup>2</sup> Cf. p. 411. <sup>3</sup> An Engl. translation in the same tune, see in Furnivall Political &c. poems, p. 145; another, free, translation in Joh. Mirk's Festial, Sermo II in die Assumpcionis b. Marie, cf. Altengl. Leg. N. F. p. cxvi. <sup>4</sup> Ms. spendeferum. <sup>5</sup> Ms. sola. <sup>6</sup> Ms. vrbem. <sup>7</sup> Ms. Veneratur. <sup>8</sup> al. felicit. <sup>9</sup> Ms. tu.

Gaude virgo mater Christi,  
Quia sola meruisti,  
O virgo piissima,

40 Esse tante<sup>1</sup> dignitatis  
Quod sis sancte<sup>2</sup> trinitatis  
Sessione proxima.

*Vers.* Sponsa dei electa, Mater dei domini nostri Ihesu Christi benedicta, Esto nobis via recta ad eterna gaudia, Vbi pax et gloria; et nos semper aure pia, dulcissima atque piissima exaudi virgo Maria. Amen.

*Oremus:*

Domine Ihesu Christe, filii dei viui, qui beatissimam genitricem tuam Mariam gloriosissimam perpetuo et felicibus gaudiis in celo letificasti, concede propicius vt eius meritis et precibus continuis salutem et prosperitatem mentis & corporis consequamur, et ad gaudia tua et eius eterna feliciter perueniamus; qui viuus & rignas deus per omnia sec. secl. Amen.

fol. 278.

# 18. Anoper salutacioun till oure lady of hir fyve Ioyes.

(ed. in Mone II p. 172.)<sup>3</sup>

Gaude virgo Mater Christi,  
Que per aurem concepisti  
Gabriele nuncio.

10 Gaude Christo ascendente,  
Et<sup>4</sup> in celum, te vidente,  
Motu fertur proprio.

Gaude quia deo plena

5 Peperisti sine pena  
Cum pudoris lilio.

Gaude quod<sup>5</sup> post ipsum scandis  
Et est honor tibi grandis

15 In celi palacio.

Gaude quia tui nati,  
Quem dolebas mortem pati,  
fulget resurreccio.

Ibi fructus ventris tui  
Per te detur nobis frui  
In perhenni gaudio. Amen.

*V.* Exaltata est sancta dei genitrix: super choris angelorum ad celestia rigna. *Oremus:*

Deus, qui beatam virginem Mariam in conceptu et partu virginitate seruata duplice gaudio letificasti, quique eius gaudia<sup>6</sup> filio tuo resurgente et ad celos ascendente multiplicasti, prista, quesumus, vt ad illud ineffabile gaudium, quo assumpta gaudet in celis, eius meritis et intercessionibus valiamus peruenire, per eundem Christum dominum nostrum.

# 19. Ane antyme to þe ffadir of heuenc, wth a Colett.

Benediccio et claritas et sapiencia et graciaram accio, honoꝛ, virtus et fortitudo, deo nostro in sese, Amen.

*V.* Benedictus es, domine, in firmamento celi, Et laudabilis & gloriosus & super-exaltatus in secula. *Oremus:*

Deus, in te sperancium fortitudo, adesto propicius invocacionibus nostris, et quia sine te nichil potest mortalis infirmitas, prista auxilium gracie tue, vt in exequendis mandatis tuis, et volu[n]tate tibi et accione placiamus, per Christum dominum nostrum.

# 20. Anoper Antyme of þe passyoun of Criste Ihesu.

Tuam crucem adoramus domine, Tuam gloriosam recolimus passionem: Miserere nostri qui passus es pro nobis.

*Versus:* Adoramus te domine Ihesu Christe & benedicimus tibi: Quia per sanctam crucem tuam redimisti mundum. *Oremus:*

<sup>1</sup> Ms. tanti. <sup>2</sup> Ms. sancti. <sup>3</sup> Cf. Bonaventura Corona b. Mariæ virg., Opp. XIV, p. 279.  
<sup>4</sup> al. Qui. <sup>5</sup> al. que. <sup>6</sup> Ms. gaudio.



Perpetua, quesumus, domine, pace custodi quos per lignum sancte crucis redemere dignatus es saluator mundi, qui viuis & rignas deus per omnia sec. sec. Amen.

### 21. A Colecte of grete *perdone* vn-to Crist Ihesu.

Domine Ihesu Christe, filii dei viui, qui pendens in cruce pro peccatoribus dixisti patri tuo, Pater dimitte illis quia nesciunt quid faciunt, scilicet<sup>1</sup> pro crucifixoribus tuis orando: obsecro te per hoc sacratissimum dictum tuum, vt dimittas malefactoribus meis peccata eorum, quia quidem salutem eorum noueris, Amen &c.

Hec oratio prescripta dicitur in honore domini nostri Ihesu Christi crucifixi, hanc autem scriptura (!) cum legis inspeciendo figuram. Illo nempe die pietatis munere die Non formidabis hostes, tutasque meabis, Nec facies aliqua te contristabit iniqua &c.; & tunc dices hanc salutacionem ad faciem saluatoris nostri Ihesu &c.:

<sup>2</sup> Salue sancta facies nostri redemptoris, cum tota oracione & versu & colecta &c.

### 22.<sup>3</sup>

fol. 278<sup>b</sup>.

Crucem, coronam spiniam,	Flagella, ffustes innumerabiles,
Clauos, diramque lanceam	Enses latronum horribiles,
Deuote veneremur;	15 Denarios ter denos,
Acetum, fel, veronicam,	Manus cedentes dissimiles,
5 Virgas, sputaque, spongeam	Cultellos duos & forcipes,
Ingiter meditemur.	Vrceos amenos:
Velum, lanternam, nobilem	Serpentem, Scalam & Mallium,
Pellicanum et calicem,	20 Sepulcrum, lumen, candellabrum
Arundines pungentes,	Corditer recolamus:
10 Tunicam inco[n]sutilem,	Faciant hec nam regium
Columpnam <sup>4</sup> minime fragilem,	Vexillum, per quod gaudium
Et funes vrgentes:	Perpetuum speramus.

Adoramus te Christe & benedicimus tibi: Quia per hec passus [sine] culpa nos a culpa misericorditer liberasti. *Oremus*:

Quesumus omnipotens deus vt qui redempcionis nostre temporaliter veneremur signa, per hec indesinenter signiti a peccatorum nostrorum nexibus liberemur, per Christum dominum nostrum.

### 23. A Preyere to þe wounde in Crystis syde.

Ihesus Marie filius sit michi clemens & propicius.

(This hymn is formed on Salva sancta facies nostri redemptoris, Mone I p. 156.)  
fol. 279.

Salue plaga lateris nostri redemptoris,	Salue plaga domini recens et fecunda,
Ex te enim profuit fons rosei coloris;	Emanauit nam ex te salutaris vnda
Es vera medicina totius doloris,	Per quam liberabimur a morte secunda,
Et eterna requies humani laboris.	Cu[n]ti seruantes hic tibi mente munda.
Salue plaga domini, salus peccatorum,	Salue plaga domini, domus requiei,
Tu es consolacio perfecta iustorum,	Tu tutum refugium, ancera fidei <sup>5</sup> :
Et grata refeccio tu es beatorum,	Per te iam a cremine nos purgemur rei,
Ac pacis fructio portaque celorum.	Et post introibimus in conspectu dei.

*Antyme*: Salue te ca tu Messie,

Tu nos salua omni die.

<sup>1</sup> scilicet.

<sup>2</sup> Cf. Mone I. 156.

<sup>3</sup> The 2 following hymns may possibly be by R. Rolle.

<sup>4</sup> Innocent V had ordered festival days in memory of the spear, nails, crown of thorns.

<sup>5</sup> Ms. fidei.

*Oremus:*

Domine Ihesu Christe, saluator mundi, qui voluisti pro salute nostra a Iudeis reprobari, a Iuda osculo tradi, vinculis ligari, vt agnus innocens ad victimam duci, atque conspectibus Pilati offerri, a falsis quoque testibus accusari, flagellis et obprobriis vexari, conspui, spinis coronari, et alapis cedi, cruci eleuari atque inter latrones deputari, clauorum aculiis perforari, felle et aceto potari, lancea vulnerari, super crucem mori: O dulcissime Ihesu Christe, vniuersorum domine, per has sanctissimas penas remitte michi omnia peccata mea, et dele cuncta vicia mea, et per ardorem tante<sup>4</sup> tribulacionis tue extingue tocus fomentum libidinis ardentis in me; conserua me domine amodo ab omni cogitatu maligno, turpiloquio atque verbo ocioso, simul et ab omni opere prauo, atque ab omnibus inimicis meis visibilibus & invisibilibus, & a subitania morte & inprovisa, ab omni confusione, & a mala fama, atque ab omni periculo co[r]poris & anime, per Christum dominum nostrum. Amen.

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<sup>1</sup> Ms. tanti.

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## Appendix II.

### Additions from Ms. Arund. 507.

[add from Ms. Arund. 507 1) the parts of the »Form of living« which here appear separate, and Ego dormio &c.<sup>1</sup>, all written by the same Durham scribe, and 2) showing the slight differences between the Durham and Yorkshire branches of the northern dialect<sup>2</sup>; and 2) a collection of Latin Epigrams &c., in verse. which collection was made, it seems, by a monk of Durham.

#### I.

#### 1. (Four things).

fol. 36.

(= Form of living Cap. 6, p. 21—29).

**F**oure thinges nedes man til knowe: if he sal he right disposid in bodi & saule. **P**e first: what thinge files him. **P**at oper: what makis him clene. **P**e .iiii.: what haldis him in clenesse. **P**e .iiii.: what drawis him til ordeigne his wille til goddis wille. For þe first: wit þou þat we synne in .iiii. thingis þat makis vs foule, þat is, with hert, & mouth, & dede. / **P**e synnes of our hert: are þise: il thought. il delite. assente or desire til ille. wikkid wille. il suspencion. vndenocion. if þou be any tyme idel with-oute occupacion of þe luf & þe louyng of god. il drede. il lufe. *error*. fleshli affection til þi frendis: or til oper. ioie of ani mannes il-fare. despite of pouer or sinful men. honour men for þaire riches. vncouenable(!) ioie of ani werldis vanite. sorugh of þe werld. vntholemodenesse. perplexte, þat is, doute what is to do: & what noght. obstinacion in il. noy til do gode. anger til serue god. sorugh þat he did na mare il, or þat he did noght þe lust & þe likyng of his flesh: when he might haue done it. vnstablesse of thought. pyne of penance. ypocrisie. luf to please men, drede til displeise þaim. schame of gode dede, ioie of il dede. singulere witte. counaite of honour or dignite, or be halden better or wisere or richer or fairer or wrthiere þen oper, or be mare dred. vayne glorie of gode[s] of kynne<sup>3</sup>, of happe, or grace. schame of pouer frendes, pride of riche kynne, or gentil; for alle are we ilike free bifore goddis face: bot if our dedes make vs better or wers þen oper. despite of gode consail & of gode techinge.

Synnes of mouth: are thise: to swere oft-sithis. forsweryng. sclauderis of Crist / or of ani of his halughs. neuen goddis name with-oute reuerence. gaynsaie & strife / agayn sothefastenes. grucche agayn god for ani anger or tribulacion þat mai falle. vndenoteli & with-uten reuerence: sai goddis seruice. bakbityng. flateringe. lesyng. missawe. wariyng. diffamyng. flytyng. manace. sowyng of discord. treson. fals wittenes. il consail. hethinge. vmbuxom with worde. turne gode til il. for to gere þaim be haldyn il: þat dose il; for we agh til

\* neghbar dedis in þe best: & noght in þe werst. exite ani til ende any of þat þou dose þe-selfe. vayne speche. foule speche.

texts are abridged; in the sins, additions have been made from other sources. portions are omitted.

<sup>2</sup> The Durham scribe f. i. uses is, are (inst. of es, er; mai); prefers i in endings (is, id, il); til, even before the infinitive; writes hauis, (inst. of has gars, byrns); iee, hiegh, lihe (inst. of egh &c.); loue, gode, behoues gude), &c.

<sup>3</sup> *al.* kynde.

venemouse speche. mikel speche. rosyng. polissyng of wordis. defense of synne. cryng in laghter. skorne or make þe mowe on ani man: for sekenes or mayne or vnkonynge or ani oþer defaute. syng seculere sanges: & lufe til here þaim. praise il dedis. mare syng for louyng of men þen of god.

- f. 37. Synnes of dedis: are thire: glotonie / <sup>1</sup>þat haues þire braunchis: ouer-erly, ouer-hastli, ouer-deliciousli, ouer-ardantli, ouer-mikel, ouer-late, ouer-ofte; & mare bifallis þis synne in drynke, þen in mete. Licherie / þat haues þire kyndels: horedome, maiden-losse, incese / þat is bitwene sibbe / fleshli or gasteli; foule wille to þe synne: *with consente*; egge oþer þerto / thorough rageyng / foule spekyng or gig-laghtre, lighte latis, giftis, or flaterand speche; foule handling. Watte stede or tyme: to come þerto, & on what maner eauer þis synne be done wakand & wilfulli: it is heuid-synne / bot it be in wedlaike. Drunkynhede. symonie. wichecraft. brekyng of þe hali-dai. sacrilege. resceuyng of God or of any sacramentis in dedli synne. brekyng of vowes. apostasie. dissolucion in goddis seruike. il ensample in ani il dede. hurt ani man in bodi / or godis / or fame. thift. rauyne. vsure. deceyte. selling of rightwisenesse. herkyng þe il. gif til herlotis. *with-halde necessari fra þe bodi*, or gif it outrage. bigyn thing abouen oure might. custome to synne. recidimacion. feynyng of mare gode þen we haue: for to be halden hali or wise. halde þe office / þat we suffice noght to / or mai noght be haldyn *with-oute synne*. lede karols. bring vp newe gise. rebelle til souerayns. defoule þaim þat are lesse. synne in sigh & heryng / smellyng; in giftis, in waics, signis, biddyngs, writyngs. Tyme, stede, maner, noumbre, persone, cause, duellyng, conyng, elde: þire circumstances makis þe syn mare or lesse. Couaite to synne: or he be temptid. constrayne him til synne.

Oþer mani synnes are, as omission, þat is / when men lenis þe gode þat þai suld do. noght think on god nor drede nor lufe him, nor thank him of his benefis. do noght al þe gode þat he dose: for goddis lof. sorugh noght for his syn as he suld. dispose him noght til receyue grace; & if he haue takin grace: vsis it noght as him aght, nor kepis it noght. trowis noght til þe inspiracion of god. conformis noght his wille til goddis wille. gif noght entent til his praiers / bot rabils on / & rekkis noght / bot at þai be said. dose negligently þat he is bonden to thorough vowe or comandment / or enioint in penance. drawis on lenth: þat is to do sone. haue na ioie of his neghbur profite as of his awen; nor sorugh-and for his il-fare. stande noght agayn temptacions. noght forgife þaim þat has done him harme. kepis noght trouth til his neghbur: as he wold þat he did til him; & zeldis him noght a gode dede for an oþer / if he mai. amendis noght þaim þat synnis bifore him. pesis noght strife. techis noght þe vnconand. confortis noght þe sary, or þa þat are seke / or in prisone / or in pouerte / or in penance. <sup>1</sup>studis in foule thoughtis. be fayne of fals gladlyng. be heuy & morneand or grucheand for mete or drinke or oght ellis. in silence broken. of houres missaide, *with-oute herte & deuocion* / or in vntyme. of some fals worde of sweryng. of playing. of giglaghtre. of spillyng<sup>2</sup> of cromes / brede / or ale / or oþer mete or drinke. latyn brede moule / ale soure / flesh / fish be lost; clathes vnsewid, torne, vnwaschen. broken cop / or dish / or dobelier / or oþer vessel / or lomys, as axes / wymbils / perfours, or ani oþer swilk: þat men *with delis*. or hurtyng of me-selfe: so þat .i. was vnabil til do þat to me fell. of alle þe thinges þat are in oure Reule: þat .i. haue broken.

- f. 38. Thre þingis clensis vs of þis synnis & filthis. Þe first is: sorugh of hert / agayn þe syn of thought. & þat bihoues to be so parfite: þat þou wil neuer

<sup>1</sup> The text here has additions.    <sup>2</sup> Ms. spillyng.

synne mare; & þat þou haue ai sorugh of alle þi synnes / & na ioie ne solace bot is god. // Þe .II. is schrift of mouth: agayn þe syn of mouth. & þat sal be wreiaud & acusand him-selfe / noght sai / i was nedid þerto thorough oper or þe deucl. It sal als be bitter: agayn þat þe thought þe synne swete. haleli made til an preste with-oute departyng. nakidli made as þe syn was done / noght schewid is faire wordis. ofte made. sone made: after þe syn is done. mekeli made / noght telle his gode dedes: bot his il dedes. schamefuli made. dredeful so þat þou drede þat þou has forgotten some of þe circumstances. hopeful of goddis merci. wise & to wise man made. sothe, to sai na mare ne lesse þen þou has done. wilfuli made / noght nedid þerto / nor drawen o þe as þine vnthankis. awne / noght wreie oper. stedfast / to do þe penance & leue þe syn. bithoughte lang bifore is .v. maners: þe first / þat þou geder þi synnes of þi childehede & al þine elde; þe .II.: þat þou geder þe stedes sunderli is ilk elde; þe .III.: trie þi synnes after þi .v. wittes; þe .IIII.: bi alle þi lymes in whilk þou has mast synnid with or oftisd; þe .v.: trie þi synnes bi daies & tymes. // Þe .III. þat clensis vs: is satisfaccion / þat has .IIII. parties: þat are, fasting / praiser / almsdeder; noght aneli gif þe pouer mete & drink & clathis: bot als to forgif þaim þat dose þe wrange, & prai for þaim; & enforme þaim þat are is poynt til peris.

Þe .IIII. what haldis man is clenesse: .IIII. thingis. clenesse of hert, of mouth, of werke. Clenesse of hert: kepis stabil & wakir thought is god; & kepe<sup>1</sup> þe .v. wittis fra alle þe wike of þe flesch; & be ocupid is honeste & profetable ocupacion. Clenesse of mouth: kepis / bifore-vnthinkyng or þou speke: & þat þou be noght of mikil speche, bot think þat þou lokis ai on Iheru: wheþer þou speke or noght; & þat þou lihe on na maner for na thing, for ilk lihe is syn & agayn goddis wille. Þe thar noght telle al þe sothe aie. If þou saie a thing of þe-selfe þat semes louyng / & þou sai it til goddis louyng: þou dose wele, for god makis some better þen oper & gifs þaim mare grace: noght aneli for þaim-selfe: bot for ensampil til oper. Clenesse of werke: kepis / assiduel thought of þe deade; & fle fra il felaschip / þat gifs mare ensample to luf þe werld þen god, erth þen heuen, filth of bodi þen clenesse of saule; alswa / temperance & discrecion is mete & drinke: for outrage and our-mikil fasting comes bathe til ane / & are bathe agayn goddis wille. If þou take þi sustenance of swilk gode as god sendis for þe tyme & þe daie / i oute-take na maner of mete / with discrecion & mesure: þou dose wele, for swa did Crist & his apostles; if þou leue somme is na despote / bot for þe think þe nedis þaim noght: þou dose wele. Rightwisenes is noght is fastyng nor etyng; bot þou art right-wise: if ilike be to þe: despit & louyng / pouert & richesse / hunger & nede: as delices & daynteys. If þou take þir with þe louyng of god: i halde þe blissid & hiegh bifor Iheru, & noght for oght þat þou dose with-outen; bot þi wille sal be conformid til goddis wille. & sette noght bi meennis louyng ne lakkyng, & gif þou na tale if men speke les gode of þe þen þai didde: bot at þou be mare brennand is goddis lufe þen þou was. I hope / god has na parfite seruant is erth: with-oute enemys of some men; for aneli wrechednesse: has nane enemy—Sola miseria caret inuidia.

Þe .IIII. what drawis vs til conforme oure wille til goddis wille: are ensample of hali men, þat was ententif night & dai til serue god & drede him & luf him; & if we folugh þaim is erth: we sal be with þaim is heuen. An oper is: þe godenes of oure lauerd / þat despiciis nane, bot gladli receyuis alle þat wille come til his merci. Þe .IIII. is þe vtelland ioie of heuen þat is so mikel þat as is helle mai na thing life for mikil pyne / bot at þe might of god suffres þaim noght to

<sup>1</sup> Ms. kepes, s. overli.

deie: swa þe ioie is þe sight of god is his godhede / is so mikil / þat þai suld deie for ioie / if it ne warz his godenes / þat wil þat his lufars be lifand ai is blisse, as his rightwisenes wil þat þa þat lofid him noght: be ai lifand is fier þat is horribil ani man til thinke; bot þa þat wil noght think it & drede it here: þai sal suffice it þare ai with-outen ende.

## 2. (Ego dormio et cor meum vigilat).

fol. 40.

(Cf. p. 49ff.).

**P**ou þat list loue, helde þi nere & here of loue. / In þe sange of loue (it is) writen: *Ego dormio: & cor meum vigilat*, þat is: »I slepe: & my herte w(ak)is«. Mikel loue he schewes: þat is neuer irke to loue: bot ay standand / (sittand) / gangand or other dede doand: is ay of loue thynkand, & is slepe dre(mand). Criste þe kynges son of heuen þat made vs & boght vs: he askes bot ou(re) lufe. Criste couaitis oure fairede is saule: & þat we gife him hali oure herte. (Do we) his wille, & enforce vs dai & night: til leue al fleshli loue / & alle li(kyng) þat lettis vs til loue him verraili. For ai whiles oure herte is heldand til (luf of) any erthli þinge: we mai noght parfiteli be compelið with god. In w(ham) are .ix. ordres of Angels: þat are contend in .iii. Ierarchies. Þe lowest (Ie)rarchie: contenes angels / archangels / & vertuz. Þe mydelest contenes: prin(cipa)tes / potestates / dominaciones. Þe heighest þat is neste god: contenes tronos / cher(ubin) / & seraphin. And þat ordre þat leste is bright: is seuensithe brighter þen þe s(onne). And als þou sees þe sonne: brighter þen þe candell / þe candell: brighter þen þe mone / þe mone: brighter þen þe sterne: als are ordres of angels is he(uen) ilkan brighter þen oper. And alle þat are gode & hali / when þai passe out of þis werld: sal be taken is til þis ordres; some til þe laweste: þat ha(u)es loued mikel; some til þe midelest: þat haues loued mare; some til þe hei(gh)est: þat maste loued god. Seraphyn is at sai: brennand; til þe whilke ordre þ(ai) are resceyued: þat leste couaitis of þis werld / & feles maste swetenes is (god &) haues þaire hertes: maste brennand is goddes loue. Wha sa lous brennandly & stabili / whiles he is here: his seete sal be ordeynid ful hiegh (bi)f(ore) goddis face: amonge his hali angels. For is þat degree / fra whilke þe pro(ud)deuels felle: sal meke men & wymen / Cristes dowues / be sette / & haue rest & ioie with-outen ende: for a littel schorte penance & trauail þat þai suffer here for goddis loue. // Þe thinke now per auenture harde til gife þi herte fra all erthli thinges / fra idel & wayne speche / & fra all fleshli loue / & ga bi þe ane / til (w)ake & praie / & thinke of þe ioie of heuen / of þe compassione of Ihesu Criste / of (þe) plyn(e) of helle þat is ordeinid for synful men. bot witterli / fra þou be vsed (þe)r-inne: þe wil thinke it lighter & swetter: þen þe did any erthli solace. (Als) sone als þi herte is tuched with þe swetenesse of heuen: þe sal litel (li)ke þe mirthes of þis werld: for alle þe melodie & richesse & delices & gam(en) þat man can ordeyne or thinke is þis werld: semes & is bote noie & angere (til a) mannes herte þat is brennand verraili is goddis loue. If þou leue alle fleshli (loue) & sibbe fren-des / & aneli gife þi herte til couaite goddis loue & til paie him: þou sal fynd mare ioie is him / þen I can on thinke or write. / I wat noght / ife mani be is swilk loue; for ai (þe) hegher þat þe lyf es, þe faer folow(ers) it haues.

De triplici gradu amoris spiritualis.

**(P)**e first degree of loue is / when man haldes þe .x. comandmentis, & kepis him fra þe .vii. deadli synnes, & is stable is þe trouthe of hali (kirke); & when man for nane erthli thinge / wil wrathe god, bot treu(i) stan(des) is his seruice & lastis þer-inne: til his lyues ende. Þis degree of (loue) nedes ilk man til haue:

þat wille be saue. For na man mai come (til) heuen: bot he loue god & his neghbure / with-ouen Pride, Ire, Enuye (or Bakbitynge, Slaughte, Glotonie, Lucherie, & Couaiteise. For thir vices slase (þe) saule & makis it til deperte fra god: þat is life of þe saule. Als a m(an in a) swete morsell takes poysons þat slase þe bodi: swa dose a synful wr(eche) is a likyngs or luste / destrois his saule & bringes it til dead with-ou(ten en)de. Men think synne: swete; bot þair mede þat is ordeynid for þaim: (is) bitterar þen galle, sourer þen atter, werre þen al þe waa þat we wi(th ice) see or with herte mai think. bot he mai synge of solace / þat loues Ihesu (Cris)te: when alle þe wrechis fra wele / falles is til helle. / Bote when þou haues wele lyued in þe comandmentis / & wele kepid þe fra þe deadly synnes / & paied god in þat degree: vmthinke þe til loue god mare / & do better with þi saule / & bicomme parfite; & þen entres þou is til þe second degree of loue. // Þe .ii. degree of loue is til forsake al þe werld, fader (&) moder & alle þi kynne: & folugh Criste in pouerte. In þis degree þou sal st(ody) how clene þou mai be in herte, how chaste in bodi, how meke / suffrand / & bux(o)me, & how faire þou mai make þi saule in vertuz: & hatyngs of vices: swa þat þi life be gasteli & noght fleshli. Neremare speke iuel of þi neghbur, ne gife an iuel worde for an oþer; bot alle þat men sais: suffice it debonerly in þi herte with-ouen stiryngs of wrath; & þen sal þou be in reste with-Inne & with-ouen / & lighli come til gastli life / þat þou sal fynde swetter: þen any erthli(i) þinge. / Parfite life & gasteli is til despicie þe wyrd / & til couaite þe ioie of heuen / & destroie thorough goddis grace: alle iuel desires of þe fles(h); & forgete þe solace & þe likyngs of þi kynne; & wether þai bee pouer or riche / seke or hale / dead or quyke: þanke ay god & blisse him in alle his werkis—for his domes are swa priuee: þat na creature mai comprehend þa(im). For ofte-sithes some haues þair weele & likyngs in þis werld: & h(ell), in þe other; & some are in pyne & persecucione in þis life & haues heuen til þair mede. For-þi / in þis degree of loue: þou sal be fillid with (þe) grace of þe hali gaste: swa þat þou sal haue na sorugh ne gretynge: (bot) for þi synnes & oþer menes, & after þe loue of Ihesu Criste, & in thinking (of his passione) þat wil kyndel þi herte / til desire brennandli þe dwell(yng with angels, and set all þe godes of al) þe werld at noght. / And w(hen)..... (A leaf is lost).

(Follows On Grace, f. 41—43<sup>b</sup>, see p. 130).

### 3. (Active and contemplative life).<sup>1</sup>

fol. 43<sup>b</sup>.

(= Form of living Cap. 12, p. 46).

Twa liues are: þat cristin men lyues inne, Actiue & Contemplatiue. Actiue life: is mikel outewarde & in mare travail & peril for temptacions þat are in þe werld. And twa thinges falles til þa þat takis þaim til actiue life: ane: for til ordeyne þaire meignee in þe lufe & þe drede of god, & fynd þaim þaire necessities; & þai-selfe: kepe enterli þe comandmentis of god / doand with þaire neghburs: as þai wold þat þai did with þaim. An oþer: þat þai do at þaire power þe .vii. werkes of merci: þat are: fiede þe hungeri. Gif þe threstri drinke. Clathe þe nakid. Herberi him þat haues na howsing. Visite þe seke. Comforte þaim þat are in prison. And graue þe deade. Alle þat haues whare-ofe: bihoues do alle þire, if þai wil haue þe benyson on domesdaie: þat god sal gife til alle þat dose þaim; or ellis mai þai drede þe malison þat þa sal haue þat wil noght do þaim / & haue whare-with. // Contemplatiue life is mikel inward

<sup>1</sup> The treatise on active and contemplative life, frequently ascribed to R. Rolle, is nothing else but this Chapter of the »Form of living», which here appears in an independent form.

& for-þi it is lastandare & sikerare, restfullare & delitablere, fullare<sup>1</sup> & mare medeful; for it haues ioie in goddis lufe: & ai sorugh(!) in þis life here / if it be right ledde. And þat felynge of ioie in þe lufe of Ihesu: passis alle oþer merit in erth; for it is so hard to cum till: þat þe freletee of oure flesh / & þe many temptacions þat we are vmsette with: lettis vs night & daie. Alle oþer thinges are light til come to: in regard of it; for þat mai nane deserue: bot aneli it is gyuen of goddis godenesse til þaim þat verraili gyues þaim til quiete for Cristes lufe. Þis life: haues .ii. parties, a lagher: & a hegher. Þe lagher: is in meditacion of hali writynge þat is goddis worde, & in oþer gode thoughtis & swete: þat men haues of þe grace of god & in his lufe; & alsua in louynge in psalmis & ympnis & prayers. / Þe hegher: is bihalding & gernynge of þe thinges of heuen / & ioie in þe hali gast þat men haues oft: if þai be noght praiand with þe mouthe / bot aneli thinkand of god & of þe fairedre of angels & hali saulis. Contemplacion: is a wonderful ioie of goddis lufe, þe whilk ioie is: þe louynge of god / þat mai noght be tald; & þat wonderful louynge is in saule. And for habundance of ioie & swetenesse: it ascendis in til þe mouthe / swa þat þe hert & þe tonge acordis in aue, & bodi & saule ioies in god lifand. A man þat is ordeynd til contemplatife life: first god inspiris him til forsake þe werld & al þe vanite (f. 48) & vlie lust þerof. After he ledes þaim bi þaim aue, & spekis til þair herte, & gifs þaim to souke: swetenesse of þe bignyng of lufe, & þen he settis þaim in wille til gif þaim hali til prayers & meditacions & teres. Sithen when þai haue suffrid many temptacions / & þe foule anoyes of thoughtis þat are idel & of vanitees / þe whilk wil combre þaim þat can noght destroye þaim: he geres þaim geder þaire hert to þaim / & fest it aneli in him: & oppyns til þe ice of þaire saule: þe zate of heuen; & þen þe fire of lufe: verraili lightis in til þaire hert & brennis þer-inne, & makis it clene of al erthli filth. & þen after: þai are contemplatife men / & rauist in lufe; for contemplacion: is a sight, & þai see in til heuen: with þaire gastli ice. Bot þou sal witte þat na man haues parfyt sight of heuen: whiles he is here in bodi; bot als sone as þai deie: þai are broght bifore god / & sees him face til face & ice til ice: & wones with him with-outen ende; for him þai soght / & him þai couaitid / & him þai lofid with al þaire might. Þe grace of god Ihesu: be with vs. amen.

## 4.

fol. 45.

(= Form of living Cap. 1).

In ilk a sinful man þat is bonden in deadli synne: are .iii. wrechednesses / þe whilk bringes þaim til deade of helle. Þe first is defaute of gasteli strinth; for þai are so waike with-inne in þaire hert: þat þai mai nouthre stand agayn fandyns of þe fend / ne þai mai lift þair wille: til gerne þe luf of god / & folugh þerto. / Þat oþer is: vse of desires. for þai haue na wille ne might til stand: þai falle in lustis & likyngs of þis werld; & for þaim think þaim swete: þai dwelle in þaim ful<sup>2</sup> mani til þaire lifes ende; & swa þai come in to þe .iii. wrechidnesse. / Þe .iii. wrechidnesse: is changynge of lastand gode / for a passand delite; as wha sai, þai gif ioie endelesse: for a litil ioie of þis world. If þai wold turne þaim & do penance: god wold ordeigne þair wonynge with angels & halughis in heuen; bot for þai chese at be in lust of þe werld<sup>3</sup> & filthe of þaire flesh: þai lose baith þe werld & heuen. & for he lufs noght god: he tynes al þat he haues / & al þat he is / & al þat he might gete. he is noght worthi þe life: ne to be fed with swynes mete; alle creatures sal be stired in

<sup>1</sup> *al.* luffiare. <sup>2</sup> *al.* still. <sup>3</sup> *Ms.* world?



his vengeance / in þe dai of dome. Þis .iii. wrechidnes are noght aneli in werldli men / þat vses glotonie & lucherie & oþer synnes: bot þai are als in some þat semes in gode life. for þe deuel when he sees a man turne hali til god / & forsake þe riches & vanitees of þe (wer)ld & sekis<sup>1</sup> þe ioie ai-lastand: a thousand wilis he haues til desceyue þaim with. & when he mai noght bring þaim in til grete & opyn syn(nes): he biglis þaim with so priuei synnes / þat þai can noght perceyue his wilis. Some he takis with error þat he puttis þaim inne, Some with singulere witte / so þat þai wene þat þaire doinge & conseil is best, & for-þi wil þai do after na conseil of oþer þat can mare & better þen þai; & þat comis of pride. Some he desceyuis with vayne glorie / þat haues pride of þe penance or of þe gode þat þai do / or ani vertu þat þai haue, or is glad þat men rosis þaim, sari if men (l)ak þaim, or haues ennie til þa þat mare gode is spokyn of: þen of þaim. Þai hald þaim-selfe so gode: þat þaim thinke na man suld blame þaim for oght þat þai do or sai; & þai despice sinful men / & þa þat wil noght do as þai bid. A sinfuller wreche mai noght be þen swilkan is! & he is þe werre: þat he wate noght þat he is ille / bot is honnwid of men: as wise & hali. Some he desceyuis with ouer-mikil lust in mete & drinke, & wenis þat þai sinne noght / & for-þi þai amend þaim noght. / Some he biglis with ouer-mikil abstynence of mete & drink & slepe: for to gere þaim fail in-middis þaire werke. / Þis gilders<sup>2</sup> lais oure enemy til vs: when we bigyn til hate wikkidnes & turne til gode. Þen some bigyns thin(g) þat þai mai neuer ende, for þai wene þai mai do: what þaire hert is sette on; bot oft þai faile or þai come in mid gate. / We haue a lang waie til heuen: & als mani gode dedis as we do, & als mani priuers as we make, & als mani gode thoughtis as we thinke in trouthe & hope & charite: als mani pasis ga we til heuen-ward. Þen if we make vs so waike þat we mai noght wirke ne praie / ne thinke: we are greteli to blame. For þe prophete Dauid sais: *fortitudinem meam ad te custodiam*, þat is: »I sal kepe mi strinþ til þe / þat i. mai susteyne þi seruice til mi deade-dai«. And saynt Ierome sais: »he makis offerand of ranyne: þat wast(is) his strinþ in ouer-litil mete & slepe«. And saynt Bernarde: »fastinge, waky(ng,) helpis gasteli godis: if þai be done with discrecion; with-oute þat: þai are vices«. At mi dome / men suld þai Iheru Crist if þai toke for his lufe with thankyng & louyng of him / for to susteyne þaire bodi in his seruice & to hald þaim fra mikil speche of men / what-so god sent for þe tyme & þe stede / & gaf þaim sithen enterli & parfiteli til þe lufe & þe louyng of þaire lord; swa þat þaire halinesse ware mare sene in goddis iee / þen in mannes. For-þi sais þe hali man<sup>3</sup>: »A: what it is mikil to be worthi louyng & be noght loued! And what wrechidnes it is / til haue name & habite of halinesse / & be noght hali! A foule licherie it is til haue likyng in meennis rosyng / þat can na mare deme what we are in saule: þen þai wate what we thinke«. bot if we h(id) (f. 46) vs fra speche & rosyng of þis werld: god wil schew vs (til his lo)uyng & our ioie. ffor þat is goddis ioie: þat we be stalworde agayn þe priuee & apert fandyns of þe deuel, & þat we seke noght bot þe louyng & þe honour of him, & þat we might enterli luf him. & þat aght to be oure desire & praier night & daie: þat þe fier of his lufe kyndel oure hert, & þe swetenesse of his grace: be oure com-forte & solace in wele & in waa. God suffirs þe deuel til tempte man / for his profite; for he sal be heigher coronid: when he haues thorough his helpe / ouer-comen so cruel enemy. In .iii. maners haues þe deuel power til be in man: in a maner: hurtand þe gode þat he has of kynde, as in dombe men, & in oþer: blemisand þaire thought. On oþer maner: reuand þe godis þat þai haue of grace; & swa is he in sinful men, þe while he has deceyuid thorough delite of

<sup>1</sup> r. seke.    <sup>2</sup> r. gilder.    <sup>3</sup> sc. R. Rolle.

þe world & of þaire flesh, & after: ledis þaim *with* him til helle. On þe thrid maner: he aneintis<sup>1</sup> a bodi *with-inne*, as he was in Iob. bot if he bigle þe noght here *with-inne*: þe thar noght drede him for þat he mai do *with-oute*; for he mai do na mare þen he haues leue to do.

## 5. De solitaria vita.

f. 46.

(= Form of living, Cap. 2—4).

Wha-so forsakis þe solace & þe ioie of þis werld / & takis him to solitarie life / til suffire for goddis luf angers & noyes: i trow truli þat þe *comfort* of Iheru Crist / & swetenes of his lufe / *with* þe fier of þe hali gast þat purgis al syn: sal be ledand him & lerand how he sal thinke & praie & wirke; so þat in a fone zeres: he sal haue mare delite to be al ane, & speke til his lord Iheru: þen if he ware lord of a thousand werldis. Men wenis þat þe solitari is in grete pyne & penance; bot he has mare ioie & mare verrai delite in a dai: þen men of þe werld haues al þaire lif-tyme. Þai see oure bodi *with-oute*: bot þai see noght oure hert / whare al oure solace is; if þai sagh þat: mani of þaim wold forsake al þat þai had & folugh vs. Þa þat are solitari: are mast abul til þe schewyng of þe hali gast. Þe godenes of god it is / þat *comfortis* þaim wonderfulli: þat has na *comfort* of þe werld / if þai gif þaire hert enterli til him / & couaitis & sekis noght bot him. Þen he gifs him-self to þaim: in swetenes & delite, in brennyng of lufe, in ioie & melodi, & dwellis ai *with* þaim in þaire saule, swa þat þe *comfort* of him departis neuer fra þaim. & if þai erre thorough ignorance or frailtee: sone he scweis<sup>2</sup> þaim þe right waie; & al þat þaim nedis: he leris þaim. na man comes til swilk schewyng on þe first daie: bot thorough lang trauail & bisynes to luf Iheru Crist. Noght-for-þi / he suffers þaim til be temptid on (sere maners), wakand & slepand. Wakand: *with* foule thoughtis, vile lustis, wikkid delitis, *with* pride / ire / ennie / despair / *presumpcion* / & oþer many. bot þaire remedi: sal be praier / *gretynge* / *fastynge* / *wakynge*: if þai be done *with* discrecion. / I find writen of a recluse / þat þe ille angel apperid to: in forme of a gode angel, & said he was comen til bringe hire til heuen. Whar-for sche [was] right ioiful & glad; & sche tald it til hire schriftfader. & he as wise man: gaf hire til *consail*: »When he comes: bid him þat he schew þe oure leuedi saynt Marie, & when he has schewid hire: sai Aue maria». Sche did swa. & þe fend said: »Þou nedes noght til see hire here: mi *presence* suffice til þe». & sche said: »I wil see hire on al maner». Him nedid til do hire wille / or sche wold despice him: & he broght forth þe fairest bodi of woman þat might be / & schewid hire. & sche set hire on knees: & said, Aue maria: & al vanist a-waie; & for schame neuer after come he agayn. / Alswa slepand he temptis vs: *vmwhile* *with* vgli thingis / for to make vs rad. *vmwhile* *with* faire ymagis & sightis: for to make vs til wene þat we are hali, & so bringe vs til pride. *vmwhile* sai vs þat we are synful & wikkid: for to gere vs fal in to despair. Bot wit þou wele / þou synnes noght slepand: if þou be eauer wakand *with-outen* outrage of mete & drinke / & oþer inel thoughtis. / Þare are .vi. maners of dremes: twa are þat na man mai eschape; þat are, if þaire wambe be ouer-tome / or ouer-ful: þen mani vanitees befallis þaim slepand. Þe thrid is of illusions of oure enemy. / Þe .iiii. is: of thought bifore & illusion folowand. Þe .v. thorough schewyng of þe hali gast / þat is done in sere maners. / Þe .vi.: of thoughtis þat are bifore / þat fallis til Crist or hali kirke / *reuelacion* comand after. Bot so mikel þe latter sal we gif faith til any dreame: þat we mai noght wit sone / whilk is of þe hali

<sup>1</sup> *al. tourmentes.*    <sup>2</sup> = schewis.

gast / & whilk of oure enemy. Bot whare mani dremes are: þare are mani vanitees; for-þi sais Salomon: »Mani bisynes folows dremes: & þai felle / þat trowid in þaim«. // I wil þat þou wit: þat alle are noght hali: þat has þe habite of halinesse; nor þat alle are ille: þat mellis þaim with erthli bisynes. bot þa are aneli hali: þat lous noght erthli thing / & brennis in þe lufe of Iheru Crist / & alle þaire desires are sette til þe ioies of heuen / & hatis al syn, & cessis noght of gode werkis, & felis a swetenesse in þaire herte: of þe life with-oute ende; & neuer þe-latter: þaim thinkis þaim-selfe vilest of alle, & haldis þaim-selfe wrechedist / leste & lawest. Þis is hali mennis life; folow it: & þou sal be hali. And if þou wil be in mede with apostels: think noght what þou forsoke / bot what þou despici; for als mikil þai forsoke (fol. 49) þat folowes Iheru Crist in wilful pouert & mekenes & charite & patience: as þai mai counaite þat folowes him noght. And think with how mikil & how gode wille & deuocion: þou presentis þi praiers bifore god, for til þat has he his iee. God renis fra his lofers: þe lust of flesh & of blode / & makis þaim to wil nan erthli thing, & dose þaim til rise in til solace of him / & forgete vanitees & fleshli luf; & to drede na sorugh þat mai falle; to lathe with ouer-mikil bodili aise. to suffir for his luf: þaim think it ioie, & to be solitari: comforth, þat þai be noght lettid in þaire deuocion. Turne þe enterli to þi lauerd Iheru Crist, & leue al counaite & likyngs & occupacions & bisynes of þe world, & fleshli lust & vayne luf; & be noght ai mode-land in þe erth: as þou was in þe world, bot be ai vpward as fire / sekand þe heighest place in heuen: right to þi spouse þare he sittis in his blisse. Til him þou art turnid: when his grace lightis þi hert / & þou forsakis alle vices / & conformes þi wille to vertuz, & gode thewis, & til al maner of debonaite & mekenes. & þat tou last & wax in godenes: þat tou has biguene / with-oute slawnes & sarynes & irkyng of þi life: // flour things sal tou haue in þi thocht. An is þe mesure of þi life here / þat is schort; for we life bot as in a poynt: in regard of þe life þat lastis ai. An oþer is vncertaigete of oure endyng; for we wate noght when ne whare ne how we sal deie, ne whider we sal after oure dead; & god wil noght þat we witte: for we suld be ai redi. Þe .iii. is þat we sal answeie bifore þe rightwise iuge: of al þe tyme þat we haf had here: how we haf dispendid it, & what gode we might haue done: when we ware idel. for-þi enforce [we] vs to do þe gode þat we mai / whil we are here. & ilk tyme þat we think noght on god: mai we account as lost. / Þe .iiii. thing / þat we think how mikel ioi þai sal haue: þat lastis in goddis lufe til þaire endyng; for þai sal be brether & felaws with angels & halughs / lufand & hauand / louand & seand þe kyng of ioie: in þe fairehede & schynyng of his mageste. Þe whilk sight sal be mede & mete & alle delices þat ani creature mai think / & mar þen ani mai telle: til alle his lufars / with-oute ende. It is mikil lighter til com til þis blisse: þen til telle it. Als wa think what sorugh & pyne & turment þai sal haue: þat wil noght luf god ouer alle þe thinges of þis world, bot filis þair bodi & þare saule in lust & lucherie of þis life, in pride & counaite & oþer synnes. Þai sal brenne in þe fire of helle with þe deuel / whaim þai seruid: als lang as god is in heuen, þat is eauer-mare. God for his mikil grace: kep [vs]<sup>1</sup> alle fra helle: & bring vs til his blisse. amen.<sup>2</sup>

(Amore langueo, or Cap. 7—10 of the Form of living, is not found in Ms. Ar.)

## II. A collection of Latin epigrams.

The North is the old home of gnomie literature — of collections of sayings, sentences, epigrams, proverbs, riddles &c. — since Bede and Cynewulf. This is

<sup>1</sup> Ms. kepis.    <sup>2</sup> Follows: Cum infeliciter florere (a chapter of R. Rolle's Incendium amoris).

borne out also by the following collection, which, though drawn from various sources<sup>1</sup>, appears to have been brought together by a Durham monk, perhaps Richard de Segbrok. Many of these epigrams are truly delightful.

fol. 69.

- E**st nichil vitilins humane, crede, saluti  
 Quam morum nouisse modos & moribus vti.—  
 Quam cito templa subis, recolas cur sis homo natus;  
 Aut lege, vel canta, vel Christo funde precatus.  
 5 Quando deo seruis, vtrumque genu sibi flecte; )  
 Ast homini solum, reliquum teneas tibi recte.  
 Ne facias aliis, tibi quod fieri minime vis.  
 Qui nimis est humilis, hic stultus adesse putatur.  
 Sis celer ad quemuis sermonem percipiendum,  
 10 Sis piger ad queuis aliis tua verba loquendum.  
 Si tibi res desit, da verba benigna querenti.  
 Os mendax animam vite male priuat honore.  
 Risus ab ore tuo grandis raro videatur:  
 Per crebros risus leuitas in corde notatur.  
 15 Quid fueris, quid sis, quid eris, semper memoreris,  
 Sic minus atque minus peccatis subicieris.  
 Si secretarum seriem vis noscere rerum,  
 Ebrius, insipiens, pueri dicent tibi verum.—  
 Sepe rogare, rogata tenere, retenta docere:  
 20 Hec tria discipulum faciunt superare magistrum.  
 Mulier Femineo nunquam de sexu praua loqueris,  
 Set quamcunque vides, pro posse tuo venereris;  
 Rusticus est vere qui turpia de muliere  
 Dicit, nam vere sumus omnes de muliere.  
 Filius 25 Si tibi sit natus, peccantem corrige natum,  
 Neue suum gratis dicare fouere reatum.  
 Seruus Si tibi sit seruus, hunc sub pede semper habeto;  
 Ne nimis elatus moueat tibi dampna, caueto.  
 Vittricus Si nouerca tibi fuerit vel vittricus, esto  
 Nouerca 30 Gnarus, vt allicias ipsos cum corde modesto.  
 Priuignus Si tibi priuignus sit, ei tu defer honorem;  
 Sic populi laudem, matrisque mereris amorem.  
 Fratres dis- Si videas fratres inter se bella gerentes,  
 cordantes Neutri confer opem, set eorum corrige mentes.  
 Coniuuia 35 Raro coniuia, ne consumptis cito rebus  
 In breuibz fias mendicus inopsque diebus.  
 Te tua mensa colat; sic non discrimine curris;  
 Dedecus est si discurrens aliena liguris\*. (\* aut swelis)  
 Zephale, tu comedis apud omnes, nullus apud te;  
 40 Aut tu redde vices, aut desine velle vocari.  
 (Dum cibus extat in ore tuo, potare caueto)<sup>2</sup>.  
 Qua tegetis non veste manus siccato madentes,  
 Nec nasum tergas mappa madidum tibi sorde.  
 In propriis rebus laus est si largus haberis;

<sup>1</sup> Several epigrams seem to have been contributed by R. Rolle, viz. those that are found with works of his, as in Ms. Reg. 17 B xvii (see vol. II, p. 60). Others are found in Libellus de modo confitendi et penitendi, Daventriae 1491. A similar collection by Johannes Presbiter is extant in Ms. Reg. 17 C xvii, fol. 17<sup>b</sup>—18 (280 vv.). The northern English homilies, legends &c. frequently quote Latin epigrams. <sup>2</sup> This v. is crossed out.

- 45 Dedecus, alterius res large dando<sup>1</sup> mereris.  
 Bis duo sunt quibus extollit se quis sine mora:  
 Luxus opum, proles generosa, sciencia, forma.  
 | A fumo, stillante domo, nequam muliere  
 | Te remoue: tria namque solent hec sepe nocere.
- 50 Si tibi contingat te cum<sup>2</sup> meliore sedere,  
 Versus eum noli sub genu crura tenere.  
 Si peregre pergas, nunquam te iunge duobus;  
 Disparibus raro trahitur currus bene bobus.  
 Ne facias offas de pane prius tibi morso;
- 55 Mensa tibi cubitum nunquam subsistat edenti,  
 Set recte sedeas, tecum seruito sedenti.  
 A pueri iubilo, serui lingua, canis ore,  
 A manni pedibus caueas, blesoque lepore,  
 Inque domo rufi nunquam capias tibi pausam.
- 60 Hospitibus letum debes ostendere vultum,  
 Hospitibusque tuis cum discedas dato laudes; )  
 Vultus enim letus dandi duplicat tibi cultum.  
 — Irritare canem noli dormire volentem,  
 Ne moueas iram post tempora longa latentem.
- 65 Ne malus erumpat fetor, latrina tegatur.  
 (Fallitur ad fora quem spes burse fert aliene);<sup>3</sup>  
 Nil super hoste tuo tua lingua minando loquatur,  
 Hostem namque suum munit quicunque minatur.  
 Alterius nolis in messem ponere falcem,
- 70 Inque thorum timeas alienum ponere calcem.  
 Si tibi quis loquitur, in vultum cerne loquentis,  
 Et sua verba tue secretis insere mentis.  
 Si par vel maior fuerit tibi forte loquutus,  
 Donec finierit sua verba, sile quasi mutus.
- 75 Raro fideiussor, vel nunquam creditor esto;  
 Tu fugias talosque lupanar, sicque tabernam,  
 Si decus & vitam tu queris habere supernam.  
 Si bene vis orare deum, talamum tibi claude:  
 Sic illi qui cuncta videt tacita prece plaude.
- 80 Rem de qua loqueris digito monstrare caneto.  
 Non te iactes facturum quod tota replere  
 Vis tua non poterit; ne pro mendace tenere.  
 In potum sufflare tuum nolito cibumque.  
 Non extollaris si sors tibi prospera cedat,
- 85 Nam deus ingrato cito tollit munera que dat;  
 Non tristare nimis si sors aduersa tibi sit,  
 Nam deus hos temptat quos diligit, & cito visit.  
 Quicquid agas, hosti nunquam tua dampna loquaris,  
 Atque tua nunquam de paupertate queraris.
- 90 In te si domina dominusque tuus moueatur,  
 Dum cadit ira, nichil in eos tua lingua loquatur.  
 Effigiem Christi dum transis, pronus adora;  
 Non tamen effigiem, set quem designet, honora.  
 Nolito culpare dapes quas sumere speras,
- 95 Ni quod preponat inuitans te tibi queras.

<sup>1</sup> orig. dando large, tr.    <sup>2</sup> Ms. tecum.    <sup>3</sup> This v. is crossed out.

- Pro modico tibi non est offendendus amicus;  
Nullas amicitie rem perdet, ni sit iniquus.  
Raro breues humiles vidi, rubeosque fideles,  
100 Albos audaces, miror magnos sapientes.  
Ad quamcunque domum perrexeris, ante screato  
Quam subeas, tussique loquens ad hostia stato.  
Omnis homo quacunque domo, qua sede fruatur,  
Prouideat quando taceat vel quando loquatur.  
Qui non dat quod amat, non accipit ille quod optat.  
105 Si te forte domus aliena rogaret ad escas,  
Donec sis iussus, mense loca nulla capescas.

(room for 10 vv. left vacant)

fol. 70b.

- ¶ Subtili visu sociorum probra videmus,  
Ad discernendum propria sensus hebet.  
¶ Condicione bona sunt in cane bis duo dona:  
110 Est lingua medicus, dominique fidelis amicus,  
Pollet odoratu, fugit eius latro latratu.  
¶ Simia, nimpha, canis, lira, nummus, auesque rapaces  
Sunt ludi laycis, sunt ydola religiosi.  
¶ Non puer aut mulier intret portas monachorum,  
115 Aut canis immundus bona consumens miserorum.  
¶ <sup>1</sup>Tres partes fracte de Christi corpore signant  
Prima suam carnem, sanctosque secunda sepultos,  
Tercia viuentes, hec est in sanguine tincta.  
¶ Dic homo quid speres qui mundo totus inheres:  
120 Tu nichil inde feres, licet omnia solus haberes.  
¶ Sit timor in dapibus, benedictio, leccio, tempus,  
Sermo breuis, hillaris vultus, pars detur egenis.  
¶ Si vis incolumem semper te ducere sanum,  
Curas tolle graues, irasci crede prophanum,  
(Parce mero, cenare caue, nec sit tibi vanum  
Surgere post epulas, sompnum fuge meridianum),<sup>2</sup>  
125 Minctum nec ventrem retine, nec cogeris anum.  
(Si leuis esse velis, sit tibi cena breuis).<sup>3</sup>  
De cibis sume quantum vis, tempore brume,  
Temporibus veris modice prandere iuberis,  
At calor estatis dapibus nocet immoderatis,  
Autumpni fructus extremos dant tibi luctus.  
130 Mensibus in quibus R, post prandia fit sopor eger;  
In quibus R non est, sompnus post prandia prodest.  
Lote cale, sta paste vel i, frigescere minute;  
Sta satur, ablutus suda, trepidaque minutus.  
¶ Qui manibus sordes operum prius ablue sordes,  
135 Intus te munda, quia mundis omnia munda.  
¶ Morbus, mira, cibus, blasphemia, dogma, fuere  
Cause cur dominum turba sequuta fuit.

Homo dixit ¶ »Cur tua cauda nocet carni, que carne quiescit?«  
ad serpentem  
quem quasi mortuum  
fouebat in sinu suo:

*On the margin is added:*  
Cane neese sobbe  
Oscito, sternuto, singultio,  
spwe rowe  
nauseo, sterto,  
Glutio masticans, hio,  
tussio, ructo, s(puove):  
Omnia contingunt hec  
sine sponte viro.—  
Nat canis equore, splen-  
det in ethere, latrat in  
ede.

<sup>1</sup> These 3 vv. are to be tr. after 141.

<sup>2</sup> These 2 vv. are crossed out; they are repeated later (v. 397).

<sup>3</sup> This v. is crossed out, cf. v. 316.

Et serpens  
respondit  
cum secundo  
versu :

- \*Sic natura docet, gratesque reddere nescit.\*  
 140 ¶ Salve caro Christi, que pro me passa fuisti;  
 Intus me munda caro, sanguis: panis & vnda.  
 ¶ Affectum, non effectum habet egra senectus.  
 ¶ Casu labor aui subito visu labor rani\*, (\* i. e. lupi)  
 Surge labora vi, bonus est veniens labor a vi.  
 145 ¶ Ver here mite, pecudes poscunt heremi te;  
 Corpus here mite mutat mores heremite.  
 f. 71. ¶ Nunc lege, nunc ora, nunc cum feruore labora:  
 Sic erit hora brevis, & labor ipse levis.  
 Funde preces, plora, legito, meditare, labora;  
 150 Que prosunt fac tu, pede vel sermone vel actu.  
 ¶ Septem sunt hore: proprie cognitio culpe  
 Prima, secunda timor est iudicis, est breuitatis  
 Vite presentis meditacio tercia, quarta  
 Est inprorise mortis suspicio, quinta  
 155 Spes venie, dominique fiducia sexta iuuantis,  
 Se deplorantis contricio septima cordis.  
 ¶ O felix mortale genus, si semper haberet  
 Etherum pre mente bonum, finemque timeret!  
 ¶ Vnde superbit homo? sitit, esurit, estuat alget,  
 160 Flet ridet, metuit sperat, habundat eget;  
 Sic stat & obstat, non fiat & efflat, floret & aret,  
 Incipit & teritur; sunt ea pene<sup>1</sup> simul.  
 ¶ <sup>2</sup>Heu, heu, quam fragilis est nostre gracia sortis!  
 Spuma, sopor, fumus, flos, cinis: omnis homo.  
 165 ¶ Cum fex, cum limus, cum res vilissima simus:  
 Vnde superbimus? ad terram terra redimus.<sup>3</sup>  
 ¶ Res homo vana: nitet sordebit, habundat egebit,  
 Floret marcescet, stat cadet, est nec erit.<sup>2</sup>  
 ¶ Femina: corpus, opes, animam, vim, lumina, vocem  
 170 Destruit, adnichilat, necat, eripit, orbat, acerbatur.  
 ¶ Nobile vincendi genus est patientia; vincit  
 Qui patitur; si vis vincere: discas pati.  
 ¶ Hic labor in nobis: nam spiritus & caro semper  
 Pugnant, & morimur si caro vincat eum.  
 175 ¶ Sub molli pastore lupus lanam cacat, & grex  
 Incustoditus dilaceratur eo.  
 ¶ Non discunt quicunque scolas vbique frequentant:  
 Nam veniunt plures vt videantur ibi.  
 ¶ Egris & sanis est sana refectio panis,  
 180 Set Christus panis non est sanus nisi sanis.  
 ¶ Gaudet epar spodio, mace cor, cerebrum quoque musco,  
 Pulmo liquoricia, splen capare, stoma galanga.  
 Herodes. ¶ Occidit pueros Herodes Ascalonita,  
 Antipas Herodes Baptistam decapitauit,  
 185 Agrippa Iacobum, claudens in carcere Petrum.  
 ¶ Scripture verba, miracula, verba pudica,  
 Celica doctrina, simul & vox martiriorum:  
 Esse deum verum tibi monstrant, perfide, Christum.

<sup>1</sup> Ms. pena.<sup>2,3</sup> on the margin.<sup>3</sup> Cf. Poem in Ms. Thornton, p. 373.

- Luxuria. ¶ <sup>1</sup>Ne pereas cede misera Veneris, cito cede,  
 190 Eius bella fuge: vincitur arte; fuge  
 Visus & alloquium, contactus & oscula, factum.  
 Ardet in affectu Venus anxia, vexat in actu.  
 Inficit & fetet quando patrat<sup>2</sup> opus,  
 Post factum fecisse piget; cito preterit illud  
 195 Quod iuuat; eternum quod cruciatur erit.  
 ¶ Spernere diuicias, se spernere, spernere mundum,  
 Spernere se sperni: quatuor hec bona sunt.
- Hec sunt in- ¶ Corporis integritas, sine crimine, sexus, & etas,  
 quirenda in  
 ordinandis. Littera, baptismus, libertas, vita, voluntas,  
 200 Firma fides, titulus, intencio, forma, potestas,  
 Tempus: in ordinibus prestandis ista require.
- Hec impe- ¶ Simon, coniugium, sententia, publica nota,  
 diunt ordi- Etas, vis, finis: indignos ordine reddunt.  
 nandos. ¶ Stricta fides, si sint coniuncti proximitate,  
 Hec inqui- 205 Ordo sacer, de fonte<sup>3</sup> sacro suscepicio, votum  
 rantur in coniugio fa-  
 ciendo: Vuat vt in clauistro casteve, libido parentum.
- Hec soluunt matrimonium  
 ac eciam in- ¶ <sup>3</sup>Condicio, dispar cultus, vis, error, honestas,  
 contrahendi: Frigiditas, habitus, ordo, cognacio, votum.
- Hec sunt im- ¶ Votum, condicio, violentia, spiritualis  
 pedimenta 210 Proximitas, error dissimilisque fides,  
 matrimonii Culpa, dies vetitus, error, ligacio, sanguis,  
 contrahendi: Quod sis affinis, quodque coire nequis.
- In baptismo ¶ Mistica, candela sponsali quinque notantur:  
 ac eciam in sponsis. Cera, calor, lux, stuppa, cinis; signantur in istis:  
 215 Mentis mundicia, dilectio mutua, purum  
 Cor, vite breuitas, dubie meditacio mortis.
- Sobrietas. ¶ Sobrietas carnem domat, & vitalia firmat,  
 Intus leticiam procurat, dat vigilare,  
 Augmentat donum, sic vitam temporis auget.
- Euange- 220 ¶ Virgo Iohannes auis, vitulus Lucas, leo Marcus,  
 liste. Est homo Matheus: quatuor ista deus;  
 Est homo descendens, vitulus moriens, leo surgens,  
 Est auis ascendens, hic & vbique manens.  
 ¶ Abstrahe ligna foco, si vis extinguere flammam;  
 225 <sup>4</sup>Si carnis motus: ocia, vina, dapes.  
 ¶ Stratus humi non surgit item cum poplice flexo  
 Portat onus graue quo precipitatur equus:  
 Sic homo qui magna viciorum mole granatur,  
 Non nisi deposita mole leuare potest.
- 230 ¶ Pessimus est hostis, qui cum benefeceris illi,  
 Fortior insurgit, bella mouendo tibi.  
 Sic carni fac velle suum, si bella moueri  
 Vis tibi; si pacem: bella domato fame.  
 ¶ Anni bis centum minus vno, milia quinque  
 235 Precessere tue legis noua tempora, Christe.
- Ieiunium 4 ¶ Dant crux, Lucia, cineres, karismata dia,  
 temporum. Ne sit in angaria quarta sequens feria.

<sup>1</sup> A similar ep. is in Ms. Reg. 17 C xvii. <sup>2</sup> orig. sacro fonte, tr. <sup>3</sup> Cf. Instr. for parish priests, Ms. Harl. 4172, fol. 41. <sup>4</sup> Ms. Sic.



- Ieiunium. ¶ Spiritui iustus ieiunat, ypocrita mundo,  
Phisicus vt viuat, vt burse parcat auarus.
- 240 ¶ Dura licet denti faba sit: fauus esurienti.  
¶ Murelegus plures vbi non est sunt ibi mures.  
¶ In modio rendi non est vola plena sciendi.  
¶ Tres condempnarunt mundum, tres saluificarunt:  
Arbor, homo, serpens; crux, pia virgo, deus.
- Aue 245 ¶ Dic homo mente pia, dic quinquies aue Maria:  
maria. Dic vt salueris per cam, quando morieris.  
Pro miseris ora, pia mater, mortis in hora.
- Peccare. ¶ Oderunt peccare boni virtutis amore,  
Oderunt peccare mali formidine pene.
- Adulari. 250 ¶ Si quis ditari cupiat carusque vocari,  
Discat adulari: quia tales sunt modo cari.  
¶ <sup>1</sup> Virtus, ecclesia, clerus, demon, symonia:  
Cessat, calcatur, errat, regnat, dominatur.
- Fames. ¶ Morsque fames fit in M. ter C. pentaptata decem.
- Thomas 255 ¶ Anno Milleno. Centeno. Septuageno  
Cantuar. Primo, tunc primas corruit ense Thomas.
- Lancastre. ¶ Littera prima Come, collum si demis, o Thome:  
Dant tibi scire necem, sex simul atque decem.

(Space of 4 vv. left vacant.)

- Medicina ¶ Dentes sic sana: porrorum collige grana,  
pro dentibus. 260 Ne careas thure, cum Iusquiamo simul vre.
- Fama. ¶ Fama repleta malis perniciousibus euolat alis:  
Fama boni lente volat, inuidia retinente.
- Mora. ¶ Principiis obsta; sero medicina paratur,  
Cum mala per longas conualuere moras<sup>2</sup>.
- Fortuna. 265 ¶ Vt fortuna brevis hominem facit esse beatum,  
Sic fortunatum degradat hora brevis.
- Mors. ¶ Mors fera, mortua sis, quia dignis parcere nescis.
- Donum. ¶ Qui modicum michi dat, me viuere longius optat.
- Lis. ¶ Mane sit ignota lis potu vespere mota.
- 270 ¶ Quanto dignior es aut per genus aut per honores,  
In te tanto res viciose sint grauiiores.  
¶ Postquam seruelles ceperunt nobilitare,  
Postquam nobilitas seruellem cepit amare:  
Nobilis & seruus ceperunt degenerare.
- 275 ¶ Est reprobum reprobrare bonum; vos qui reprobratis,  
Sic reprobos reprobrando bonos vos esse probatis.  
¶ Ter centum, ter vicanos, cum quinque diebus,  
Totque dies anno, non plus scribas, tibi dico.
- ¶ In lacrimis tria sunt que multis cognita prosunt:  
280 Sunt etenim clare, sunt salse, sunt & amare;  
Clarificat clarum, sal condit, purgat amarum.  
¶ Temporibus istis quicumque placere curabit,  
Det, cupiat, querat: plurima, pauca, nichil.
- ¶ Qui socios spernit summum se cum fore cernit,  
285 Dampna parum plangunt ipsum cum tristitia tangunt.

<sup>1</sup> Same verse in Reg. 17 B xvii.

<sup>2</sup> on margin by another hand: Qui non est hodie, cras minus aptus erit.

- ¶ Fallit nos viciū specie virtutis & vmbra :  
Nam multis quidem virtutes esse videntur  
Que nil virtutis, nil bonitatis habent.
- 290 ¶ Primitus in mundo tua tecum quanta tulisti?  
Nudus eras primo, postea nudus eris.
- Discrecio. ¶ Preualet in cunctis discreta modestia rebus,  
Qua sine virtutum grande peribit opus.
- Fortuna. ¶ Promouet iniustos fortuna volubilis, vt quos  
Scandere precipites facit, ad yma rotet.
- 295 ¶ Nemo bonum sapiet nisi cognicione malorum ;  
Quisque malum vitat cognicione boni.
- Redils. ¶ Quinque placent ori: set quatuor aere pendent ;  
Si tria: pars hominis; si duo: dulce sonant.  
¶ Cornix est alba, si cor tollatur ab illa.
- 300 ¶ Est nomen volueris, tantummodo dicito tur bis.  
¶ Manducare potes formicam, si caput aufers.  
¶ Nil porco peius, si tollatur caput eius.
- Tabelle. ¶ Floribus & lignis quoddam mirabile vas fit,  
Quod si sit vacuum vel plenum, ponderat eque.
- Penna. 305 ¶ Bos portat spinam de qua facit auca ruinam ;  
Quod rapit auca boui, dat vitulo vel oui.
- Sagitta. ¶ Quid michi quid creuit siluis, quid femina neuit ;  
Quid pratū pauit, ars fabrilis reparauit.<sup>1</sup>  
¶ Marce trecente, Simon, si pontificent te :  
Per numisma<sup>2</sup> teres sis Simon Simonis heres.
- 310 ¶ Laus tua non tua frans, virtus non copia rerum  
Scandere te fecit hoc decus eximium.
- Relegantur isti versus & est sensus contrarius.  
(f. 73) ¶ Optimus esse soles; iam credo te meliorem,  
Credo quod fies de meliore bonus.
- 315 ¶ Ex magna cena stomacho fit maxima pena ;  
Vt sis ergo lenis, sit tibi cena breuis.  
(¶ Dura licet denti &c. = v. 240, is crossed out.)
- ¶ Nos vexant triplici vexamine tres inimici :  
Serpens antiquus, caro lubrica, mundus iniquus ;  
Hec tria qui poterit vincere, saluus erit.
- 320 ¶ Que petit infirmus quamuis contraria, dentur ;  
Tunc melius natura viget, cum vota replentur.  
¶ Dic quot quadrantes tua septimana valebit  
Tot solidos & denarios tuus annus habebit.  
(¶ Cum fex cum linus &c. = v. 165, is crossed out.)
- 325 ¶ Quinque pedes passum faciunt; passus quoque centum  
Viginti quinque stadium faciunt; miliare  
Octo dabunt stadia; duplicatum dat tibi leucam.
- ¶ Infans, postque puer, adolescens, post iuuenis, vir  
Dicitur, inde senex, postea decrepitu.
- ¶ Non nimis amissis doleas, nec omne quod audis  
Credas, nec cupias id quod habere nequis.
- 330 ¶ In tabulis binis lex est depicta petrinis,  
Lex precepta dei continet ista decem :  
Vnum crede deum, nec iures vana per ipsum ;
- X. precepta.

<sup>1</sup> After this v. follows again the couplet Floribus & lignis &c. (v. 303-4) with va(cat) on margin. <sup>2</sup> Ms. numusma. <sup>3</sup> The next 2 Epigr. are found in Libellus de modo confitendi et penitendi, Dauntie 1491.

- Sabbata sanctifices, sic tu venerare parentes;  
 335 A te vitentur cedes, lasciuia, furtum,  
 Fraus; non alterius rem, sociamque petas.
- X. plage ¶ Prima rubens vnda, ranarum plaga secunda,  
 Egipti. Inde culex tristis, post musca nociuor istis,  
 Quinta pecus strauit, vesicam sexta parauit,  
 340 Hinc sequitur grando, post brucus dente nephando,  
 Nona tegit solem, primam necat vltima prolem.
- Presbiter. ¶ Sobrius & prudens, noto sine crimine viuens,  
 Doctus & ornatus verbo, manibusque modestus,  
 Hospes non cupidus sit presbiter atque pudicus;  
 345 Predicet & celebret, liget & soluat, legat oret.  
 Presbiter absteineat quem sua culpa ligat;  
 Quisquis ad altare stas vt celebres, memorare  
 Vt sacramentis assit deuocio mentis;  
 Curia celestis circumstat & est tibi testis  
 350 An sit denota populi vox / an tua vota.
- Diues, pau- ¶ Cum moritur diues, concurrunt vndique ciues;  
 per. Cum pauper moritur, vix vnus adesse videtur.  
 ¶ <sup>1</sup> Diuiditur diues moriens tribus: accipit eius  
 Stix animam, corpus vermibus, & orbis opes;  
 355 Vnica plus duplici pars sua cuique placet.<sup>1</sup>  
 ¶ Ora, ne cesses: venient post semina messes,  
 Post fletum risus, post hunc habitum paradisus.  
 ¶ Quid lucra terrea, vos male ferrea corda gerentes  
 Queritis? omnia sunt quasi sompnia; vertite mentes!  
 360 Vt stuppe flamma, sic transit gloria mundi.
- Caro. ¶ Est caro nostra lutum, vas fetens, seruus, & hostis,  
 Iumentum, castrum, carcer, domus, Eua, leena,  
 Vt lupa sena vorax, sicaria Dalida blande.  
 Vilior est humana caro quam pellis ouina;  
 365 Si moriatur ouis, aliquid valet illa ruina,  
 Extrahitur pellis & scribitur intus & extra;  
 Si moriatur homo, moritur caro, pellis, & ossa.
- Temptacio. ¶ Explorat, temptat, excecatur, suggerit hostis,  
 Decipit, exultat insultans illaqueaturque;  
 370 In mala propellit, & consuetudine vincit,  
 Vt turbo rapiens colles, vt fulgur adurens.
- Remedia. Hunc exorcismus, & crux, aspersio, virtus,  
 Scripture verbum, compunctio cum prece, donum  
 Ac exercitium sperando<sup>2</sup> fugant inimicum.
- Pecca- 375 ¶ Peccatum parit exilium, dampnumque, pudorem,  
 tum. Obprobrium, mortem, contemptum, perditionem.
- Dotes carnis. ¶ Pul. critudo. ve. locitas. for. titudo. li. bertas. sa. nitas. vo. luptas.  
 lon. geuitas. sunt carnis amena.
- Dotes anime. Sa. piencia. di. lectio. con. cordia. ho. nor. po. testas. se. curitas.  
 gau. dium. sunt mente serena.
- ¶ Isti virtutis sunt exemplaria nobis:  
 380 Iustus Abel, parens Abraham, Samuelque benignus,  
 Est patiens Ysaac & Iob, Iacobque laborans,

<sup>1-1</sup> on the margin.    <sup>2</sup> r. superando?

Et Moyses mitis, castus Ioseph, Iosueque  
Constans, ac humilis Dauid, Salomonque peritus,  
Discretus Daniel, Noe iustus longanimisque.

Mechus. 385 ¶ Fur sponse: mechus est, incestus causa, statuti  
Transgressor, spolians heredes; in tria peccat.

390 ¶ Voce deum laudes { vt lingua deo famuletur,  
vt proximus edificetur,  
deuocio quod repretur.  
vt ei meritum cumuletur,  
ne fastus ei dominetur,

Est qui torquetur { deus vt sic glorificetur,  
vt crimen purificetur,  
vt perpetuo crucietur.

395 ¶ Dum Sathanas aliquid tibi suggerit vt facias id:  
Non vaco, dic, procul i! quis fructus? non emo tanti.

vt Iob, & Tobias.  
vt Paulus cui datus  
est angelus sa[tane]  
ne magnitudo reue-  
[lationum extolleret  
eum].

vt cecus natus  
Ioh. IX.

vt Maria soror  
Moysi Num. 12,  
& filii Israel, &  
multi christiani.  
vt Herodes Act.

12, Sodomite  
Gen. 19, Dathan  
& Abyron Num.  
15.

Phisicum. ¶ 1 Parce mero, cenare caue; non sit tibi vanum  
Surgere post epulas; sompnos fuge meridianos.

Miseria humana. 400 ¶ Ad nichilum redeunt etas longeva dierum,  
Forma, genus, probitas, sapientia, copia rerum.  
2(Si te delectant hec friuola: decipieris,  
Nam cito mors veniet & nescis quo rapieris.)

¶ Ad quid, homo, gaudes? cur vis tibi sumere laudes?  
Cerne quid es, quid eris: hodie flos, cras morieris.

405 ¶ Sume cibos modice: modico natura tenetur;  
Sic corpus refice ne spiritus inde grauetur.

Adam in in-ferno. ¶ Quater millenis, trecentis, quatuor annis  
Nexus in inferno fuit Adam crimine primo.

Mors. ¶ Cuncta caduca cadunt, mors omnibus imperat eque;  
410 Cum teneris vadunt ad mortem fortia queque.

Columba. ¶ Felle columba caret, vermes fugit atque cadauer,  
Optima grana legit, pullos nutrit alienos,  
Pro cantu gemit, in petra construit edem,  
Accipitrisque notat vmbram prope fluminis vndam.  
415 Fel: odium, vermes peccata notant; bona grana:  
Mistica verba dei; pullos nutrire sub alis  
Alterius, fertur pietas: aqua: pagina sacra;  
Accipiter: demon; lacrimae vox; petraque Christus.

Circumcisio spiritualia. ¶ Sint circumcisa cunctorum membra nocua:

420 Circumcidatur os, ne vaga verba loquatur;  
Circumcidatur cor, ne vanis capiatur;  
Circumcidatur oculus qui sepe vagatur,  
Vnde suum visum non dirigit in paradisum;  
Circumcidatur<sup>3</sup> auris, ne decipiatur  
425 Friuola captando, sathane portam reserando;  
Circumcidatur<sup>3</sup> naris nec odore trahatur

Same vv. precede v. 124.

<sup>2</sup> The next 2 vv. are crossed out.

<sup>3</sup> Ms. circumscidatur.

- Qui tibi fetorem sputet mortisque saporem;  
Circumcidatur<sup>1</sup> locus & res cui dominatur  
Feruor lasciuus, qui plus solet esse nociuus;  
430 Circumcidantur manus, vt bona facta sequantur;  
Circumcidatur<sup>1</sup> pes, ad mala ne gradiatur.  
Hec non carnalis lex est, set spiritualis.
- Septem ¶ Intrans, & pugnant, pergunt, redeunt, abeuntque,  
Sacramenta. Scandunt, seruantur per septem sacra fideles.  
435 Tinctio. crisma. caro. dolor. vnctio. lectus. & ordo  
Mundat. firmat. alit. renouat. leuat. vnit. & ornat.
- (Baptismus est sacramentum intrantium, confirmacio pugnantium, penitencia pro-  
ficientium, eukaristia peregrinantium, extrema vnctio exeuntium, ordo ministrantium,  
matrimonium laborantium.)
- ¶ Heres peccati, natura filius ire,  
Exilique reus nascitur omnis homo.  
Hoc modo ¶ Costa viri vere noua forma fit in muliere:  
intrat quis in ecclesiam. De Christi latere noua sacramenta ruere;  
440 Virga crucem geminat, petra tunsa fluente propinat:  
Crux Christum vexit, dat aquam latus, cruor exit.  
¶ Flatus, crux, & sal, sputum, cum crismate, vestis,  
Et cere facula: sunt in baptisate signa.  
445 Hec dant esse latex, intinctio, debita forma.  
Vngitur, induitur, intinctus luce potitur,  
Vt sit mens munda, caro casta, refulgeat actus.  
Vnguntur pueri scapule, cum pectore, vertex,  
Vt Christum recolat, penset, onusque ferat.
- Hec bona ¶ <sup>2</sup>Inprimit. adnichilat. aperit. confert. relegatur  
confert ¶ Baptismus signum. culpam. celum. bona. planctum.  
baptismus. ¶ Baptizat sanguis, contricio, limpha, fidesque.  
Prelatus ini- ¶ Ara prophanata, fatuum sal, cesaque vitis,  
quis. Depastor, cecus ductor, mutus canis, olla  
455 Fracta, vetus rethe, laqueus: prelatus iniquus.  
¶ Omne bonum nostrum referatur ad omnipotentem;  
Cum quid peccamus, hoc nobis attribuamus.
- Quare domi- ¶ Cur de sponsata voluit de virgine nasci  
nus nasci ¶ Christus? causa fuit quod si foret innuba pregnans,  
voluit de sponsata. 460 Mox lapidaretur; pariensque clientis egeret;  
Et sacramentum celaretur inimico.
- (¶ Tres partes fracte = v. 116—8, crossed out; on the margin:)  
¶ Si malus est sacerdos qui offert: non est suum quod offert / set omnium preces  
& vota; nam finis oracionis, omnium voce confirmatur: dum omnes consona voce  
dicunt amen.)  
¶ Non fuit indutus, non sacratus, non inunctus:  
Optulit, orauit, Moyses & sanctificauit.

## XII abusiones claustralium:

- ¶ Prelatus negligens. — Forma gregis factus qui prolis despicit actus.  
465 Discipulus inobediens. — Discipulus mentis dure, spretoque iubentis.  
Iuuenis ociosus. — Ocia sectantes iuuenes nugisque vacantes.  
Senex obstinatus. — Vir gnarus etate sine mentis sobrietate.

<sup>1</sup> Ms. Circumcidatur. <sup>2</sup> Same epigrams in Ms. Reg. 17 C xvii, f. 18.

- Monachus curialis. — Sepe frequentata monachus cui curia grata.  
 Cenobita caudiculus. — Res noua, res subita: vir caudiculus cenobita.  
 470 Habitus preciosus. — In grege pannoso vir vestitus precioso.  
 Cibum exquisitus. — Res indiscreta: nimis exquisita dieta.  
 Rumor in claustris. — Rumor claustralis claustralibus exicalis.  
 Dissolutio in choro. — Quolibet ad nutus chorus absque regente solutus.  
 Lis in capitulo. — Illic rixari quo rixa solet resecari.  
 475 Irreuerentia circa altare. — Ad loca sacrata reuerentia nulla relata.<sup>1</sup>

(Homo dixit ad serpentem quem fere mortuum fouebat in sinu suo: ¶ »Cur tua cauda nocet carni, que carne quiescit?«

Et serpens respondit cum secundo versu: ¶ Infortunatus ad tres obolos homo natus Nunquam numorum dominus valet esse duorum.

Ypocrite. ¶ Plus aloes quam mellis habent in pectore tales Quos sanctis similes simplicitate putas.

- 480 ¶ Clarenallorum decimas Iacobi<sup>3</sup> petiere  
 A domino papa: set eas non optinuere.  
 Dixerunt monachi se quod petiere daturos,  
 Si vellent infra monachorum degere muros,  
 Et non exire sine iussu; set Iacobini

- 485 Elegerunt magis mundum transcurrere bini.  
 ¶ Limpha, viror, speculum, fortificant oculum.  
 ¶ Tolle peripsima, post pete pulpam; spernis arullam.  
 ¶ Aspicens. veterem. Circum. quasi Quis. Benedicta  
 Non licet hic, licet hic, hic non licet, hic licet, hic non.

- 490 ¶ Pultibus infundat, cui copia mellis habundat.  
 ¶ Amittit totum: qui tendit ad omnia votum.

Detractor. ¶ Qui mel in ore gerit & me retro pungere querit,  
 Eius amicitiam nolo michi sociam.  
 (¶ Cum moritur diues = v. 351—2, crossed out here.)

- ¶ Tempore felici multi numerantur amici;  
 495 Set cum desierit, nullus amicus erit.  
 (¶ Dic homo quid &c. = v. 119—120, crossed out<sup>4</sup>.)

- ¶ Non, homo, leteris, tibi copia si fluat eris:  
 Hic non semper eris, memor esto quod morieris;  
 Es euanebit, quod habes hic alter habebit;  
 Corpus putrebit, quod agis tecum remanebit.

- 500 Eri cur heres: eris quia non eris heres?  
 Dives eram per heram: michi que multam dedit eram.  
 Here, diues, here, non ere michi precor here:  
 Natus heri gaudebat heri quia prefuit eri.  
 Eris seruus eris, si te species trahat eris.

505 ¶ Diligo te, non te pro te: set te tua propter.  
 Munus. Omnia vincit amor: set munus vincit amorem.  
 Non bene viuunt amor, nisi munus pascit amorem.

<sup>1</sup> Follows Infortunatus &c. (= v. 476), crossed out. <sup>2</sup> The same couplet precedes v. 139—140, but is not crossed out. <sup>3</sup> On the Jacobites (mendicants) see Math. Par. Anno 1237.

<sup>4</sup> This v. has however here the foll. form: Dic homo quid meres cum mundo totus adheres: Tecum nulla feres, licet omnia solus haberes.

- ¶ Dum quid habere putor, festina voce salutor;  
Set re cessante vox est ferialis vt ante.
- Mors. 510 ¶ Post mortis morsum vertit dilectio dorsum,  
Finita vita, finit amicus ita.
- Studium. ¶ Vt ver dat flores, flos fructum, fructus odores:  
Sic studium mores, mos sensum, sensus honores.
- ¶ Cur aliena rapis? nescis tu viuere rapis\*? (\*i. nepys).
- 515 ¶ Est graue prestare: grauius prestata rogare;  
Postulo perdo rem, perdo debentis amorem.
- 520 ¶ Petre<sup>1</sup> { quid est mundus? curarum flebile pondus.  
quid est venter? pellis mendica frequenter.  
quid est panis? sine potu victus inanis.  
quid est vinum? liquor optimus ante caminum.  
quid est pratum? locus est ad ocia natum.
- ¶ O. sine p. timet l., nisi p. precesserit aut c.;  
P. dormit venit l. rapit o. fugit l. sequitur c.
- Femina. 525 ¶ Poma mericas edere dicas, mella cicutas,  
Cum mulieres dicere speres res tibi tutas.  
Femina dum plorat, hominem superare laborat.
- ¶ Qui bene vult fari, bene debet premeditari;  
¶ Qui fari nescit, taceat dum mens sibi crescit.
- ¶ Qui meliora videt & deteriora sibi det:  
530 Vltio digna dei retribuetur ei.
- ¶ Hic pax, hic bonitas, hic laus, hic semper honestas.  
¶ Qui pateris bella, Christi meditare flagella.
- Versus  
funerales. ¶ Vermibus hic donor & sic descendere conor;  
Qualiter hic ponor, ponitur omnis honor.
- 535 ¶ Quisquis ades tu morte cades; sta, respice, plora;  
Sum quod eris; quod es, ipse fui; pro me precor ora.
- ¶ Cocta placent, set frixa nocent, assata coercent.
- Per que  
peccat  
homo:  
per hec  
torque-  
tur. Gen. 44 ¶ Dat seruire suis Ioseph, suspenditur Aman, Hest. 7.  
ii Mach. 4 Exulat & Iason, loca gentes perdit hebreus; Ioh. XI d.  
i Reg. vlt. ¶ Ense Golya peris: fuit ensis mors Olofernus; Iudith 8b  
ii Mach. 4 ¶ Quo nocuit perit Antiochus, simul & Nabal. ergo i Reg. 25  
Ne cadat in foueam, caueat qui foderat illam.
- ¶ Tutius vt peterem layci sub ymagine Romam,  
Lex sinit vt sinerem luxuriare comam.
- 545 ¶ Nasus mungatur caute, pupilla regatur,  
Tussis stringatur, sputum deforme tegatur.
- ¶ Non pateant faciles senis rumoribus aures.
- ¶ Sunt pueri puri; parui paruo satiati  
Currunt & ludunt, cito dant, cito pacificantur.
- 550 ¶ Scire loqui decus est, decus est & scire tacere;  
Hec duo si poteris scire: peritus eris<sup>2</sup>.
- ¶ Prima triangula, longa subambula, longa sequatur,  
Greca sit vltima: talis in intima cordis amatur.

<sup>1</sup> This is perhaps Petrus Archiepiscopus Tarentinus, from whom a letter to the Prior of Durham exists in the same Ms. Arund. 507, fol. 80b.

<sup>2</sup> on the margin: Ioh. elemosinarius: Si vere nepos mee humilitatis existis: prepara te & flagellari & conuicia pati ab omnibus.  
Consciencia. Henr. de Gandauo in quodam Quolibetuo suo: Consciencia: est electio deliberatius procedens ex dictamine rationis.

- Saligia.<sup>1</sup> ¶ Gallos cecauit & eos saligia strauit:  
 555 Dic michi saligia que sunt peccata cauenda.  
 ¶ In cratere meo Tethis est coniuncta Lico,  
 Est dea iuncta deo, set dea maior eo.  
 Nil valet hic vel ea nisi cum fuerint pharisea.  
 (Annus). ¶ Est arbor quedam retinens ramos duodenos,  
 560 Quinquaginta duos retinent rami sibi nidos,  
 Nidorum quisque septem volucres habet in se,  
 Et volucrum quisque sibi nomen habet speciale.  
 Cos. ¶ Do quod non habeo, qui fert mea dona laborat,  
 Quod dat & hoc aufert & fit vterque minor.  
 Salue. 565 ¶ Est vox leticie dissillaba dictio tota,  
 Est vox tristicie si pars sit prima remota,  
 Si tollas finem dapibus dat prima saporem.  
 ¶ Ter tria sunt septem, septem sex, sex quoque tres sunt,  
 Si numeres recte, tunc milia sunt tibi quinque.  
 Dapes. 570 ¶ Quinque cibant, bis bina volant, tria stant, duo pulsant.  
 Nix. ¶ Res volat ante Iouem & semper tendit ad yma;  
 Denotat esse nouem si desit littera prima.  
 ¶ Si. cur. quando: fuge, promissio fit tibi nuge;  
 Frenum vel vestis: remanendi sit tibi testis.  
 575 ¶ Tres sunt stulticie quas, fili, disce cauere:  
 Tantum iurare, tantum dare, tanta minari  
 Quod nil credaris, habeas nil, nil metuaris.

( $\frac{1}{3}$  page left vacant; on fol. 76<sup>b</sup> is added:)

- Dic homo mente pia &c. (= v. 246—8).  
 ¶ Virtus, ecclesia &c. (= v. 253—4).  
 580 ¶ Dum scalpis prurit, set postquam scal[p]seris vrit.  
 ¶ Ma[le]dictum caput canum & cor vanum,  
 Capud tremulum & cor emulum,  
 Canicies in capite & perniciēs in mente,  
 Frons rugosa & lingua nugosa,  
 585 Cutis sicca & fides ficta,  
 Visus caligans & caritas claudicans,  
 Labrum pendens & dens detrahens,  
 Virtus debilis & vita flebilis  
 Anni multi & actus stulti.  
 590 ¶ Fama repleta &c. (= v. 262—3).

Amicus necessarius dicitur qui non relinquit hominem in necessitate sua.

- ¶ Qui seminat »ites«, non metet ille »venites».  
 ¶ Est reprobum reprobare &c. (= v. 276—7).  
 ¶ Vestio, poto, cibo, tectum do, visito, soluo.  
 Pater noster. ¶ O pater alme, tuum sit nomen sanctificatum,  
 595 Adveniatque tuum regnum per secla beatum,  
 Velle tuum fiat in terris sicut in altis,  
 Tu panem nostrum da nobis cotidianum,  
 Debita dimitte nobis vt nos inimicis,

<sup>1</sup> On the meaning of *saligia*, a word made up from the first letters of the 7 deadly sins, S(uperbia) A(varitia) L(uxuria) I(r)a G(ula) I(nvidia) A(ccidia), see Lib. de modo confitendi et penitendi.



Et non permittas vt nos temptacio vincat,  
 600 Set tutela malo tua nos defendat ab omni.  
 When þe hee beginnis &c. (see p. 156).

A few more epigrams are found on fol. 54, at the end of Joh. de Gaytryge's Sermon:  
 De gula. Prepropere, laute, nimis, ardentem, studiose.

Sic Ionatas, populus, Sodome, Seir, atque sacerdos.  
 1 Reg. 14. Num. xi. = Esau filii Ely: Reg. 2.

- ¶ Fastus, auaricia, torpedo, luor et ira,  
 Et gula, luxuria: sunt septem prima cauenda.  
 (X pre- 605 ¶ Disce deum colere, nomenque dei reuereri,  
 cepta) Sabata sanctifices, inhonoret nemo parentes,  
 Noli mechari, noli de cede notari,  
 Furta caue fieri, non sis testis nisi veri,  
 Non queras nuptas, nec queras res alienas.  
 ¶ Nos vexant &c. (= v. 317—8).  
 610 Dicendis horis assit mens cordis & oris,  
 Vox ne frustretur dum mens procul inde vagetur.  
 ¶ Virtus, ecclesia &c. (= v. 253—4).  
 ¶ Vinere vis sine ve, cum tu sis filius Eue:  
 Funde frequenter ane matri que liberat a ve.  
 ¶ Perfidus aspiciat Petrum, predoque latronem,  
 615 Crudelis Paulum, immundus carne Mariam,  
 Dives Zacheum, quem tangit cura Matheum.  
 ¶ Triginta binis Christus sic vixerat annis,  
 Mensibus & trinis, solum decemque diebus.  
 ¶ Dic vbi tunc esset cum preter eum nichil esset.  
 620 Tunc vbi nunc: in se; quoniam sibi sufficit ipse.

Other epigrams are found in different places of the Ms.:  
 f. 6.

(At the bottom of Bonaventura's Arbor vite)<sup>1</sup>:

- ¶ Crux finis legis, uia uite, passio regis  
 Cui dedit interitum gracia non meritum.  
 ¶ Dulcis amice, uides quos pro te porto dolores?  
 Nil pro me pacior, inmeritus crucior;  
 625 In cruce sum pro te; qui peccas, desine pro me!  
 Mortem morte domo, ne moriaris, homo.  
 Ecce vides quanti michi sis homo; sim tibi tanti.  
 Si sic felicem vis fore, redde uicem.  
 Dignos morte premi sic uos a morte redemi;  
 630 Qui cruce vos emi, sum cruce dignus emi.  
 f. 6b. ¶ Qui transis per me, cernens hoc corpus inerme  
 Si gemis & ploras, Christum compunctus adoras.  
 Aspice peccator, pro te moritur mediator;  
 Vt tibi saluator sit, ei sis verus amator.  
 f. 7. 635 In cruce sum pro te; qui peccas desine pro me.  
 Cessa: condono; pugna: iuuo; vince: coronos;  
 Hic contristari malo quem, quam post cruciari.

<sup>1</sup> The next 20 vv. are written in an older hand, viz. the same that wrote the 4 vellum leaves (f. 6—9) inlaid in the paper Ms.; but the foll. verses (Qui transis) are written in the usual hand, although on the same vellum leaves.

f. 10.

Synful man &c. (see p. 156).

Reminiscens beati sanguinis, quem effudit amator hominis, perfundo lacrimas;  
Non est locus ingratitude, ubi torrens tante dulcedinis pertingit ad animas.  
640 Ihesu bone, cur tantum pateris, cum peccati nichil commiseris, flos innocentie?  
Ego reus: tu cruce moreris; ego latro: tu pena plecteris nostre nequicie.  
Pro re vili cur tantum precium? quid lucraris per hoc supplicium, diues in gloria?  
An te fecit amor sic ebrium, vt nil putares crucis obprobrium, amoris gracia?

f. 10<sup>b</sup>.

modi inter-  
tandi Scri-  
ram)

¶ Narrat preteritas tibi res historia gestas.  
645 Vnum pro reliquo dat verbis allegoria.  
Set verbum mutat ad mores tropologia (vel moralis).  
De rebus tractat celestibus anagogia.  
¶ Litera gesta docet; quid credas, allegoria;  
Moralis, quid ames; quid speres, anagogia.<sup>1</sup>

f. 22.

650 ¶ Indiscretus homo merito reprehenditur, omnis  
Qui factis propriis spernit habere modum;  
Omnibus in rebus res est discrecio summa,  
Et modus in rebus res facit esse bonas.  
Nam quecumque facis, si non discernis ante,  
655 Ad reprobum finem sepe venire solent.

f. 33<sup>b</sup>.

¶ Cum quid turpe facis aliquo spectante rubescis:  
Cur spectante deo non magis ipse rubes?

<sup>1</sup> These verses are followed by the note:

Purgacio respondet ordini tronorum, quia ibi purgatur anima vt deus in ea quasi in loco mundo resideat. Illuminacio respondet cherubin, qui interpretatur plenitudo sciencie, quia per illuminationem, i. e. scienciam scripturarum, anima intelligit creatorem & creaturas. Perfectio respondet seraphin, qui interpretatur ardens, ibi enim anima tanto amore in deum fertur vt maxime corpus per extensionem affectuum & motuum quandoque mirabiliter affigatur.

Lastly I also give here the Latin pieces, notes, prayers &c., which in the same Ms. accompany the English texts of R. Rolle, and are partly due to the same author.

1. ¶ <sup>1</sup> Mens humana ymago dei est; in qua sunt hec tria: memoria, intelligentia, & voluntas. Memorie tribuimus omne quod scimus, eciam si non inde cogitamus. Intelligentie tribuimus omne quod verum cogitando reperimus; quod eciam memorie commendamus. Per memoriam: Patri similes sumus; per intelligentiam Filio. Spiritui vero sancto nichil tam simile est in nobis quam voluntas, vel amor siue dilectio, que excellentior voluntas est. Dilectio dei: donum dei est, ita quod nullum donum hoc dono dei excellentius. Dilectio namque que ex deo est: & deus est proprie, & spiritus sanctus dicitur, per quem caritas dei diffusa est in cordibus nostris, per quam tota trinitas in nobis habitat. Non ergo superbiat homo cum pulvis & cinis sit; cuius concepicio culpa, nasci miseria, viuere pena, mori angustia. Cur carnem tuam preciosis rebus adornas, quam post paucos dies vermes vorabunt in sepulcro; animam vero tuam non ornas bonis operibus, que deo & angelis eius presentanda est in celis? Quare animam tuam vilipendis & ei carnem preponis? Dominam ancillari & ancillam dominari, magna est abusio! Totus iste mundus ad vnius anime precium estimari non potest; non enim pro toto mundo deus

<sup>1</sup> probably by the author of Speculum peccatoris, which is falsely ascribed to R. Rolle.

animam suam daret. Dic michi, amatores mundi vbi sunt qui ante paucos tempora nobiscum erant? nichil ex eis remansit nisi cineres & vermes. Attende diligenter quid sunt, vel quid fuerunt. Homines fuerunt sicut & tu; comederunt, biberunt, riserunt, duxerunt in bonis dies suos: & in puncto ad infernum descenderunt. Hic caro eorum vermibus, illic anima igni deputatur. Quid profuit illis inanis gloria, brevis leticia, mundi potentia, carnis voluptas, false diuicie, magna familia, mala concupiscentia? vbi risus, vbi locus, vbi iactancia, vbi arrogantia? post tantam voluptatem: quam gravis miseria! de illa exultatione ceciderunt in magna tormenta. Quicquid illis accidit, tibi accidere potest, quia homo es; de humo & limo & terra es, & de terra visus; & in terram reuerteris: quando veniet dies vltima; que subito veniet, & forsitan hodie erit. Certum est quod morieris: set incertum est quando, aut quomodo, aut vbi. Et quia mors vbique te expectat: tu, si sapiens fueris, vbique eam expectabis. Si in carne delectaris: in carne cruciaberis; si curiosas requiris vestes: subter te sternetur tineas, & operimentum tuum vermes erunt. Iusticia enim dei aliud indicare non potest nisi quod merentur opera nostra. Qui enim plus diligit mundum quam deum, seculum quam claustrum, gulam quam abstinenciam, luxuriam quam castitatem: sequitur diabolus, & ibit cum eo in supplicium eternum. Et ideo cum ad orandum in ecclesiam veneris: fluctuantium cogitationum tumultum relinque, curamque exteriorum penitus oblitiscere, vt soli deo possis vacare. Fieri enim non potest vt cum deo loquatur qui cum toto mundo & tacens fabulatur. Intende ergo illi qui intendit tibi; audi eum loquentem tibi: vt ipse audiat te loquentem sibi. Tu etiam votis & precibus tuis pijs aures domini ad te flecte, lacrimans & suspirans pro tuis excessibus, & in canticis spiritualibus, in omnibus operibus tuis deum lauda & glorifica; nichil magis supernis ciuibus spectare libet, nichil summo regi iocundius exhibetur, sicut ipse testatur dicens: »Sacrificium laudis honorificabit me: & illic iter quo ostendam illi salutare meum« — quod dicit: ab hac laude terrena est iter ad eternam laudem sine fine mansuram; set nemo apprehendit illud iter nisi ego premonstrauero. Iter enim nostre salutis in dei laude consistit, vt ait Ieronimus: O quam felix esses si oculis spiritualibus semel intueri posses quomodo »preueniunt principes coniuncti psallentibus in medio iuencularum tympanistrarum«; videres procul dubio qua cura quoque tripudio intersunt cantantibus, assistunt orantibus, assunt meditantibus, supersunt quiescentibus, presunt prouidentibus atque procurantibus. O beata visio dei & gaudiorum celi! set ad hec quis ydoneus? profecto verus penitens, bonus obediens, fidelis seruus, amabilis socius. Verus penitens: semper est in labore & dolore; dolet de preteritis, laborat pro futuris cauendis. Vera penitentia est: sine intermissione de peccatis dolere, sic plangere commissa: ne committat plangenda. Irrisor namque est & non verus penitens qui adhuc agit quod penitet. Si vis ergo verus penitens esse: cessa a peccato, quoniam inanis est penitentia quam sequens coinquinat culpa. Verus obediens: dat suum velle & suum nolle; vt possit dicere: »Paratum cor meum deus paratum &c.« Vtrobique timendum est bellum & periculum, vndique tela volant, vndique temptamenta, vndique pericula; quocumque me vertam: nulla securitas. Caro michi suggerit mollia, mundas vana, diabolus amara. Quotiens aliqua carnalis cogitacio mentem pulsant de cibo, potu, sompno, ceterisque similibus carni pertinentibus: caro michi loquitur; cum de ambitione seculi & alijs cogitacio vana in corde versatur: de mundo est; quando ad iram & amaritudinem animi prouocor: diaboli suggestio est. Set quotiens hijs resistimus: diabolus superamus, angelos letificamus, deum honoramus. Deus enim hortatur nos vt pugnemus: adiuvat vt vincamus; certantes spectat, deficientes subleuat, vincentes coronat.

f. 35<sup>b</sup>. 2. Istam oracionem subsequentem, videlicet Domina mea sanctissima sancta Maria, confirmant dominus papa Innocentius III & addidit omnibus eam

deuote dicentibus quingentos dies indulgentie quotienscumque eam dixerint, & vnam quadragenam. Item quicumque istam oracionem ieiunus & confessus per .XXX. dies continuauerit, pro quacumque re beatam virginem petierit, sine dubio optinebit, & visione eius tertia die ante obitum suum nunquam carebit.

f. 35. **D**omina mea sanctissima, sancta Maria perpetua virgo virginum, mater summe benignitatis & misericordie, per illum qui animam tuam pertransiuit gladium doloris dum vnigenitus filius tuus dominus noster Ihesus Christus supplicium mortis pateretur in cruce; & per illum filialem affectum quo ipse materno dolori compassus integerime dilectionis sue vicario sancto Iohanni apostolo te prouidendam commendauit: compatere, condole, consule queso tribulationi, anxietati, aduersitati, infirmitati, paupertati, solitudini & qualicumque necessitati mee. O miseratrix miserorum, dulcis consolatio afflictorum, ac mater misericordiarum, desolatorum piissima consolatrix, in omni necessitate pupillorum prompta adiutrix: exaudi preces meas & respice orbitatis mee & miserie lacrimas; quia in diuersis malis & angustiis pro peccatis meis positus, penitus ignoro ad quem fugiam, nisi ad te dominam meam dulcissimam virginem Mariam, genitricem domini nostri Ihesu Christi, conformem & consimilem ac reformatricem humanitatis nostre. Ergo aures tue pietatis siue consuete misericordie precibus meis benigne accomoda, per viscera misericordie filii tui; per dulcedinem quam tunc filius tuus dominus noster Ihesus Christus habuit quando humanum genus amplexatus est vt liberaret vna cum patre & spiritu sancto, carnem pro nostra salute assumens fragilem angelo nunciante & spiritu sancto obumbrante de te piissima virgo Maria incarnatus est, & IX mensibus in tuo sacratissimo vtero clausus, deus & homo gestatus, ac finito cursu .IX. mensium spiritu sancto cooperante gloriosam aulam tui virginalis vteri egrediens non aspernatus est visitare mundum; per angustiam quam idem filius tuus dominus noster Ihesus Christus habuit quando in monte Oliueti patrem suum exorauit vt si fieri posset transiret ab eo calix passionis & mortis eius; per trinam oracionem eius; per tristem quoque incessum domini, quo insequuta es eum cum lacrimis, ad crudele spectaculum passionis & mortis eius; per probra, sputa, colaphos, irrisiones, & per temptationes eius, per accusationes eius; per vestem sorte & ludo aduersitam; per vincula & flagella eius; per trinas lacrimas eius, per guttas sanguinei sudoris eius; per patientiam & taciturnitatem eius; per pauorem & tedium ac mesticiam cordis eius; per verecundiam quam habuit quando denudatus in cruce coram te piissima virgo omnique populo pependit; per regale caput eius arundine conquassatum, per spineam coronam eius; per sitim & gustum aceti cum felle mixti; per lanceam infixam sacratissimo lateri eius, per sanguinem & aquam qui de sacratissimo latere eius fluxerunt & misericordiam & gratiam super nos effusam demonstraerunt; per clauos infixos manibus & pedibus eius; per commendacionem qua patri animam suam commendauit; per dulcissimum spiritum eius quem cum clamore valido, clamando Eloy eloy lamazabatany, & inclinato capite cum dolore mortis dicens Consummatum est, emisit in cruce; per scissuram veli in templo, per obscuracionem solis & lune, per tremorem terre; per misericordiam eius factam in latrone; per crucem & passionem eius, per mortem & sepulturam eius; per descensionem eius ad inferos, per omnes animas quas per aduentum sue visitacionis letificauit; per gaudium & victoriam ac gloriam resurrectionis eius; per apparicionem .xl. dierum qua post resurrectionem suam tibi preelecta virgo & apostolis ceterisque electis apparuit; per admirabilem ascensionem suam qua te virgo gloriosa & ipsi cernentibus est eleuatus in celum; per gratiam sancti spiritus paracliti quam discipulorum cordibus in linguis igneis infudit & per eos in toto orbe terrarum longe lateque diffudit; per tremendum diem iudicii quo ipse venturus est iudicare viuos

& mortuos, & seculum per ignem; & per omnes compassionem eius tecum in hoc mundo participatis; per suauitatem colloquiorum & osculorum ac amplexuum eius; per ineffabile gaudium quo tecum assumpta [es] in conuentu (?) eiusdem filii tui ubi gaudes & exultas sine fine: Letifica cor meum & exaudi me in hac petitione mea pro qua specialiter te imploro suppliciter & exoro vt sicut certus sum quod ille nichil negans te honorat, ita sentiam facilius, plenius, celerius & efficacius tuum sanctissimum adiuuamen & consolamen: Secundum suauitatem misericordissimi cordis tui & dilectissimi filii tui voluntatem timentium se facientis & delectanti in se cordis petitionem dantis, & secundum necessitatem meam in hiis & in omnibus rebus meis pro quibus sanctissimum supplex inuoco nomen tuum & adiuuamen, vt optineas michi apud eundem dulcissimum filium tuum in fide catholica spem firmam, fidem rectam, caritatemque perfectam, veram cordis contricionem, fontem lacrimarum, dignam & sinceram confessionem, & sanctissimam satisfactionem, diligentemque custodiam a peccatis, contemptum mundi, dilectionem dei & proximi; flagella misericordissimi filii tui in corde meo inmundissimo recordari, veram patientiam portare ad omnia que pro amore filii tui sunt sustinenda & etiam si oportuerit mortem turpissimam cum exequione votorum meorum; perseuerantiam in bonis operibus, conuersationem sibi placentem, felicem obitum, & in extrema hora vite mee penitentiam vehementem bonique sensus integritatem cum loquela; & animabus parentum meorum & omnium benefactorum meorum viuorum atque mortuorum & omnium fidelium defunctorum requiem eternam, & viuus salubrem vitam & prosperitatem in hoc seculo concedat, per eundem Christum dominum nostrum. amen.

*Vers.* In omni tribulacione & angustia & paupertate nostra: succurre nobis piissima virgo Maria. *Oremus:* Famulorum tuorum quesumus domine delictis &c. Concede quesumus misericors deus fragilitati nostre.

- f. 35<sup>b</sup>. 3. Diabolus tribus modis insidiatur religiosis: sc. cum aliquis se solum estimet iustum; vel quando nimium confidit de sua iusticia; vel quando cessat ab opere bono. Elias se solum estimans iustum: dixit Reg. III. 19 in fine: Domine, altaria tua subuerterunt & prophetas tuos occiderunt, & ego solus remansi inter eos; Cui dominus: Relinquam michi in Israel .VII. milia virorum quorum genua non sunt: curuata ante Baal. Petrus signans eum qui nimium confidit de sua iusticia: dixit. Si oportuerit me mori tecum non te negabo. Tobias gerens tipum cessantium a bono opere: de sepultura fatigatus obdormiuit in domo sua iactans se iuxta parietem: & ex calido stercore yrundinum factus est cecus. Domus Tobie morantis caro nostra est; nidus yrundinum qui ex luto conficitur & ex plumis mollibus intus paratur, delectacionem in terrenis signat; yrundines, propter leuem volatum, superbiam cordis leuitatemque figurant: quarum inmundicia confestim cecat eos quibus dominantur; ille ergo qui incautus mentem leuitati ac superbie subicit, quasi nido yrundinum suppositus dormit.
- f. 36. Insidiatur etiam diabolus religiosis: per gloriam laudis humane. Eleazarus, ut dicitur, elephantem occidit, & ab elephante legitur occisus, cecidit enim elephas super Eleazarum & mole sui corporis oppressit eum. per Eleazarum: illi qui mundi fastum repudiant per humilitatem, designantur; per elefantem: mundi superbia. ubi occiditur bestia: succiditur arbor cui inclinatur, & sic cadit vterque. stat semper elefans; qui sic stat: male stat, quia membra superbie inflexibilia sunt; ad propriam voluntatem stat superbus & quasi ad arborem latus inclinatur.
- f. 36<sup>b</sup>. 4. Ieronimus in quadam epistola que suo kalendario preponitur: Nullus dies est exempto die Kalendarum Ianuarii: qui non intra .v. milium numerum martirum reperiri possit ascriptus. Et ideo ecclesia ordinauit vt quia omnium sanctorum singulariter festa agere non possumus: saltem omnes generaliter & insimul honoremus.
- For als mykil &c, cf. p. 156.

f. 37. 5. **G**regorius in omelia 18 super illo Io. 8 Quis ex vobis arguet me de peccato: Nemo se contra acceptas contumelias erigat, nemo conuiciis conuicium reddat. Imitacione enim dei gloriosius est iniuriam tacendo fugere, quam respondendo superare.

Religio qualis sit.

f. 38b. 6. **H**ugo de Folieto prior Canonicorum Sancti Laurentii in pago Ambienensi, in Tractatu de claustro anime, libro primo circa medium, sic dicit de Religione: Religio habundans est pauperi, Sufficiens est mediocri—dat enim necessaria, & dat gratis & dat satis; Tolerabilis est diuiti, Infirmis larga, Delicatis compatiens, Fortioribus moderata, Penitentibus misericors, Peruersis seuera, Bonis optima. Hec sunt .ix. beneficia Religionis, in quibus singulis est diligencius immorandum.

f. 39. 7. **O**portet vnumquemque diligere animam suam: sicut & corpus suum. Corpus autem cum esurit: querit cibum; quando sitit: querit potum; quando nudum est: querit vestimentum; quando laborat: querit requiem; quando grauatur: querit sompnum. Ita anima indiget hiis substantiis. Cibum autem anime: est preceptum dei; potus: est oracio, sciencia vel sapiencia; vestimentum eius: in Christo confirmacio; requies eius: veritas; sompnus: humilitas. Ipse enim deus ait: Super quem requiescam, nisi super humilem & quietum & tementem verba mea?

8. **I**n omni claustro sunt .iiii. genera monachorum. Sunt enim cenobite, in communi monasterii regula & communi vita obediencie maiorum deseruientes. Sunt anachorite, de quibus dicitur in Iob: qui edificant sibi solitudines; qui in communi vita fratrum positi: laudabiliter tamen vacant priuate contemplacioni. Sunt giro-uagi carnales, qui corpore tantum infra septa monasterii inclusi: corde & lingua totum mundum circueunt. Sunt & girouagi spirituales, qui de lectione ad oracionem, de oracione ad laborem, pro cordis sui leuitate feruntur, in nullo operis fructum stabili constantia & perseveranti deuocione prestolantes. Sunt & sarabaite, qui seipsos amantes, que sua sunt querentes, in congregacione bini aut terni aut quaterni communem monasterii regulam negligentes, & sententias nouas & priuatas sibi adinuenciones fingentes: partes & scismata in congregacione faciunt, seque inuicem & heresim suam & scismata defendentes: gregem domini turbare non desinunt.

9. **S**i quis deum voluerit reddere sibi propiciam, dicat ingemiscens coram crucifixo .vii. vicibus hos psalmos: Vsquequo; Ad te domine leuaui. In necessitate quis positus, cantet hunc psalmum attentius & liberabitur: In te domine speraui .i. Cum quis alicubi est iturus vnde est sibi timendum, dicat tribus vicibus hunc psalmum: Iudica domine nocentes me. Cui temptamenta carnis sunt tedio, dicat quadragies hunc psalmum & erit sibi remedium: Iudica me deus & discerne. Cum de lecto surrexeris, antequam quicquam inceperis dic hunc psalmum tribus vicibus & totidem pater noster & non erit tibi illo die aliquid impedimento: Deus in nomine tuo saluum. Dum in aduersitate fueris, centies in terra genibus positus dic hunc psalmum cum lacrimis & liberaberis: Exaudi deus oracionem meam & ne despexeris, & Miserere mei deus quoniam in te confidit. In peccatis quis positus, imploret deum cum fletibus vt detur sibi compuncionis spiritus, & dicat psalmum: Deus misereatur nostri. Si quis ab inimicis circumdatur, deum orando cum gemitibus dicat hunc psalmum decies & absque dubio liberabitur: Exurgat deus. Quanto magis tribulatur homo: tanto magis sit eius intencio posita in oracionibus, & conuersus ad deum & ex toto corde penitens dicat hunc psalmum in oratorio: Saluum me fac deus. Quando aliquid graue incepturus es, voca diuinum auxilium,

prostratus ante altare dicens hunc psalmum quinque vicibus: Deus in adiutorium meum intende. Quando magna tristitia te senseris oppressum, ante altare & corpus domini prostratus hunc psalmum dic decies & auxilio diuino cito repleberis: Domine deus salutis. Si quis in tribulatione positus sit, in nomine trinitatis & sancte crucis hos psalmos cantet & sine dubio liberabitur—primus est de auxilio dei, 2<sup>us</sup> de misericordia dei, 3<sup>us</sup> de redempcione dei: *Leuani oculos; Ad te leuani; De profundis; et addat: Tibi laus, tibi gloria, tibi gratiarum accio in secula seculorum o beata trinitas, Te inuocamus, te adoramus, te laudamus o beata trinitas. 3<sup>us</sup> vicibus repete: Tibi laus. Kirieel. Christeel. Kirieel. Pater noster. Et ne. Ostende nobis. Domine deus uiuus. Domine ex. Domine deus pater omnipotens nos famulos tuos maiestati tue subiectos: per unicum filium tuum in uirtute spiritus sancti benedic & protege, ut ab omni hoste securi: in tua ingiter laude letemur, qui uiuis & regnas. —*

- f. 39<sup>b</sup>. 10. **O** gloriosa regina celorum, domina angelorum & hominum, o singulare refugium peccatorum, o beatissima mater saluatoris: ego reus & indignus, de tua ineffabili bonitate quam peccatoribus te deuote rogantibus feliciter ostendis confidens, te pietati sanctissime suplico vt de potestate inimici generis humani cui me multipliciter subieci, celeriter eripias, atque filio tuo conditori meo misericorditer restituas. Scio enim quod innumerabiles a gehenne faucibus tua sanctissima prece potenter eripuisti. Igitur te domina omni affectu exoro, per Ihesum Christum quem virgo concepisti, virgo peperisti, lactasti & aluisti, & quem tandem pro redempcione generis humani crucifixum, in cruce pendentem, cum maxima compassione conspexisti: quatinus michi peccatori misero in omnibus succurras aduersitatibus atque temptationibus, ab occultis & manifestis peccatis me liberans. Adiua me domina dulcissima sicut adiuuisti Theophilum in te confidentem, relaxa facinora mea que sunt magna valde; scio enim quia potes, si vis. Surge ergo bona domina mea, & ante tronium filii tui, mamillis tuis pulcherrimis atque dulcissimis quibus deum & hominem lactasti [ostensis], eum si placet sic alloquere: »Fili, huius serui mei petitionibus & doloribus nequeo non moueri; iam penitet, iam te adorant & me venerantur, veniamque de commissis humiliter petit; & ut facilius impetret, auxilium meum flagitat; nec ei negabo quod te deuote petentibus & te & me humiliter inuocantibus misericorditer impendere consueueram. Ne aduerseris igitur matri pro eo suplicanti; quia ideo voluisti habere matrem in terris: vt impios iustificando duceres ad celos. Nec attendas eius iniquitatem set penitentiam, non scelera set dolorem. Si illum iuste abicis: non auertas faciem tuam a me. Ecce viscera mea que te portauerunt, ecce manus que te fouerunt, ecce vbera que te lactauerunt. Recordare fili mi dulcissime, quare hec sustinueras, quare me ministram horum esse volueras. Recordare quam fragilis est humana substantia, quam prona ad peccandum, quam facilis ad lapsum, quam ruitura in profundum, nisi eam manu misericordie tue & gratie sustinueris. Audi me, domine & fili, orantem pro isto qui clamat ad me pro se & omnibus amicis, parentibus, benefactoribus & familiaribus suis, vt conuertantur & saluentur; quia non possum deesse eis quos precioso sanguine tuo redemisti, quia eorum precium de carne mea est. Audi igitur, audi me ancillam tuam; & si non ancillam: audi matrem tuam; & da michi animam istius, & animas eorum pro quibus flagitat me ac pro quibus animam tuam preciosissimam posuisti; valeat illi obsecro spes & fiducia quas in te habet erga me matrem tuam«. Sic quoque domina mea Maria, mater misericordie, consolatrix miserorum, refugium peccatorum: loquere ad filium tuum dominum nostrum Ihesum Christum; qui cum patre & spiritu sancto viuunt & regnant deus benedictus per omnia secula seculorum, amen.

f. 97.  
Ricardus  
Herm.  
mita.

11. <sup>1</sup>Cum infelicitate florere & iuventus iugulantis adolescentie iam aduenisset: affuit & gracia conditoris qui petulantiam restringens: ad superna animum eleuauit, ita ut amplius ad eternitatis amenitatem anelarem: quam antea vnquam in carnali mollicie delectabar; unde aspirante spiritu sancto: ad assequendam vitam solitariam incendebar. Mansi tamen inter mundanos accipiens ab eis alimenta. Set huiusmodi propter Christum abiiciens: transtuli animum meum ad amorem conditoris desiderans in eterna dulcedine delectari, unde solacia hominum deserens: quietem solitudinis quesui, de vno loco ad alium transiens. Deserere autem cellas ex rationabili causa: non est malum & iterum ad easdem redire: si congruum videatur. Quidam enim sanctorum patrum sic fecerunt. Nec cessandum est propter detrahentes: qui malum loquerentur: licet ibidem perstetissent. Hoc enim cognoui quod quanto magis contra me homines verbis detractariis insanierunt: tanto magis in profectu spirituali succreui; non enim cessavi ab hiis que vilia erant anime mee: propter verba eorum, & ideo semper inueni deum fouentem. <sup>2</sup>Et propter processum temporum: magnus datus est michi profectus spiritualium gaudiorum. Ab initio itaque alternate vite & mentis usque ad asperionem ostii celestis ut reuelata facie oculus cordis superos contemplaretur & videret qua via amatum suum quereretur & ad ipsum anelaret: effluerunt tres anni exceptis tribus vel 4 mensibus. Manente siquidem aperto ostio: vsque ad tempus in quo corde realiter sentiebatur calor eterni amoris: vnus annus pene pertransiit. Sedebar quippe in vna capella, & dum suauitate oracionis & meditationis multum delectarer: subito sentiu in me ardorem insolitum & iocundum; set cum fluctuarem a quo esset: expertus sum non a creatura illum esse set a creatore, quia feruentiorem & iocundiorum me inueni. Flagrante autem illo calore suauis: usque ad infusionem soni celestis qui ad canticum pertinet laudis eterne que audiri non potest nisi ab eo qui mundus est nec scribi: dimidius annus & tres menses & aliquot ebdomade effluerunt. Dum enim in eadem capella sederem & in nocte ante cenam psalmos prout potui decantarem: quasi tinnitum psallentium supra me ascoltaui. Cumque celestibus orando toto desiderio intenderem: nescio quo modo, mox in me concentum canorum sensi & delicatissimam armoniam celitus accepi, mecum manentem in mente; nam cogitacio mea continue in carmine canoris commutabatur: & quasi odas habui meditando; ac etiam in oracionibus ipsis & psalmodia: eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentia eterne suauitatis prorupi; occulte tamen: ne cognosceret a me cernentibus; quia sic me honorassent: quod partem meriti perdissem. Et mirabar quod assumptus essem ad tantam iocunditatem; set dederat deus michi dona: que petere nesciui; nec putaui aliquem quamuis sanctissimum in hac vita: tale aliquid accepisse. Puto etiam neminem illud accepturum: nisi specialiter nomen dei diligit, & tantum honoret: ut ab eius memoria nisi per sompnum non recedat. Ego autem ab initio mutati animi usque ad supremum amoris gradum quem deo dante attingebam: .iiii. annos & circa .iii. menses habui. Hic nempe cum prioribus ad ipsum dispositis: status permanet usque in finem; verum etiam post mortem erit perfectior; quia hic gaudium amoris incendiumve caritatis incipitur: & in celesti regno gloriosissimam accipiet consummationem.

66. 12. Domine deus spiritus sancte, timeo & desidero loqui de te pro me; quia de me non habeo quid loquar de te: nisi tu dederis michi te, ut tu tibi loquaris pro me. Da igitur michi te in principio, dator optime & optimi, quia quam ad te, tu deus meus; nichil potest aliquid meum esse, nec ego meus ero: nisi postquam

<sup>1</sup> This piece is a chapter of R. Rolle's *Incendium amoris*, but is frequently found separate.

<sup>2</sup> This passage is quoted in *Offic. de S. Ricardo eremita*.



tu meus fueris. Esto ergo meus, deus meus: quia sic ero meus, & sic tuus. Si vero non es meus: nichil meum est. Quomodo ergo emam aut comparabo te? nullo certe nisi te. Necesse igitur est vt des michi te: vt te possim emere te. Peto ergo te, & prepara me ad recipiendum te, & receptus loquere tibi pro me, & audi in me te pro me. Pete michi dona tua a te, & da tibi petenti pro me. Nunc sentio, dulcissime, quid queris a me: »Vnde tibi, misera creatura, tanta presumpcio, tam improba egressio? Quali ceruice principalem offensum tuum, offensum detestabilem sic alloqueris?» Audi, benignissime, semel, & ne irascaris; vide quo spiritu loquor; quia ego nescio; set bene sentio quod non loqui non possum. Recolo tamen quod alium adulterum & homicidam tetigisti: & psalmistam fecisti; Danielem ydiotam replesti: & iudicem senum fecisti & innocentem liberasti; Magdalenam septem demonibus plenam respexisti: & multa dilectione repletam apostolorum apostolam constituisti; flere fecisti apostatam: & ordinasti in summum pontificem; publicanum vocasti: & euangelistam consecrasti; percussisti persecutorem: & erexisti in summum doctorem; descendisti in timidos metu iudeorum inclusos: & emisisti eos audacissima doctrina inflammatos. Domine sancte, cum hec mente rumino, excitant me, sic alloqui te; & scio nunc quia sic docuisti me respondere tibi; & propter hoc in te spero, ad te respiro, ad te confugio. Si forte adhuc obicis michi dicens: »tu omnibus de quibus spem confidentie assumpsisti peior es, omnes in malicia superasti; quare ergo ex illis trahis argumentum spei?» Audi ergo, summa benignitas, audi ita tamen vt non incurrat indignacionem tuam misera creatura tua. Si plura sunt scelera mea & maiora quam omnium eorum quos ita exemplum tue misericordie notau: multo est misericordia tua maior quia infinita, cui eque facile est remittere mille millia peccata & vnum solum, quamuis ille cui dimittitur, propter consuetudinem sit difficilior. Scio quod aliquis in suo primo mortali discedit precitus ad mortem, alius post mille millia peccata commissa reseruatus est & ad vitam predestinatus. Et in hiis quid, dulcissime, nisi hinc tua misericordia, illinc dei patris iusticia manifestissime apparuit? Accidit in aliis duobus quod vterque post multa peccata magna & mortalia diutius reseruantur, & in fine alter ad vitam, alter ad penam transit eternam. Quid ergo in hiis, benignissime, nisi tua dulcissima misericordia in se vniformis, diuersimode tamen operans? Nec ergo certitudinem vite eterne dat paucitas peccatorum: nec desperacionem confert multitudo scelerum. Set quoniam melior est misericordia tua super vitas ... (rest om.).

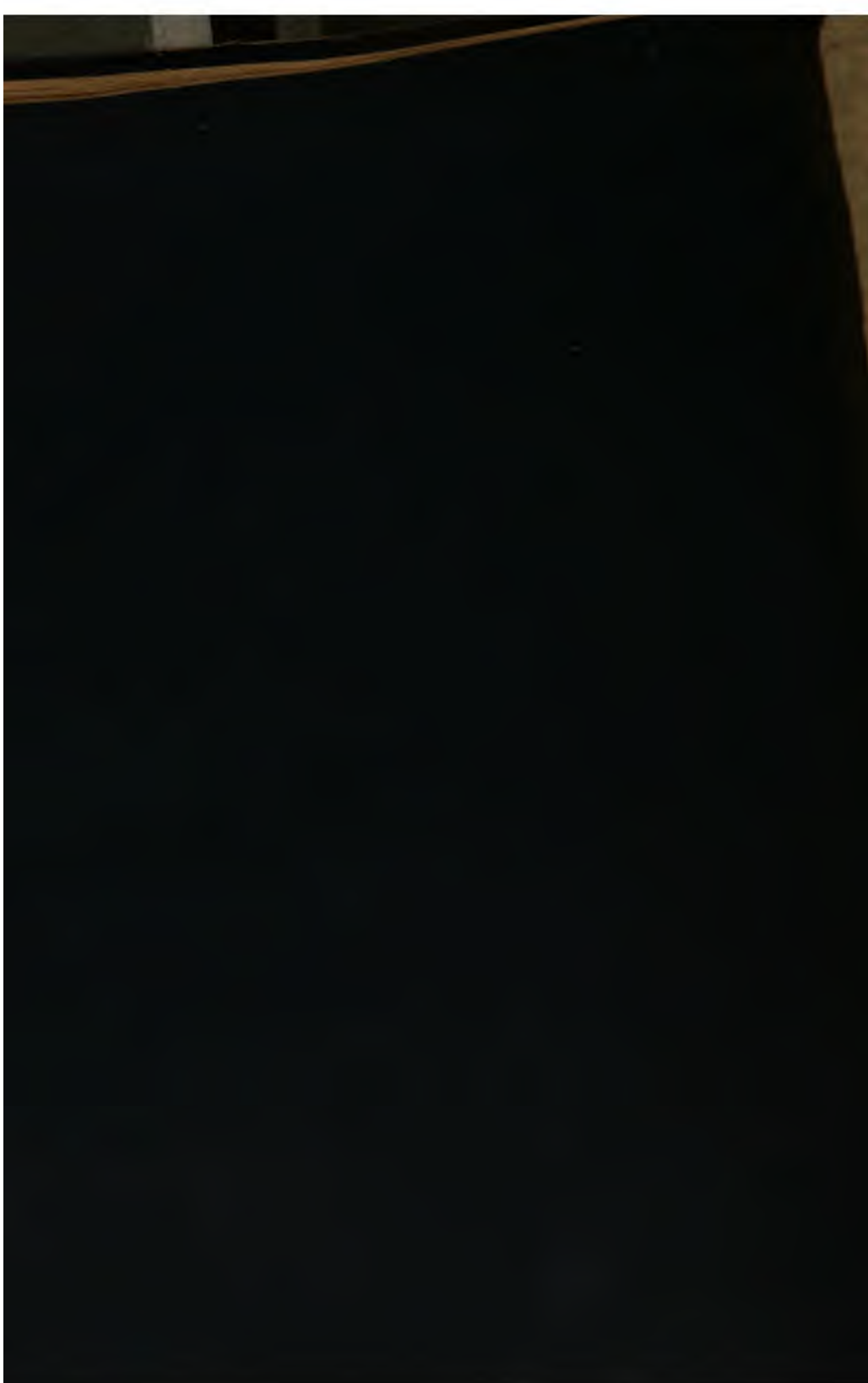
(Ms. Arundel contains, besides, several other interesting pieces, as drawings of trees of vices &c., which cannot be reproduced here).

## Addenda.

- p. 3. A metrical version of The Form of Living (but exclusive of Amore langueo), in the northern dialect, is extant in Ms. Tib. E vii, which, besides, contains (Will. of Nassington's) Mirror of life, the Lamentation of St. Mary to St. Bernhard on the passion of Christ, a metrical version of Spiritus Guidonis (a prose text is contained in Ms. Vernon), and a set of homilies and legends — an enlargement of the original collection of Dominicalia evangelia, and of which another copy, still more enlarged, is Ms. Harl. 4296, cf. Altengl. Leg. Neue Folge p. lxxviii. Of Will. Nassington, Ms. Thornton f. 189 contains another poem, titled Incipit tractatus Willelmi Nassyngtoun, quondam advocati curie Eboraci: de Trinitate et Unitate, cum declaratione operum dei, & de passione Domini nostri Iesu Christi (ed. Perry Rel. pieces in prose and verse), which is mainly a metrical reproduction of St. Edmund's famous Speculum. The Mirror of life is generally attributed to him, though some Mss. ascribe it to R. Rolle. Will. of Nassington appears to be more of a translator and easy versifier, than of an original thinker and poet; and so it is probably to him that we have to ascribe the contents of Ms. Tib. E vii, incl. the metrical version of the Form of living.
- p. 37. note. parcenel is a form frequently used in R. Rolle's Prose Psalter (ed. Bramley), and must, therefore, be retained in the text.
- p. 104. Of the smaller pieces of Ms. Rawl. C 285, No. 1, 2, and 5, are Chapt. 70, 91, 82, of W. Hilton's Scale of perfection.
- p. 110. A later poem on the same subject (9 points), in the northern dialect, is found in Ms. Harl. 2409 f. 73<sup>b</sup>, beg.  
Here ere neghen poyntes of gret vertu  
Pat oure lorde talde, swet Ihesu,  
Til a creature, als ge shal lere,  
Pat askyde hym on þis manere &c. (114 vv.).
- p. 128. The poem *þai þat withouten lawe does sinne* &c., is extracted from the Prick of Conscience v. 6071 ff.
- p. 129. The quotation from R. Rolle on the passion, refers to the Form of living.
- p. 129; 3. 1. This tale is found in R. Rolle's *Forma siue regula de modo confitendi*, Ms. Rawl. C 397.
- p. 129. The whole of Bonaventura's Life of Christ was translated into English, in the earlier part of the 13<sup>th</sup> cent., by Nic. Love, prior of the Carthusian Monastery of Mount Grace in Yorkshire (Ms. Add. 30031: *Explicit speculum vite Christi complete; iste liber translatus fuit de latino in anglicum per dominum Nicholaum Love priorem monasterii de Mounte Grace ordinis Cartusienensis*), which is extant in Mss. Add. 19901 (northern dialect, 1<sup>st</sup> fol. wanting), 21006 (last part wanting, ends in: how Crist appered to S. Mawdeleyne), 30031, 19901 (beg. wanting, begins at the end of dies Mercurii), Arund. 364, Ar. 112, Reg. 18 C x (incomplete, ends in the Crucifixion). This translation is titled *þe Myrrour of þe blessedde lyfe of Ihesu Crist*; it has many additions by the translator, which are marked N on the margin. The Thornton text is an independent and older translation.  
A previous translation is Robert Mannyng of Brunne's poem of the Meditations on the supper of our lord and the hours of his Passion.
- p. 121. The same exposition of the Pater noster occurs in Ms. Harl. 4172, f. 50<sup>b</sup>; the texts, however, do not quite agree.  
A metrical exposition in the northern dialect is found in Ms. Cotton Galba E ix, f. 73<sup>b</sup>.
- p. 293. The greater part of this epistle (from: *Bot now sayse þou, if þis be sothe, þou wondirs &c.*), is inserted in Cap. 45 of the Vernon copy of W. Hilton's Scale of perfection (but wanting in the other Mss. of the same). The author of the epistle is more probably W. Hilton.
- p. 295. A similar treatise on Prayer, in rhythmical prose and with frequent alliteration, and originally written in the north, is found in Ms. Reg. 18 A x, f. 8; the beginning of the treatise is wanting (a leaf being torn out), the first part treated of ghostly battle.

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